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## MY RESOLUTION

*I can't go back to the cold, bleak world,  
 With its sin, and sorrow, and shame,  
 For I have basked in the glowing warmth  
 Of the fire of God aflame.*

*I can't go back to the cruel world,  
 With its heartaches and blind despair,  
 For I've been touched by the Master's hand,  
 That guides me everywhere.*

*I can't go back to the darkened world,  
 With its blackness of sin and wrong,  
 For I've caught a glimpse of the glory,  
 That comes from the great white throne.*

*I can't go back to the lonely world,  
 It has nothing to satisfy,  
 For I've been in the blessed company  
 Of the Holy One on high.*

*I've been with the crucified Savior,  
 I have touched His spear-pierced side,  
 And we live in each other's presence,  
 As friend with friend doth abide.*

*So I must go on in His service,  
 No matter what may befall,  
 Tho' the world and Satan may hinder,  
 I'll render to Him my all.*

—Contributed for the Christian Monitor.



# SELECT READING

## THE NEW LEAF

### Turning It Over Isn't the Most Important Thing About It

By Margaret E. Sangster

With the coming of each new year we talk, lengthily, about turning over a new leaf. We read articles about it, and listen to sermons on the subject, and see pictures that have been drawn to illustrate the so well-known point. But, take it all in all, we don't see a great deal written about what shall be done with the new leaf, after it has been turned. We don't talk much about that—and we don't see many pictures that have been drawn to indicate what comes after the turning.

And yet, the most important part comes after the turning! The most important part of the whole affair is the writing that will be done upon the new leaf. Whether it shall be a blurred writing, or a clear even page of script. Whether it shall be a neatly lettered new leaf, or one upon which many conflicting characters have been jotted down. Whether it shall be written in forceful prose, or beautiful singing verse. Whether it shall be lyric, with the loveliness of sweet thought and kind deeds, or whether it shall be a drab thing—just many printed words, linked together by commas and semicolons.

When I was a child—a wide-eyed little girl with strange ideas which I kept, for the most part, tight locked in my groping small brain—I heard much talk of the turning of a new leaf. And the words made a picture in my mind that I have never been able to lay quite aside. For, as a child, the words did not create for me the picture of a giant book of life with the pages turning slowly—one every year. I could shut my eyes and see, instead, the picture of a mighty forest, in which the trees were the trees of late autumn; the saddened trees that are covered with dull brown leaves that are just about to fall to the ground.

But one tree I always saw, in my mind picture, a very small, slender tree. Bare of all leaves, except one. And that leaf was a new leaf—a leaf that was tinted in the soft, almost indescribable green that is a part of April—that is a part of the freshness, and joy, and tender madness of early spring. And as I watched, in my mind picture, a wind would come blowing through the sorrowful wood. And the dark leaves would fall, in a wistful way, from the lonely trees. But on the slender, small tree the new leaf would only sway back and forth. And would not fall. And

as the wind brushed by, trying to dislodge it, the leaf would turn softly on its slim branch. And I would see the under side of it—looking softer, even, than the top, and delicately veined and of a silvery iridescence. And I would say, in my heart: "Turning over a new leaf! Turning over a new leaf!" And I would wonder, even as I said it, what the thing meant. What it was all about!

I was quite a big girl, I fancy before the words, "turning a new leaf," assumed their proper meaning to me. Before I realized that the figure of speech stood for the making of new resolutions, of beginning

*Turning the leaf that the New Year brings*

*To the worn old book of life,  
Is turning your back on a tired past,  
With its fear and distress and strife.*

*Turning the leaf, you may turn to love,*

*To brightness and joy and laughter.*

*But it isn't the turning that counts so much*

*As what comes after!*

*It's writing that counts in the book of life.*

*It's the message you pen each day—*

*It's whether the page be rosy hued  
Or touched with a sullen gray.*

*It's what we may teach as we humbly write,*

*And what we, please God, may learn;*

*What really counts, as the New Year dawns,*

*Is what comes after—the turn!*

over again, of making a fresh start. I was quite a big girl before I knew enough to laugh at the mental picture of my childhood. But, even though I laughed—though I still laugh—the picture has remained with me!

And perhaps, after all, it is not such a bad picture to think of! For many lives are like forests: tired, unhappy forests. In which the leaves of many wornout years are, still clinging to the trees. Clinging until a sharp wind blows from the sky, and dislodges the brown stems, and clears

the branches of disappointment and failure and regret. And it's nice to think that there is one leaf—a new leaf—that the wind can not dislodge. That will turn over, showing a silvery underside, but that will not fall. That will dance upon the breeze, but will not allow itself to be broken!

But I fear that I am getting far away from my starting-point. I didn't intend to write about forests, and childish ideas, and the sort of leaves that grow upon trees. I meant to write about what comes after the turning of a new leaf in life's great record book. About what comes after—not about the business of flicking it over with a careless thumb and forefinger.

I once heard a business man talking to a friend of his. The man was a worldly person who worked in a hard, sharp way for the dollars that he earned. Who was honest—but unbending. Who never cheated—but who never helped. Who was fair, but seldom generous.

The friend? He was a minister of the Gospel. A man of God who worked in a small church for a very small salary. Who helped every one—who gave of everything that he possessed. The two men were totally different in every way, and yet they were friends. They had gone to school together, they had grown up in the same little town. And once every so often they came together for an hour or two, snatched from their busy lives, to talk over their yesterdays!

It was a few days before the coming of the new year that I happened to hear the two men speaking. I was passing through the room in which they sat together, and a line or two of conversation came to my ears. The business man was speaking.

"I make a point," he was saying, in his hard, carefully modulated voice, "of turning over a new leaf every year—of making a number of resolutions that I always intend to keep. I write them down in a note-book, and put that note-book in the top drawer of my desk, in a little strong-box—"

The minister interrupted. He was laughing, but a sorry note lay beneath his mirth.

"And I'll warrant," he said, "that you don't look at the book until the following January! He paused, and then: "Wouldn't it be better," he asked, "to keep the book right out on the top of your desk—not laid away in a strong-box? Then you could write in it, occasionally! It isn't so much the turning of a new leaf that counts. It's the being able to remember

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# CHRISTIAN MONITOR

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## THE SPEED MANIA

By the late Menno Shellenberger

*This article from the pen of the late and much loved Brother Shellenberger, Hesston Kansas, is one of the few that shall yet be published from his pen. We can say in the words of Jonathan, "Thou shalt be missed, thy seat shall be empty." But we have no doubt that he occupies a better seat, "at home with the Lord." Brother Shellenberger, gave his life in the interest of Relief Work in the Near East. Because the "Speed Mania" of the day is disastrous to spirituality we publish this article. Editor.*

In the heart of the city of New York, surrounded by the incessant clamor of bells and whistles, and the unchecked hurrying and hustling of men and locomotives, which speak forth the mighty and hasty movements of American life, lies a quiet spot. On that quiet spot is found the famous old Trinity Church with its graveyard. This particular place lies there so quiet and undisturbed, in contrast with its surroundings, that any one observing it or being on it cannot help feeling some sense of eccentricity.

Think of the average person living outside of such a spot, in the prevailing environments of the present age: then think of this same person coming on such a quiet place as the one I just described to you.

First as you see him he is keeping pace with the times, whether he be in the populous city or in the sparsely settled country district. In this rivalled effort he forgets almost everything but the impulses which his mind continually receives for keeping abreast. Early in the morning he rushes off to his work. In the evening after hastily eating his third meal for the day he has a problem deciding whether he should read the newspapers and the magazines, which lie piled up and undisturbed for several days, or go over his accounts, or attend a business meeting, or an entertainment, or perform the other odd jobs which he had left for the evenings. He seemingly has no time to meditate and get some of the lasting things of life. We can say he is intoxicated with the "double time" spirit of the age.

Now if this person in some way gets into some quiet place, like the spot of the old Trinity Church, where he can see the world in its mad rush to get things done quickly and, where he can also see himself, he realizes a feeling of amazement. As he thinks and ponders about life and its condition in the present age, he knows he must have been almost unbalanced before he paused at

this spot. He had not been aware of the hurry-scurry in which he himself had been carried.

I have presented to you two pictures. This last one gives a sane view but the first one presents itself as a speed mania. To make the proposition clearer, I want to present to you some conditions in our country, which will bring to your minds the rapidity of American living.

### The Industrial World

First, notice the movement in our industrial affairs. Electricity milks the farmer's ten cows in the same time in which he can milk one. Some of our packing establishments have a slaughtering capacity of one thousand per hour. In our large offices where much mail is handled many letters are typed and at the same time addressed with an addressing machine and automatically pushed off into a chute in which they slide down into the mail sack in the basement of the building, and are whizzed off in an airship to Chicago, San Francisco, and other points.

Transportation is not outrivalled by industry. Gasoline and electricity have given life a tremendous tempo. New



### A NEW YEAR'S PRAYER

Make me too brave to lie or be unkind,  
Make me too understanding, too, to mind  
The little hurts companions give, and friends,  
The careless hurts that no one quite intends.  
Make me too thoughtful to hurt others so.  
Help me to know  
The inmost hearts of those for whom I care,  
Their secret wishes, all the loads they bear,  
That I may add my courage to their own.  
May I make lonely folks feel less alone,  
And happy ones a little happier yet.  
May I forget  
What ought to be forgotten; and recall  
Unfailing, all  
That ought to be recalled, each kindly thing,  
Forgetting what might sting.  
To all upon my way,  
Day after day,  
Let me be joy, be hope! Let my life sing!

—Mary Carolyn Davies in Youth's Instructor.

methods are continually coming into use. Aeroplanes have crossed the Atlantic in a few days. They are also used to carry mail between large cities. The modern flyer on the railroad, running seventy-five miles an hour, is closely rivalled by the Hudson Six. Here we read our newspaper at eleven o'clock which was printed in Kansas City early the same day. A certain University student some time ago, went to and from school in an aeroplane.

### Educational World

This shows us that speed is not lacking in our educational system. Now-a-days we are living too fast to use Latin and Greek, in fact the student has no time for such subjects. The loud cry is demanding a short business course, so that the student can quickly get down to a life position. Experimental schools are the order of the day and have no difficulty in drawing the crowds. But how is this time spent in school by the students? In short, it is spent in anything but real deep study. The general rush is, classrooms, athletics, cafes, club meetings, class meetings and social gatherings of various kinds. A recent notice in the newspaper stated that President Hibben of Princeton University said that something must be done to get a better class of students for his school and that quite likely the student body would be reduced to two thousand members. The educational life of our country throws some light on its social life.

### The Social World

We characterize this age in social affairs as, "On the Go." The man on the street rushes past you and often against you in the large city without a greeting. The husband has not time to spend his evenings at home with his wife and children. Home is hardly home for the young man and young woman; it is merely a place to change clothes, a place to eat and sleep when the pocket book becomes empty. There are too many amusements to attend. The theaters and movies are continually open; political, labor, and various social gatherings are continually inviting. Courtship is no longer done in the parlor but in the street car or automobile. Blushing is out of date and pure love is no longer the guiding principle of wedlock. Telephones, telegraphs both wire and wireless, connect our whole land from coast to coast as a rapid communication system.

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# MENNONISM

## AN HISTORICAL SURVEY

By John Horsch

### 5. Obbe Philips and the Obbenites

Among the most vital points on which Obbe and Dirck Philips differed from Melchior Hofmann's teaching was the all-sufficiency of the Scriptures as God's revelation of His plan and will, and the need of abiding by its teachings and demands, and secondly, the relation between the church and the world. Obbe Philips and his friends realized that Hofmann erred in his expectation of a converted world and in his opinion that God's commands, as given in Scripture, are not of sufficient importance to be observed in times of persecution. In other words, they held the doctrine of the inspiration and inerrancy of Scripture not as a mere theory, but insisted that God's Word be taken seriously at any cost. Though there is no evidence or record whatever that they were acquainted with the teachings of the Swiss Brethren, they accepted their position on the points in question: That to conform your life to God's Word is more necessary than to live; and that the church and the world will exist side by side to the end of this dispensation and the world's attitude to the true church will always be inimical. Says Nicolaus Blesdijk, a contemporary of Obbe Philips:

"The Obbenites who are today called Mennonites, taught that no other condition of the kingdom of Christ is to be expected than that which exists today, namely persecution by the world," etc.

Obbe and his friends believed that persecution from the world is no excuse for setting aside the commandments of Christ, as the Melchiorites had done. They did not consider it the business of the Church to Christianize the world as such, but to save out of the world through the Gospel those who will accept the message. The Obbenites evidently hoped for a time of religious liberty, but made no pretension to know just when that time would come. They did not believe that the end of open persecution would mean the friendship of the world.

Obbe Philips relates, as remarked above, that the Münsterites were so enraged against him that they sought his life. This is evidently not an exaggeration; it is corroborated by other reliable testimony. His attitude toward those who persisted in their fanatical ideas was severe in the extreme. He forbade his people all intercourse with them. Obbe Philips was the first to teach and demand the avoidance of the excommunicated. He advocated an extremely radical view of avoidance. It is said that in his opinion an excommunicated person, if in danger of life, should be almost permitted to perish before aid could be given him. The fact is that it is clear from Menno Simons' writings that in his time there were yet a number of the Brethren who held such extreme views which he

severely condemned. It is also clear from Menno's writings that excommunication and avoidance had, principally, the purpose of keeping the Church pure of fanaticism and other false teachings. Menno says, he had in the first years after his conversion, not believed that a person who united with the Church in the face of the great persecution, could fall into grievous sin which would call for excommunication without three preceding admonitions. This shows that in the first years no one was excommunicated on account of gross transgression.

It has been asserted that Obbe Philips organized his church only after the Münster kingdom was destroyed. But there is conclusive evidence that the Obbenite Church existed before the fall of Münster. There is a case on record that a person was excommunicated and avoided because he was minded to go to Münster.

### 6. Menno Simons' Conversion

Menno Simons was born in the year 1496 in the village of Witmarsum in Friesland, Netherlands. He was educated for the priesthood and consecrated a priest at Utrecht in 1524. As a priest in Pingjum and Witmarsum he read the Scriptures and some of Luther's writings and was led to recognize in a measure the erroneousness of Roman Catholicism. When, in March 1531, Sikke Frerichs Snyder, a Melchiorite, was executed in the city of Leeuwarden, Menno heard for the first time that there were those who questioned the scripturalness of infant baptism. In consequence of a further study of Scripture he decided that the baptism of infants was without a Scriptural foundation. Nevertheless he remained in his office as a priest for about five years longer.

This slowness to act on his conviction has been supposed to be an evidence that Menno Simons lacked the courage of the leading state church reformers. The fact is that he was acting on the advice of these reformers. Both Luther and Zwingli gave the priests of Saxony and Zurich the advice to say mass until Catholicism would be abolished by the civil authorities. Luther, during his sojourn in Wartburg castle, in 1521, wrote a book in which he denounced those who held that Roman Catholic worship should be discarded without the consent of the civil authorities. In April, 1522, Luther also advised the priests of these countries who were his followers to say mass in appearance only, "omitting the words which treat of the sacrifice," these words being the most essential part of mass. Since mass was celebrated in Latin and the words in question were said in an almost inaudible voice, they could be omitted without the congregation taking notice. It was supposed that in this way offence would be avoided. It is true that people who held Roman Catholic views

were pleased to see the celebration of mass continued, but was it not an occasion for offence to both Catholics and serious Lutherans that priests who were followers of Luther let the people under the impression that they were saying mass while according to Lutheran teaching mass was an idolatrous abomination.

Menno Simons was at this time a representative of the type of church reformation that was willing to take its orders from the state. Martin Luther and Ulrich Zwingli, the most prominent reformers, consented to go hand in hand with the civil authorities and to continue in the practice of Roman Catholic worship until the state authorities would prescribe the desired changes in worship and practice. With joy Menno Simons would have hailed the abolition of Romanism by the state. "I spoke much concerning the Word of the Lord," he says, after his conversion, "but without spirit and love, as is the manner of all hypocrites; and by this means I made disciples of my own stamp, namely vain boasters, light-minded talkers who, alas! cared in fact little about these matters, as was also true of myself [who continued in the office of a priest notwithstanding my evangelical knowledge]. And although I could talk much of the Scriptures, I did not order my life in accordance with my knowledge.—I continued in a life of ease and in the apparent practice of evident abomination, and this I did for the reason that I might have a comfortable life and shun the cross of the Lord [the persecution]."

In agreement with the sentiment of Schwenckfeld, Hubmaier, Denck, and the fanatical Anabaptists, he "stood still" in matters of church reformation, waiting for "a more convenient season." He said mass daily, but "in appearance only," as he relates in the account of his conversion. For a time he succeeded in stifling the voice of conscience which rebuked him for disobeying God's Word. But there came a time when he experienced a change of mind and heart, when God gave him grace to follow his convictions though to do so meant for him to join the ranks of the "Anabaptists" that were looked upon as outcasts, and had been summarily condemned to death.

Menno Simons describes his conversion as follows: "Finally the burden became so heavy that I could not endure it longer nor find rest of soul.—My heart trembled within me. I prayed God with sighs and tears that He would give to me, a troubled sinner, the gift of His grace and create a clean heart in me; that through the merits of the crimson blood of Christ, He would graciously forgive my unclean walk and ease-seeking life, and bestow upon me wisdom, Spirit, candor, and courage, that I might proclaim His exalted and adorable name and holy Word unadulterated and make manifest His truth to His praise."

In the said account of his conversion Menno Simons says further: "The gracious Lord granted me His paternal Spirit,



aid, power and help, that I voluntarily forsook my good name, honor and reputation which I had among men and renounced all the abominations of Antichrist, Mass, infant baptism and my unprofitable life, and willingly submitted to homelessness and poverty under the cross of my Lord Jesus Christ; in my weakness I feared God, sought out the pious and, although they were few in number, I found some who had a commendable zeal and maintained the truth.

"Behold thus, my reader, the God of mercy, through His abounding grace which He bestowed upon me, a miserable sinner, has first touched my heart, given me a new mind, humbled me in His fear, taught me in part to know myself, turned me from the way of death and graciously called me into the narrow path of life, into the communion of His saints. To Him be praise forevermore. Amen."

Menno Simons renounced Romanism in the month of January, 1536, the date is probably January 30. "Voluntarily, from my own choice," as he himself says, he laid down his office which had provided him with a comfortable income; he forsook his position of honor in the world to become an outcast and a fugitive. There was no magistrate to offer to him or any "Anabaptist" a safe retreat, such as it was Luther's privilege to have in Wartburg castle, and even if Luther had remained in Wittenberg the magistrates and highest civil authorities of the state would have protected him to the full extent of their power. That Menno took upon himself, "the cross of the Lord" under such circumstances is an unanswerable proof that the divine authority and inerrancy of God's Word was to him not a mere theory; he counted not his own life dear for the sake of God's Word.

Menno Simons was baptized by Obbe Philips who also ordained him a minister by the laying-on of hands. There is good evidence to show that almost from the time of his ordination Menno's influence among the Obbenites was second to no other leader among them. Through his able presentation and defence of the principles for which they stood he became the most prominent spokesman of the Brethren in the Netherlands and North Germany. His

earlier writings are the main sources of our information concerning the teachings and practices of the Obbenites.

According to Menno Simons' testimony, the Obbenites were "unblamable" in doctrine and life. They were fully decided to be guided by God's Word alone and to accept and follow its teachings. It is a remarkable fact that though there is no indication that they knew of the existence of the Swiss Brethren, much less that they were acquainted with their teachings, yet they found in Scripture the same truths and commands as did the Swiss Brethren. Both these bodies, though proceeding independently and separated far geographically, stood for practically the same princi-

"Dear brethren, do not comfort yourselves with the idle consolation and the groundless hope that the word of Jesus Christ shall yet be taught and lived without cross-bearing. Had all God's children in times of yore waited for such a time, the Gospel of the kingdom would not have been proclaimed from the beginning until now. O no, brethren, no; the Gospel of Jesus Christ, the word of God is to be sealed with blood and approved by suffering and persecution. The Lamb was slain from the foundation of the world (Rev. 13: 8). Not only has He suffered in His members but by the cross He obtained the glory which He had laid down. If now the Head has in the flesh born such pain, persecution

and affliction, how then shall the members expect to have ease and quietness in the flesh? If they have called the Master of the house Beelzebub, how much more shall they call them of his household? (Matt. 10:25). For all that will live godly in Christ Jesus, says Paul, shall suffer persecution. Ye shall be hated, says Christ, by all men for my name's sake.—If ye have any knowledge of Christ, any love for His holy Word, do not console yourselves longer with such a false hope. If it should be that the merciful God will give some quietness and peace and liberty, we shall receive it with thanksgiving from His gracious hand; if not, His name shall nevertheless be praised in eternity."

Of the history of the Church it may well be said that "half has never been told." A number of historians have said that the history of the Mennonite Church is particularly interesting. Yet it would be difficult to find another church which has given

so little attention to their history. There is not in any language a satisfactory history of the Mennonite Church. While the Church is manifesting a commendable zeal along various lines of vital Christian endeavor, the study and writing of church history has, generally speaking, been permitted to take care of itself. Yet this is a subject which deserves the attention of the Church. A great work remains to be done in this field. The study and writing of the history of the Church is a branch of Christian work and we must believe that there are those whom the Lord has called

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### A NEW YEAR

"Behold I make all things new"—Rev. 21:5

*Another year is upon us. Once more all things are to become new. How glad we are that God is giving us one more chance to make good. He is privileging us with a new start. Let us determine that in very deed all things shall become new that we may be well-pleasing unto Him.*

*God has many things for us this year. There is A NEW LIFE by the power of the Holy Spirit, a life that we have never yet known. That life of perfect measure and full-growth we have often longed for, but thus far never realized. May this year bring us into all that fulness until we know something of the stature of the fulness of Christ.*

*There is A NEW RELATIONSHIP with God awaiting us. We thank Him for the hours of blessed fellowship already known, but much awaits us that we have never known. Let us determine, that by His grace, this year shall bring us unto our full privileges as sons and daughters of God.*

*There is A NEW FIELD of God's resources awaiting us. More than the half of our possessions in Christ have never been appropriated by us. We are beggarly poor because we have failed to enter in. The inheritance promised us by Grace is far beyond anything that any of us have ever yet experienced.*

*There is A NEW WAY OF SACRIFICE before us. The manner of our entering into the great task that God has laid before us must have caused Him often to blush for us. Would our friends say that the way we have served and sacrificed is at all Christ-like?*

*Whatever else God has new for us, or old things that to us are new, let us reach out in faith for them. May this year find us abiding in the fulness of His Grace, His love, His humility, His power and His sacrifice.*

*As we enter into this new transformation there are some old things that we cannot give up. Let us carry with us into this new country the old Gospel, the old assurance of Grace, the old realization of His presence and all the old blessings that have meant so much to us, and yet may ever these old things become gloriously new.*

*"Ring out the old, ring in the new;*

*Ring, happy bells, across the snow;*

*The year is going, let it go:*

*Ring out the false, ring in the true."—A. H.*

ples and practices, though there were some secondary differences which prove that the one was not a copy of the other.

On the vital point of the relation and attitude of the church to the world, the Obbenites agreed thoroughly with the Swiss Brethren. Menno Simons testified that they were "willing to bear the cross" that is to say, they refused to compromise God's commands and to "stand still" as concerns the practice of the ordinances, in order to escape persecution. Menno Simons often repudiates the thought that the world will ever become the friend of the true church. He writes, for example:



# CHRISTIAN MONITOR PULPIT

## BUILDING ON THE SIDES OF A VOLCANO

By Cortland Myers

*"Nations deliberately trample on all history and all law and then are turned into dust and ashes. Suddenly, the eruption is on, and the mountain sides and valleys are covered and death is everywhere. This nation—this American nation—may now be building its proud civilization on the sides of a rumbling, raging, roaring volcano. \* \* \* We are all in imminent peril!"*

Mount Etna has been called "the Villain of the Ages." There are four hundred volcanic mountains, on the surface of the globe, either having spent their fires in the past, or now in eruption, or making preparation for a future disaster. But of all these, Etna has had the longest and most frequent overflow of its pent-up fires and has repeatedly destroyed mankind, his home and his possessions.

Nine hundred years before Christ, Thucydides makes the historic record of the fierce action of this mountain in the century before Christ. Livy tells of the great eruption of Etna and the destruction left in the pathway of its river of fire. Very recently again, the world was shocked with the news of another tragedy from this same monster of the mountains. Ten townships were covered with lava from six new openings in its sides. 100,000 people rushed down into the valleys in mad excitement, praying for safety. Villages, and homes, and farms, and vineyards and gardens were all alike buried beneath this unconquerable enemy.

The strange feature connected with this and with all similar tragedies is that men, as soon as the fires burn out and the lava cools off, rush back to establish their dwellings and their business and their estates just where they originally were. This is true of all man's history in relation to the world and its impending dangers. It is amazing how blind he is, how daring he is, and how foolish he is to immediately place himself in the same peril and directly in front of the possibility.

### Failure to Heed Warnings

This is also true of the nations of the earth in their relation to human history. It is written, and re-written in capital letters all over the pages of the past just what action and what cause produce a certain effect in the face of an unbroken and unbreakable law. They repeat what the nations of the past have done and then inevitably come to their same wreckage and ruin. Nations deliberately trample on all history and all law and then are turned into dust and ashes. Suddenly, the eruption is on and the mountain sides and val-

leys are covered and death is everywhere.

This American nation may be now building its proud civilization on the sides of a rumbling, raging, rearing volcano. We need simply to turn a few of the pages of the past to make the discovery of this tragic condition. It is difficult to understand just why any man should give his life to the study of archaeology, or Egyptology, and spend his years in the desert sands and the ruins of the ages attempting to bring some treasures to knowledge and riches out of the buried spaces of ancient civilization. It is rare that he excites any interest whatever from his fellow-men and only occasionally draws the attention of the world. He buries himself in his own burial ground. But recently the world's attention was directed to the discoveries in one of Egypt's ancient tombs and an old specimen of royalty was brought back into the world's life, temporarily. Many valuable treasures, even beyond the imagination of some of the dreamers of fiction, were brought out of their hiding place in this treasure house of the dead, but the most interesting of all the discoveries, and that which was marked with the most value, was the revelation of the downfall of this civilization and its undoubted cause.

It has been made plain that when Egypt was at its highest in material prosperity and possessed its greatest riches, then also it lived in its greatest danger for, with its materialism, luxury came in and rapidly increased until royalty apparently cared little for the higher things in life and lived for the lower nature and its satisfaction in this life and even made insane preparation of the same type for the life to come, gathering the material for it in the mammoth spaces of the sepulchre. Then the royal underlings caught the same spirit and demanded the same thing; then the atmosphere became saturated with this poison of the material and even the lower classes and the slaves became dissatisfied and restless and ready for trouble. Also the covetous eyes of other nations became centered on the riches of this part of the world and made their preparations to rob it of its treasures at the least provocation and at the earliest opportunity, with the result that the cities and the country alike became devastated and were turned into a mass of ruins.

I climbed the great pyramid and had the vision in almost every direction of a desert instead of a land of prosperity.

### Results of Rejecting Religion

We have now in this world's life, a very striking illustration of this same principle at work—the Soviet Government of Russia is trying to make the experiment of casting religion out of the nation's life. It has a policy which is hostile to all religion and to all the churches and all over the land the young people are holding celebrations over the downfall of the old faith. Last Christmas Day anti-religious demonstrations were witnessed everywhere, and Christmas Day has been entered in the official records as a permanent holiday called, "The Day of the Deposing of the Gods." It will undoubtedly take time to uproot the faith of the older inhabitants of Russia. They are too well-grounded in the Christian faith not to cling to it, but a host of the younger generation are growing up and being taught to despise religion. Then, when people lose the idea of God, or any force in their world working for righteousness, they soon lose their own moral character for they feel no necessity for moral conduct. If a man is not accountable for his acts here or hereafter, why struggle to make these acts right? If he can do wrong and avoid punishment in this life, there is no reason, according to this abominable philosophy, why he should not do so. Their people are increasing in number who feel free to lie and steal and even murder as they please, and the standards of morality are already rapidly breaking down.

One of the saddest results of the world-war and its relation to Germany is the sweeping Communist propaganda coming into Germany from Russia, and this tide of infidelity is taking vast numbers of her youth. All the leaders are anxious, beyond expression, concerning this flood of unbelief and irreligion. This always plays havoc with the older people, but ruins youth. For many reasons this is true and in many ways in evidence. They too have changed one of their sacred days called "Confirmation Day" into "The Day of Conservation of Youth" and then dedicate their children to Socialism instead of religion. A recent parade held in Berlin of thousands of school children had in it banners with the inscriptions "Away with God from the Schools," "Religion is an Opiate," "Down with the God Superstition," "Give us the Secular School." One of the teachers states that he tried to get his children to go to the top of a church steeple to get a view of the city, but many refused to go because they said their parents would punish them if they entered a church.

France, too, is moving in a perilous direction because she is moving away from religious life and the church of God. She



is rapidly becoming a Godless nation with no Sunday and no sanctity, living only in the sensual and for the material. Thirty millions of her population never cross the threshold of any house of worship, leaving only ten millions who have anything at all to do with religion, and they in part are indifferent to it and victims of superstition.

England, also, has a very real crisis in this hour. It may be more perilous than the war period. Many of her writers and speakers are skeptics and live in the dark. The spiritual for them has no reality. Bernard Shaw and his kind are spreading cynicism among the masses and have a vicious relation to all classes. They are robbing many people of their respect for morals and established institutions. This is an awful responsibility and means a river of fire running through human society. The statesmen of England are not so concerned about economic progress as they are about moral decay. They are making an attempt to overcome this evil teaching and spirit by inculcating in the people a respect for century-old institutions and for the church which is the fountain-head of all morality. They are opposing bitterly a drift towards spiritual anarchy which must surely result in revolution and ruin. The people of England are feeling the trembling of the earth. May they soon turn to the only place of security.

This materialistic spirit is permeating also all the nations of Europe and the world, one of the results of which is a great volume of selfishness in all the world's life, which causes only separation and means the destruction of all brotherhood and real human relation. There is just now an abominable, diabolical, death-dealing tidal wave of selfishness. In this evident condition America has her special peril. If any nation in all human history even had an abundance of the material and was inclined to depend on her possessions and to boast of her riches, it is the American nation. When President Harding made his journey across this continent, in almost his last address to his fellow-men, he uttered these memorable words:

"I tell you, my countrymen, the world needs more of the Christ; the world needs the spirit of the Man of Nazareth." The President said: "If we could bring into the relationships of humanity, among ourselves and among the nations of the earth the brotherhood that was taught by the Christ, we would have a restored world; we would have little or none of war, and we would have a new hope for humanity throughout the globe.

"One more thought: I should like to have America a little more earnest and thoroughly committed in its religious devotion. We were more religious a hundred years ago, or even fifty years ago, than we are to-day. We have been getting too far away from the spiritual and too much absorbed in our material existence. It tends to make us a sordid people. The world war lifted us out of the rut.

"We found ourselves concentrated to the defense of the republic and fighting for our ideal of civilization, and we in America were put on a higher plane. But when the war was ended we started to drift back, thinking only of our selfish pursuits. I tell you, my countrymen, that we can never be the ideal republic unless we have great ideals to pursue and know something of the spiritual as well as of the material life."

#### Things of Real Value Not Appreciated

Booth Tarkington relates an experience of his in Naples when an Italian accosted him, calling his attention to a minor eruption of Mt. Vesuvius and said, "You have nothing like that in America" to which

#### PRAY FOR THE PEACE OF JERUSALEM: THEY SHALL PROSPER THAT LOVE THEE.

—Psalm 122:6

*Almighty God, our heavenly Father, who hast made of one blood all nations of men to dwell on the face of the earth, we beseech thee to have mercy upon them, and cause them to walk in the light of thy truth!*

*In thy love and mercy look down upon the children of Israel, who have come in such large numbers to our land! Grant that their prejudices may be removed, that the veil may be lifted from their eyes, that they may recognize in the Man of Nazareth their own Messiah, and behold the light of the knowledge of the glory of God in the face of Jesus Christ!*

*Bless the churches of America, that they may truly represent the spirit of the Gospel to their Jewish neighbors! Be gracious to all missionaries who are seeking the welfare of Israel: endue them with thy Holy Spirit, guide them by thy counsel, and so bless their labors that those to whom they minister may come to the full knowledge of thy love and truth! Grant that thy church may be quickened to a deeper interest in the salvation of their ancient people, that here in our own land a multitude may be led to find Him who is ever seeking them!*

*Grant these blessings, we beseech thee, O Lord, for thine own name's sake! Amen.*

Mr. Tarkington instantly replied, "No, but we have a Niagara Falls which could put that thing out in five minutes." This is typical of all our American spirit. We have something better within the borders of these States than they have anywhere else in the world and in our pride we are frequently making ourselves disliked by the rest of the world, because all our boasting is over material riches and the astonishing accumulation of gold in our possessions. The things of real value are not appreciated by us, neither are they possessed by us.

We have no makers of poetry, no great artists, no great literary geniuses, no great orators, no great actors. We are producing only mediocre people and leaving the art galleries and libraries of the future empty, and in all these low ideals there is a death-dealing satisfaction. We are not concerned about it and give no evidence of

anxiety or determination to change the condition and place life on a higher level. We are content with the material and continue to neglect—the spiritual. So true is this that many of the churches are without worshipers and more than sixty millions of a Christian church. A large number of our people do not cross the threshold of the remnant of the population are only occasional worshipers and manifest very little interest in spiritual life. Revivals are few and largely mechanical, with meagre results. Religious conventions are machine-made, politically-operated affairs with no spiritual life or spiritual ambition and with the Holy Spirit—the great Administrator of the Christian church almost absolutely ignored. The church is going to the world to get the world and the world is getting the church. The poison of the material is reaching the hearts of uncounted Christian people and they are unconscious of the slow death which is creeping through every vein and artery. We are all in imminent peril.

#### Our Supreme Duty

It is our supreme duty in this hour to live the spiritual life and live it in the midst of our own environment.

I saw a little flower in the desert, with no other green life in its vicinity, lift its pretty face to the sunlight and breathe its fragrance out into the burning air of the desert. I stopped to look at it and admire it and then pick it. When my hand was extended toward it, it seemed almost sacrilege to pluck a blossom which could grow in such adverse circumstances. I left it for the possible inspiration of some other traveler. It

seemed as if it must have been transplanted from the garden of God. Any flower can grow in a conservatory, watered and fed and cared for and deserve little credit for its beauty or its fragrance, but the flower in the desert deserves the admiration of men and angels.

Your life may be in the desert, but it is a more real, wonderful, eternity-marked life because it grows beautiful against tremendous opposition. Where you work or where you live, where your atmosphere is heavy with blasphemy and impurity, to still breathe the air of the upper world and live the Christ life is the greatest of all achievements. We make many excuses, but no one of them can be accepted by Him. We have been chosen to reveal the reality of the spiritual and to overcome the dangers of the material. We must understand that we cannot serve both God and

(Concluded on page 30)





# EDITORIALS



## Don't Take Everything Seriously

Observers from different places have noticed that the Christian Monitor has been issued twice for the month of November. We are not trying to introduce a new Calendar. We are well satisfied with the regular twelve-month cycle. This was an accident which sometimes happens in the best-regulated offices. The parties responsible have confessed, but we are not going to "bring them upon the carpet" by telling their name and post office address. "Charity covereth a multitude of sins." Errors as well.

In the days of the great publisher and editor, Horace Greely, of New York City, they made the mistake of calling Cattarugus County, Chautauqua County. The dignity of Mr. Greely was offended grievously by the error. He rushed upstairs with the intention of finding out who blundered. One of the type-setters showed him the copy which he himself had written. His color changed to pale white, his mouth became drawn, he kept silent for some time, then remarked slowly, "Will some one please kick me downstairs." None did, so he silently went down the stairway. This time it was not the fault of the editor, but the next time it may be. We forgive, so as to be forgiven when it comes our turn to blunder.

## Teaching the Indian Church to Pray More

We noticed in the India Mission News that a special effort is being made to teach the Church all the joys and privileges of PRAYER. Much teaching on Prayer, they tell us, is bearing fruit in the Indian Church. Prayer for the sick, for the unsaved, for their own spiritual growth, for their Church and their country, not only stimulates their growth, but increases their faith.

For some time it has been our profound conviction, which we cannot, and do not want to get away from, that more prayer is the need of the hour in the Church. Not only for growth, not only for advancement for the cause, but as they say, TO INCREASE OUR FAITH. There is one tenet in the creed of the Church that is too largely held in a formal manner. We have reference to the **Prayer of Faith** that shall save the sick. We have been wondering whether we have been as practical in that direction as we ought to be, professing to be a "whole Gospel" Church. We believe that physicians have their place, we believe that herbs, etc., have a medicinal value, we believe that good advice from those who know is good, but we still wonder whether the prayer of faith is not too much relegated to the rear in this matter.

At the present time many erroneous and radical positions are taken, which have caused considerable disturb-

ance among the Churches of the United States and Canada. We wonder if these radical propagandists of their ideas would have gotten the grip they have if the teachings of James had been more vital and practical.

We are happy to speak of the case of a young man who dearly loved his mother; he is Principal in a High School, and a member of the Church. His mother was sick with what seemed to be a sickness unto death, but she passed through what usually proves fatal in old age. His mother told of the earnest and God-supplicating prayer, which she felt that God heard and answered in her recovery and health. May this faith increase in us, and among us, so that His power which has not grown less through the years may be seen and God glorified.

## Where the Church Slips a Cog

The finance problem is ever before the Church because we have slipped a cog in the Lord's program. In the mind of God, and in the Bible, everything and every question is settled. An absolute adherence to the will and mind of God finds many otherwise puzzling questions duly solved. It is easily noticeable to every reader of our Church periodicals that the money question is ever and constantly before us. This is to the embarrassment of many of the men to whom the Church has committed the task of seeing that the "Chariots of Salvation" keep constantly on the move and in good trim. Moreover, the work of "Charity" comes in for its share of attention, as does the work of the "Education" of our youth.

What is the reason that constant pressure needs to be brought to bear upon the pocket-books of the members of the body of Christ? In the first place there is a cooling process at work in the Christian Church; in the second place much money is used for things contrary to the will of God; but mainly because we have slipped a cog in the plan of God to gather money for the Lord's work.

In the first place, without becoming Jewish in outlook, or going back to the Law of Moses for a standard, we owe at least a tenth to the Lord. The grace of the Gospel does not produce a condition of heart that gives less. If the tenth would be given to begin with, the Church would not need to send collectors for money constantly. This expense could be saved, and this alone would be a considerable item. In the second place the Jew only gave what was above the tenth. The Lord always called the tenth His own, even calling His people "robbers" when they kept it back. This has not been changed. Above a tenth was considered their own. What they gave was called an offering, and it came from the nine-tenths portion. Where we mainly slip the cog is in



not following more closely the inspired command given through the apostle Paul in I Cor. 16:1. "UPON THE FIRST DAY (LORD'S DAY) OF THE WEEK, LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS GOD HATH PROSPERED HIM, THAT THERE BE NO GATHERINGS WHEN I COME." Several things are very plain and precise in this passage of Scripture.

First, the day when this should be done is the Lord's Day.

Second, every one is to do this, rich and poor.

Third it is to be laid in store. That is, in a separate place.

Fourth, the amount is to be according to income received.

Fifth, the Lord is to be recognized as the Giver.

Sixth, gatherings or collections are not satisfactory.

Seventh, in the command there is no seventh injunction that we can see, so we want to say that the seventh, which is the Biblical number of completion or perfection, are the results which will be perfectly satisfactory, pleasing to God, meeting the needs of the Church, helping the needy, and bringing salvation to many among mankind.

The wise, those instructed in the things of God, the liberal soul already made fat, the consecrated, the soul indwelt by and yielded to the Spirit of God will see in this plan the mind of God and will be true to the "heavenly vision."

#### 4,404,247,000 Knots

One of the most painstaking tasks of the present day was recently completed by six Syrian girls in an Orphanage in the Lebanon, in the Near East. It was a rug which was made by tying the staggering sum of four billion, four hundred and four million, two hundred and forty-seven thousand knots. It was completed by little girls whose life was sustained by the offerings of the American nation. This rug was presented to President Calvin Coolidge in behalf of the people of their country to this country.

This rug was to represent the token of gratitude and appreciation for the service rendered to them in their dark hour of misery and suffering.

Mr. Coolidge accepted it with the remark, "that we accept it as their good-will to the people of the United States, and it has been given a place of honor in the White House, where it will daily be a symbol of good-will on earth."

We have given this item a place in the Christian Monitor for the express purpose of helping to perpetuate this characteristic in this country. An ideal and characteristic which God will bless, and which will make the American flag a symbol of honor instead of what some say in China, as well as elsewhere, that it is the mark of the capitalist, and the American Dollar, whom they say ironically, "We Trust."

Besides, as a nonresistant Church, as Conscientious Objectors to War, refusing to serve under the militaristic

arm of Government, it behooves us to keep a burning interest in service which we can conscientiously render to God and man.

#### Shall We Respond or Spend?

The agitation is quite widespread that we should seek to meet our Educational obligations as a Church, as we do our Missionary responsibilities; or better still, our privileges. That is through gifts sent by mail instead of solicited in person. The latter method is rather trying on the parties engaged, for all men are not reasonable; besides, it is more expensive. Occasionally our College Presidents should go out among the brethren, so that they can feel the pulse of the Church, receive good impressions, suggestions, as well as criticisms. But on the whole this method should be abolished by voluntary offerings in our churches. Our schools are essential to our well-being as a church in the present educational crisis in the world. As a church we do not want ignorance to run rampant, neither do we want to cater to what they call education in many quarters. We want highly educated men, who are taught of God, to be of help to us in stemming the tide of false educators. Men who know how to put to silence the ignorance of professedly wise men, those of whom Paul says, "Professing themselves to be wise, they became fools." The worst and deadliest ignorance is the ignorance of so-called wise men.

Brethren in Christ, shall we respond to this call or continue to spend in collecting money from house to house among the brotherhood. We have it to say. What shall your answer be?

#### This Shows a Christian Spirit Indeed

We are glad to note the increasing interest that different conferences, as well as the local congregations are taking in the Mission cause. We have reference to those of other bodies, not the Mennonite or Amish Conferences, but such as the Conservative Amish, with whom we are at one on the "Fundamentals of Faith." We have been appreciating their offerings to the work of the Lord; this is as it should be. May the Lord continue this fellowship as well as the cooperation in making Christ and His Gospel known.

It was with pleasure, we noticed that Brother J. N. Kaufman stopped with the Pigeon River brethren; they in turn showed their interest by giving their word to build a native evangelist's Home in India. May the Lord bless them for it. Already the Canadian Conservative Conference has four missionaries with us on the field.

We also have been watching the interest the Old Order brethren in different places take in the Publishing Work of the Church, as well as their contributions to the Relief and Mission Work of the Lord. We are hoping for the day to speedily come when they will AS A BODY assist in the Mission Work of the Church in other countries.



# CHRISTIAN LIFE

## THE PERSON OF CHRIST

By Gladys Loucks

*The battle of the present hour is around the Person of our adorable Lord; was He the Son of God in a peculiar sense or merely a grand and noble personage, or the peerless man? Was His utterance the voice of God in the Absolute sense, which must be accepted without fail? Was His death the death of a martyr, or the death of the Substitutionary One, a Redemptive Sacrifice? Young people we appeal to you to read this article from the pen of one of your youthful fellow believers, who has declared her convictions. Editor.*

"Whom do men say that I, the Son of man, am?" For two thousand years Jesus has been asking this same question—the question He asked His disciples at Caesarea Philippi near the close of His earthly career. It is the question upon whose answer rests the foundation of the Church and the destiny of human souls. And it is the question that has received as many different answers as any question ever asked. He is a prophet, He is a great man, He is a magician, He is one of the ancients, He is an illusion, He is no more than a figure of speech, and many other answers are given. Why are there so many opinions? In an attempt to discuss each we would lose ourselves and in the end be no wiser. But there is no need for such an attempt. He has given us a clear record of His life and work which we may study and at the end answer for ourselves the question, "Whom say ye that I am."

### The Dual Nature of Christ

As soon as we attempt the study of the above questions we are immediately faced by two outstanding facts: the fact of His double nature and the underlying miracle connected with it. When Christ became a man He did not seem divine according to the conceptions of men. They looked for that which appealed to the senses only. Although from the very beginning of His earthly life He possessed the divine nature, He did not disclose the attributes in such a way that they were always grasped. He humbled himself in this respect and took upon Himself the form of man, presenting to the world an individual perfect in humanity. According to the evidence we have there can be no doubt.

Christ had a true human body. The eternal word was made flesh; it partook of flesh and blood. Jno. 1:14 states clearly that the word was made flesh, and dwelt among us, full of grace and truth. Heb. 2:14 says, "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise partook of the same." His body in appear-

ance was human in every respect; so much so in fact that in several instances we are told that He was mistaken for someone else. After His resurrection, Mary mistook Him for the gardener. On the road to Emmaus the disciples did not recognize Him as Christ. This proves that not only before but also after His resurrection He had a truly human body.

Christ had a human parentage and human ancestry. Mary brought forth her first-born son. Gal. 4:4, "But when the fullness of time was come, God sent forth his Son, made of a woman." Mary was, as truly the mother of Jesus as God was His Father.

### He Was One of Us

In limitations He was perfectly human. There are no essentials of human nature that cannot be discovered in this Person. There is evidence of His spiritual nature in His unceasing recognition of God as His Father and the source of His strength. His mental capacity was shown in the miraculous way in which He dealt with problems. In His physical life He hungered, thirsted, became weary and needed seasons of rest. His human will was manifest in the power of choice. But it is interesting to notice that in every case He chose the Divine will. His emotional nature was brought out in tears and tenderness, rebuke and anger. He was moved with compassion when He looked upon the multitude as so many sheep without a shepherd. His heart was touched with pity as He looked upon the rejecting city of Jerusalem. And He wept with His friends at the grave of Lazarus. Furthermore His intellectual nature is seen so perfectly balanced, and so wonderfully equipped, that men marvel at His wisdom, especially since they see, as they said, that He had never learned. Certainly this Man of Nazareth was a perfect Man. In all points He was human, that is, fulfilling the Divine ideal of human nature, not descending to the degradation of humanity which results from sin. He had no sin.

With all these attributes of humanity, the essentials of Deity are clearly seen. Such wisdom and deep meaning in His teaching, the ages have failed to understand. And such power and love is possible to God alone.

### He Was One With the Father

One of the most outstanding proofs of His Deity is the fact that He referred to Himself or allowed others to refer to Him as the "Son of God." Upon the occasion of His baptism when he came up from the water the heavens were opened and the Father's voice was heard, "This is my beloved Son in whom I am well pleased." The same words were uttered by God on the Mountain of Transfiguration. And from the beginning of His ministry He permitted Nathanael to call Him the Son of God. When Jesus surprised him under the fig tree he exclaimed: "Rabbi, thou art the Son of God." And after another surprise by the miracle on the turbulent sea, the disciples worshipped Him saying, "Of a truth thou art the Son of God."

If there had been any misunderstanding regarding these statements Jesus would have corrected them as Paul and Barnabas corrected those who took them for gods, while they were performing miracles in Lystra. He would never have taught or willingly permitted wrong impressions of Himself to be made. He therefore applies to Himself and allows others to apply to Him the title of "Son of God" in its full meaning.

### The Towering Christ

Nor can it be said that this title denotes a merely adoptive sonship. In Peter's confession at Caesarea Philippi, which places Jesus above John the Baptist, Elijah, Jeremiah, or the prophets, it would be beyond belief to interpret as if the sonship referred to were what any prophet or righteous man might claim. He would be wilfully blind, who could not see that Peter's answer is the correct one, especially when it is made so peculiarly emphatic by the striking words with which it is welcomed—the Savior's first personal beatitude: "Blessed art thou Simon Barjona for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." We remember that in asserting His relationship with the Father He said, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whom the Son will reveal Him." Now, to one at least the Father has been revealed in the Son. Christ recognizes the fact with joy. Cer-



tainly this faith of Peter was born from above. It could have come only from heaven.

Still further the angel Gabriel declares that the Child to be born shall be the Son of the most High and Son of God. Lu. 1:35: "That holy thing which shall be born of thee shall be called the Son of God." This miraculous birth was to take place in such a way that He would be without an earthly father. And adoption would have presupposed the existence of the Child.

Again the Divine Sonship of Jesus is such that He and the Father are one. (Jno. 10:30, 36); while a merely adopted sonship would not constitute a physical unity between the son and father. Jesus never claimed adoption. If He had, He would have deceived His judges. He was the Son of God in its truest sense.

Moreover some claim that His relation to the Father was a mere intellectual one, springing from special knowledge of God and implied in the words of Matt. 11:27. But if there were no more than an intellectual relation, it would be reduced to a mere figure of speech. Christ would be false, would not be what He claims to be, and faith in Him would be vain.

#### Jesus Was God Manifest

Upon examining further into the life and works of Jesus we find that aside from the fact that He was called, and justly so, the Son of God. He possessed the characteristic attributes of Divinity, such as, omnipotence, omniscience, and omnipresence. His omnipotence is shown in His dealing with winds, seas, evil spirits, and death. As He stood by the bed-side of Peter's mother-in-law He rebuked the fever and she arose and served Him. When He rowed with His disciples over the storm-tossed sea of Galilee, the waves were subject to His word and there was a great calm. As the evening came "they brought to Him those who were possessed with devils and He cast out the spirits with His word." He was not a magician, not a musician, not a poet, artist, orator, statesman, or physician. Yet He cleansed the unclean, sought to dethrone Error and establish Truth, gave abiding peace to the hearts of men, offered mercy, forgiveness, and pardon, and brought harmony out of discord. He was so far above all principalities, and power, and might, and dominion, and every name that is named that all things were in subjection under His feet; everything being upheld by the word of His power, not only in this world but in the world to come.

His omniscience is shown in the fact that He knows the lives of men, even their inner secrets. He knows not only their present

thoughts, but their future choices. He knew from the beginning that Judas would betray Him. In the conversation with the woman of Samaria He showed her in a word the past picture of her life. When He perceived that the Pharisees reasoned within themselves He said to them, "Why reason ye these things in your hearts?" And when Simon let down the net He knew a multitude of fishes would be there. Col. 2:3 states, "In Him are hid all the treasures of wisdom and knowledge."

Furthermore His omnipresence in the lives of His disciples both now and in times past is and has been distinctly felt. His own promise in Matt. 28:20 is that He will be with every one who goes forth into any part of the world to make disciples of men. Jno. 14:20 reads thus, "In that day ye shall know that I am in my Father, and ye in me, and I in you." This miracle of the in-dwelling Christ becomes each day a more blessed reality to the children of the kingdom; to those whose lives are hid with Christ in God.

Besides these three great attributes stated above we have those of His eternity and immutability which are emphasized by the fact that He is the same at all times. Heb. 13:8 reads thus, "Jesus Christ, the same yesterday, and to-

day, and forever." He is the great unchangeable Eternity.

Therefore, by the Divine names which are given Him, and by the way in which His name is coupled with that of God the Father, it would be no less than blaspheming to say that Christ is not a Divine Being, as God. Face to face with Him as transcendent, omniscient, omnipotent, and omnipresent there can be no doubt of His superhumanness and divinity. How can we help but confess with Peter: "Thou art the Christ, the Son of the living God."

#### Perfectly Human—Perfectly Divine

We now face the great mystery—Christ the mystery of God—one individual perfectly human and perfectly divine. A perfect analysis and explanation of this truth would be impossible. We have done our part if we have found out what the various passages mean in their proper settings. Then if we can reconcile them, well and good; if not, we should believe them regardless of reconciliation. We have through study learned that it is true that Christ was both human and divine; and though contradictory to our natural way of thinking we may be assured that it perfectly harmonizes in the infinite wisdom of God. Some day when we approach more nearly His omniscience we also will understand. But until that time is at hand, it will continue to remain unsolved and unparalleled, without possibility of explanation by analogy. We may use imagination in rearranging facts and picturing ideas, but in each case the mystery remains.

Finally, we may say, sin entered the world and by it, death. Because of the holiness and divinity of God He could not look upon it and no person less holy or divine could atone for it. Therefore, since Jesus was chosen He was equal with God in this respect. But in order to impress upon humanity the sinfulness into which they had fallen and their absolute need of a Savior, it became necessary for Him to be manifest in human form. This He did without laying aside His divinity, proving that He was indeed what He claimed to be—the Divine Son of God. Goshen, Ind.

#### MENNONISM

(Continued from page 5)

to do this work. We owe it to our young people to acquaint them with our history. This is of special importance in this time of crisis when strenuous efforts are put forth by those who pretend to be friends of the Church to win our young people for a movement having for its object a greater measure of liberty to follow the ways of the world. Scottdale, Pa.



#### THE SOLUTION

Ursula Miller

*How, great, distressing, deep—  
How intricate, and how perplexing, are the problems,  
Confronting great nations of the world to-day.  
Things national and international—  
Which wise men ponder well.  
Things economic with their strikes and debts:  
And, prohibition not yet fully manned:  
Then, anarchy, and bolshevistic germs  
Growing to poisoned flower and deadly fruit.  
And then such weighty matters  
As world peace, and no more war!  
All these and many more lift up their heads  
Together, like the seven-headed hydra.  
These scream for solution in the world to-day—  
And solving one there spring up seven more.*

*And wise men, God ordained rulers  
Strive deeply to deal justly and as wise,  
As within their province lies.  
What is the answer to the problems of to-day?*

*Why this distress, and rumblings of more war?  
Gesticulating, clamoring, through disordered din—  
Much advise on every hand but no solution given.*

*Must war again befall us all—  
Is that the true solution?  
Shall women give their men, as beasts  
To tear and rend in hatred?  
Shall blood be spilled till all the land  
Bedewed with gore, flames scarlet?  
Shall women weep and wail at home  
For loved ones and destruction?  
Shall death march grinning through the land  
At his vast heavy harvest?*

*Have we not learned through many years  
This is not the solution?  
What, then, and where?  
In Sacred Writ the answer lies:  
That nation blessed is whose God the Lord;  
Who humbly walks to keep His every Word,  
Hesston, Kans.*



# • MISSIONS •

## CAREST THOU NOT?

By Minnie Graber

*Since the embarkation for the Foreign Field of Sister Graber and her husband is now history, this article from her pen is more effective. They have paid the price of their care; that is the initial payment. Thank God for the recompense. It is not sacrifice without recompense, or toil with no joy. But it is service with payment, day by day, and the real reward after toil is the life hereafter. Editor.*

"And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

These few disciples who had wended with Jesus the busy highways and lonely byways of Judea and Galilee, learning of Him and sharing His loving fellowship, yet little understood Him. Christ, their Savior, and yet of Him they asked, "Carest thou not that we perish?" It was a misdirected question to ask of the Holy One whose entire ministry was to seek and to save just such needy souls as theirs. But the same question that the fearful disciples asked hundreds of years ago on billowy Galilee is to-day the question puzzling many lonely, troubled hearts and falling from the lips of struggling, tempest-tossed souls—"Carest thou not?"

To you has been given the gift of God, which is Eternal Life, the Word of peace to beautify and brighten, the Holy Spirit to guide and comfort—yea every spiritual gift thru Christ Jesus, and to **you** the question, Carest thou not?

How sad if in the presence of the Great Judge, in whom Love and Justice reside with equal unfathomableness we should meet souls who in bitterness exclaim, "I had looked on my right hand and there was no one who would know me refuge failed me, no man cared for my soul." How miserable to hear countless ones breathe in touching sadness, a sadness too late to brighten, "The harvest is past, the summer is ended and we are not saved."—and perhaps because **we** had not cared?

There are many women, even as the Samaritan woman, drawing the natural water of life, who know nothing of the spiritual water that satisfies forever; many men, robbed, fallen, wounded, lie by the wayside with none to pass by who would know them, no refuge, no one to care; many the prodigal sons and daughters, feeding on the husks of life with no one to show them the home of love and plenty;

countless the disciples of Christ who have walked with Him but who for a mess of pottage have sold their birthright in the kingdom of God; sad the host of accountable souls who like Felix say, "I will hear thee another time, or as Agrippa scoff, "Almost thou persuadest me to be a Christian," many the Ethiopians, earnest seekers of light crying, "How can I understand except some man should guide me?"; by millions the Macedonians stand, poor and ragged in body, more lean and desolate in soul, beseeching, "Come over into Macedonia and help us." To all these needs and calls comes the question with renewed earnestness—"Carest thou not?"

The plaintive plea need never pass unheeded. In God's great medicine chest there is a cure for every human ill, a balm for every tired, feeble soul. You who have been healed and made whole have a Christian privilege and duty of leading others to the Holy Place of Healing. What is the soul's need?—the way to the Father? The light of His presence shed abroad in your life may lead another over the path, otherwise dark and unknown. Is it the blood of Christ to cleanse, release from the weight of sin? "As far as the east is from the west so far has he removed our transgressions from us." Is it joy? "In **Thy** presence is **fulness** of joy." Is it peace? "Thou wilt keep him in **perfect** peace whose mind is stayed on Thee." Is kindness, gentleness needed? Surely the Christian abounding in fruit of the Spirit, can out of a loving heart administer the kind word and do the gentle deed. These are opportunities within everyone's reach, whether you are in the city, the shop, the foreign field, on the farm, in the school room or elsewhere. You can never

be any greater than to what measure you **care** and to what extent you exercise yourself in that concern. No Christian need be discouraged—

"If you cannot sing like angels,  
If you cannot preach like Paul  
You can tell the love of Jesus  
How He died for all."

That Love is not a meaningless message. 'Tis a love greater than that expressed by the child who threw her arms about her father's neck and said, "I love you to the sky, to the end of the world and down again." 'Tis a love which, upon a soul's complete yielding willingly and completely saves the soul.

Some Christian finds he does not care as he should. How may he care? Isaiah was in the temple and he saw God, "high and lifted up," he saw himself, a man of unclean lips. God purged those lips and Isaiah saw God's work in a new light. Nehemiah heard of the affliction of his brethren and when he heard, he sat down, and wept and mourned, fasted and prayed. The more Nehemiah heard and prayed, the greater his concern for his brethren.

A boy after hearing a missionary tell of his work, arose and said, "I know more concerning this work than I ever knew before, and I feel we should do something. Therefore I move we give for these needs." All missionary activity has its birth in knowledge and is effectively carried on by those servants who have seen the Lord, high and lifted up, and whose lips have been purged with God's coals of fire. Christ said, "Lift up your eyes and **look** on the fields."

The Christian with an experience with Christ, a knowledge of the needs, an appreciation of the value of the soul, is fitted to respond to the Macedonian call and in that day when worldly riches, honor, fame, luxurious homes, and worldly pleasures no longer count, he will have answered in a faithful and practical way the question, Carest thou not?

Dhamtari, C. P. India.

## INDIA'S LEPROSY PROBLEM

By C. D. Esch

Among the many afflictions that India's three hundred and fifteen millions of people are heir to, leprosy is by no means a negligible quantity. The census of 1921 reported that there were in all India a little more than one hundred thousand lepers. We have very good reasons to believe, however, that this number is far

from the mark. For it is only those who are helpless and badly afflicted with the disease, or those who are suffering from the results of long standing, severe leprosy that are registered as lepers in the census.

Dr. Muir of Calcutta, who is recognized to-day as possibly the best authority in India on leprosy, and who is operating a



number of clinics in Calcutta for the treatment of the disease says, that the day following the evening when the enumeration was taken, he asked of all the lepers who came to his clinic for treatment how many had registered themselves as being lepers, when the enumeration was made. Out of nearly forty patients there were only three that were registered as lepers. Taking this as some sort of a guide we must come to the conclusion that there are in India from one-half to one million people affected with leprosy. Or say about one to every four hundred of the population.

#### Remarkable Facts

If India's lepers were lined up in a single line giving only two feet space for each person, there would be a line almost as long as from Cleveland, Ohio, to Chicago, Ill. Or a line of almost four hundred miles. If that line of afflicted humanity would pass your door at the rate of one person per second, and continue to move at that rate for ten hours per day, it would take them over ten days to pass your door. Or they would make one thousand congregations of nearly or altogether one thousand persons each.

Leprosy seems to have been an affliction of the human race since time immemorial. The oldest writings in existence, both secular and religious, have references to this disease. Bible readers well know the amount of space and emphasis that is put by the Law of Moses upon leprosy. All who were afflicted with it were considered to be unclean and were compelled to separate themselves from the general congregation and stay "without the camp." They were compelled to live a life of separation, often suffering, going about with the upper lip covered, always calling out "unclean," "unclean," when they saw the approach of anyone. We also know that Jesus wrought many miracles of healing on these poor sufferers. And when He commissioned His disciples to go out in His service, one of the things that they were bidden to do was to "cleanse the leper."

So, even from of old the disease was considered "filthy" (the sick were to be healed, but the leper was to be "cleansed"), and the poor leper was frequently considered as having the curse of God resting upon him. And naturally he was despised and shunned by mankind in general. Being compelled to leave clean society, he eked out his existence as best he could on whatever he could get from the tender mercy of those who would condescend to hold even a leper. In China a number of years ago large numbers of these poor afflicted people were accumulated in certain centers under false promises of help and were shot down by the soldiers of the Government like useless and harmful dogs.

Of recent years however there is a different attitude springing up regarding this disease and those afflicted with it. Until recently it was thought that there was no cure for the disease and "once a leper

always a leper," was considered a real fact which none would have the courage to dispute.

Leprosy is a germ disease. That is it is caused by a small germ, so small that when it is magnified twelve hundred times it appears about as thick as a very fine needle and about four times as long as it is wide. This germ is called the *Lepra Bacillus*. It looks and acts in the laboratory much like the tuberculosis germ. But we well know that the effect on the human body is much different. The *Lepra Bacillus* is very difficult to cultivate in artificial media, and is practically never found in any other living being except in man.

Like tuberculosis leprosy is considered by the best authorities to be non-hereditary. That is if the child of a leprosy mother were taken away from its leprosy parents at birth it would not get the disease because of being born of leprosy parents. But when the child drinks the milk of a leprosy mother and otherwise comes in very close contact with the infection, in the most favorable period of the child's life, it is very likely to take the disease. Yet it is remarkable to see how many people there are in this country, who have had leprosy parents, and have lived with them in childhood, who now are grown up and have no signs of the disease themselves.

The disease is very deceiving, in that those who are often the worst afflicted and are shunned the most, are those who are the least infectious and the least danger to the community. For leprosy may be a self-limited disease, and many who are suffering severely with it are suffering from the results of the disease rather than from the disease itself. To illustrate: when the germs first enter the body they enter through the skin (though it might be possible for them to take lodging in the alimentary tract), often through an abrasion of the skin, or when two persons come into very close contact, as when a child sleeps in the same bed with its leprosy mother, or plays on the floor of the home where the germs are scattered everywhere by infectious parents. After entering the body it may take a number of courses of action. It may stay right in the layers of the skin or immediately under it where it causes discoloration of the skin (leprosy spots), or may cause nodules from the size of a pea to that of a hickory nut, or even larger with swellings of various kinds; these are all called "tubercles," and the two together are called "skin leprosy." Another favorable course for it to take is to enter the small nerves near the skin and progress along the nerve sheath, killing the nerve as it goes, so making the part that is afflicted senseless to the touch and causing paralysis of the part. After it has gone to a certain extent it often ceases to be active and progresses no further. But it is frequently the case that these paralyzed, senseless members develop trophic ulcers. Usually first on the fingers and toes which

continue to increase in severity, responding to no treatment. The small bones dropping out and when the patient gets enough of vitality they may all heal up. But where the poor patient has to be exposed to the hardships of the life of a beggar, without the proper care of the body, they go to terrible proportions making the person a horrible, filthy, loathsome sight to behold. Yet in a large majority of these most repulsive cases the leprosy germ itself cannot be found. Hence the statement that those often the most dreaded and shunned are the least dangerous to the community as they are suffering from the results of the disease rather than the disease itself.

This same person a number of years ago was possibly freely associating with humanity in general and nothing was thought of his few spots, or the tingling he was experiencing in his hands and feet, or of the little discharge he was having from his nose pretty regularly, but he was then a much greater menace to society, in that he was spreading many more leprosy germs than he is now with all his loathsome repulsive ulcers. For during the second stage of the disease before it has gone so far as to be noticed a great deal, or be a hindrance to the person himself, he is very likely scattering germs broadcast from any little abrasion of the skin or more profusely from the nasal discharges. *Lepra bacillus* can often be found in the nasal discharges when they cannot be found anywhere else.

Thus we see that many of the cases in our asylums are the old, burned-out variety, and those who are the most active agents at spreading the disease, are yet at large. It is the tendency for a person to stay away from an asylum as long as he is able to care for himself otherwise, or can get others to care for him. When once he gets too helpless and offensive to live in society in general he will likely apply for admittance in an asylum. People will naturally hide the disease as long as they can which adds to the difficulty of the problem.

#### The Leper's Lone Hope

What about the treatment? After much research and experimentation by some of the world's most brilliant scientists, it has been proved that in the oil of the seed of the *Hydnocarpus* tree (which grows profusely in some parts of India), there lies the long sought for remedy for this dread disease. This oil when properly refined and introduced into the body by the means of a hypodermic syringe will kill the germ or at least hinder its growth so that the body itself can more effectually fight the disease. If this treatment is begun early and properly continued there is good hopes of a cure. Numerous such cases have been found symptom-free for months and even years and so we may say cured. To be sure one is saying a great deal when he says he can cure leprosy. One famous doctor who was working with this disease, when he had discharged from his leper



hospital a number of cases that were symptom-free, when he was asked if he had cured leprosy answered "Have I cured leprosy? I should not say so now, but if I can watch these same persons for the next twenty-five years, and if at the end of that time they are as free from the symptoms of the disease as they are now then I may say that they have been cured."

Here, however, is where the difficulty of the problem lies. How are you going to get these people to come for treatment in the beginning of the disease? and after they come will they continue to take regular, more or less painful, treatments weekly or semi-weekly, long enough to get any real benefit. For one cannot promise anything in less than six months and the treatment may have to be continued for two years. To follow this up requires some stability of character and determination, but this quality is often so sadly deficient in the vast majority of the ignorant villagers. Many will take a few treatments, and then because it is inconvenient and painful, and he sees no immediate results, and because he is also a strong fatalist, he says that "if it is my fate to die of leprosy I will do so and no amount of treatment or medicine will ever change matters," so he "throws up the sponge" and goes on living in the village spreading the infection as opportunity affords.

However there are some hopeful signs along this line, especially in the centers where the population is more educated. There is as a result of treatment and publicity, a public conscience growing on the subject. As things are brought to light the public is willing to do more towards getting rid of this dread disease. For instance, when the work began to be carried on in Calcutta it was found that not a few people who were coming in close contact with the public such as sweetmeat vendors, milkmen, as well as many public servants in hospitals and on railways, and not a few domestic servants were afflicted with leprosy. Many to be sure, in the beginning stage, but as Dr. Muir demonstrated in the case of a milkman, there are many of these in whom the disease is in its most active stage and who are spreading the infection broadcast. This illustrates another fact, that leprosy is not as infectious as it was once thought to be or the whole population would be afflicted with it. Yet the degree of contempt that is shown this terrible disease is what causes a great deal of suffering. I have myself noted that in writing up histories of cases in our Leper Home that the majority of people will tell you that they don't know how or where they contracted it. They usually

end up by saying that "It seems to have been written in my fate."

Government may make ever so stringent and numerous rules regarding segregation etc, and make all other provisions possible, yet as long as there is no public conscience on the matter, people will continue to hide the disease, and their neighbors who may be in ignorance regarding conditions, or too little concerned, or afraid of bringing a curse on themselves by incurring the disfavor of a person afflicted with leprosy, will keep quiet and let matters go on.

The creating of a public conscience in a country steeped in ignorance and ruled by caste, where everybody looks out for himself only, is an exceedingly difficult task. Yet with considerable propaganda along educational lines, with some living demonstrations of people who have actually been cured, will help much along this line.

#### A Startling "Motto" and a Staggering Problem

It seems like a tremendous task to face,



Workers and Inmates of the Leper Asylum

to ever even have a faint idea that India should in the lifetime of anybody now living be rid of leprosy. Yet there is an organization called "The British Empire Leprosy Relief Association" which is attacking the subject on a large scale. Their motto is "To rid the world of leprosy in thirty years." This may be a good motto to hold up as an ideal for propagandists to grow eloquent over, but those of us who are on the firing line, up against the real situation, are generally unanimous in the opinion that it will take much more than thirty years to realize this grand ideal in actual life. For facts are stern realities, much as we would desire to see things otherwise.

If one could deal with leprosy as they do in America with bovine tuberculosis, that is round up all the victims and kill them off, it might be easily done. As referred to above there was a time when in China this means was tried, but even there it failed. For man is more than a

mere animal and even though he is a leper he has a soul, and has social instincts, too, like anyone else. They tell us to take away from leprosy parents every child at birth. That is fine as an ideal, but you know that the mother instinct in that ignorant woman's breast is much stronger than her interest in the welfare of the public or even the future good of her own child, which she so blindly, though sincerely, loves. One has about as good success with this as old Pharaoh had in getting the Israelitish women to hand over their male children to have them destroyed.

Again they tell us not to let leprosy people marry, but here again you have the strong social instinct to combat. The one great aim and ambition of every Indian villager is to some day have a companion, and a home of his own; without this life to him isn't worth the living. I am of the opinion that you might as well try and stop the flow of Niagara with a dam of mud, as to try to stop the propagation of lepers in India by means of legislation, etc., under the present condition. It is the rule in practically all of the Government and Mission Asylums to segregate the sexes, and prevent marriage of lepers as far as possible, but to our sorrow, with but few exceptions, when young people whom we had hoped to soon see cured, got to the marriageable age and we refused to grant their desires they eloped. It is frequently the case that these same promising young people after living a few years in open adultery will return to us in a very loathsome condition. And may I state that these are the most heart-rending things we have to deal with in all the leper work.

#### Leprosy's Three Allies

Leprosy in India has two great allies, (1). Ignorance, and (2). Poverty of the masses. We might also mention a third which however is a result of the other two, and that is (3). Unhygienic conditions. In my humble opinion India will never be rid of leprosy till she meets and remedies these conditions. When the masses get sufficient education to think for themselves, when economic conditions are changed, so that the masses can afford to eat at least two meals of warm food, of some variety, daily, and are able to afford some clothing worthy of the name, and when they will be able to live in quarters that are fit for human habitation, and when these premises are kept in a sanitary condition, with all that this term implies, then and not till then, will we have hopes of India getting rid of leprosy.

When you stop to think that out of the



general population of India there is about seven per cent that can read at all. The average for the villages is much less than that, for the largest percentage of literacy is always found in the large cities. When you realize that the income of the average villager is less than three dollars per month, for himself and family, and you think of the poor food of very little variety, the crowded hovels, the unsanitary conditions in general among the teeming millions, you may have a faint idea of the stupendous task before India.

What is being done to solve this problem, stupendous and overwhelming as it appears? I mentioned above that there is a large popular organization called the "British Empire Leprosy Relief Association," with its branches in India. This work has recently been begun. The plan in short for India is, that there shall be raised a fund of 3,000,000 rupees (about \$1,000,000) and invested. From the proceeds of this fund, work is to be carried on along the following lines. (1). Use every possible, existing, medical agency in the treatment of the promising cases, establish dispensaries in needy centers where there are none, and supply the treatment as cheaply and effectively as possible to all the people that can possibly be reached. (2). Spend a large amount in general propaganda and education of the masses, regarding saving themselves from the disease of leprosy and its baneful effects.

This organization is purely a secular one. Committees for carrying on the work, especially for raising the funds have been formed in every province and division of the whole country. Many of the prominent Government Officials and other influential members of society are prominent members of these committees. This work in itself has helped the leper situation much, for it has brought before the prominent people of the whole country in a very vivid manner, this great and dread disease which is such a menace to life in India. This in itself is a great step forward. The greater amount of the 3,000,000 rupees has already been subscribed. But little has been done as yet to carry out the program as to educational propaganda, and treatment, as it takes some time to work these out. Without a doubt this organization will do a great deal to help India fight leprosy.

#### The Mission to the Lepers

Then there is another organization which has been on the field in active service for over fifty years. Namely "The Mission to Lepers." The work of this organization began in a small way by supplying Christian teaching in a few small Government Asylums. Then it expanded and kept on expanding till now it has extensive work in India, as well as in all other countries of the world that are afflicted with leprosy to any extent. This organization supplies Christian teaching and other help to about 12,000 lepers over half of whom are in India.

The Mission to Lepers does not send out missionaries directly but usually works with those missions and missionaries already on the field. They take up the financial responsibility of caring for the lepers in every way. In most of the cases Government furnishes at least half of the expense connected with the care of the lepers. In other cases Government is responsible for the whole of the cost of the maintenance and the Mission furnishes the Christian teaching only.

The management of these Mission Asylums is largely in the hands of those missions superintending them. However, in the cases of the change of policy or the improvement of the asylum on any large scale, valuable advice is given by the officers of the Mission to Lepers. The Mission maintains a Secretary in India whose business it is to keep in vital touch with the asylums in India and give whatever assistance is possible in furthering the work of the asylums along right lines.

Up until the last few years (since the new treatment is being brought to the fore) it was considered that the most important part of the work of the Leper Asylum was to furnish a place for those, who on account of their affliction were outcasts and hopeless cripples. These were gathered in, their wounds dressed, their rags changed for good clothing, and proper food and shelter etc., were provided. So that many a poor, suffering outcast has found shelter and loving care in these homes, and best of all has learned of the Savior who is the Friend of all sinners, even of the poor lepers.

However since there is hope of a cure in the treatment the asylums of the Mission are naturally taking up the treatment, and in many places are putting forth great efforts to rescue those in the early stages for whom there is hope of a cure. Here we encounter considerable difficulty, for the reason that people have come to think of the leper asylum as a place to go to when one has become too weak and helpless to look after himself, and has become so homeless and friendless that no one will care for him. So they often will not come during the time in which they are the most favorable for treatment. There will have to be a number of real cures and a good deal of educational propaganda put out on this line before the matter will be materially changed. The saying that "an ounce of prevention is worth a pound of cure" is very true here, and we are trying to put the great emphasis on the side of prevention, that is if we can get the early cases we may possibly cure them, and if not cure, then prevent them from becoming so bad and prevent the spreading of the disease to some extent.

#### The Mennonite Leper Asylum

In closing, a few words about the Leper Asylum in Dhamtari might be in order. About twenty-six years ago when Mission work was first begun in and around Dhamtari by the Brethren Ressler and Page it was found necessary to have a separate

famine kitchen to accommodate the lepers that accumulated on account of the famine. The poor leper who depends upon the bounty he may receive from others by begging naturally is the first to feel the pinch of famine. After the famine when the other kitchens closed and the people dispersed to their former homes or went to make new ones, it was not so easy to disperse the lepers for they had no homes to go to, nor in many cases were they able to build up new homes, nor would they be welcomed back to their former villages. Hence the Leper Famine Kitchen was never dispersed but continued to operate and was changed into a permanent Leper Home. It was started on the outskirts of the town of Dhamtari and continued there for about twenty-five years. However on account of the lack of the necessary room for further expansion as well as the proximity to the town of Dhamtari it was considered desirable to move the Home to a more suitable place. This site was found in what we now call "Shantipur" (Village of Peace) which lies about five miles southwest of Dhamtari, near the road connecting Dhamtari and Balodgahan. Here we have a plot of nearly 120 acres of land, one third of which is good farming land and the remainder furnishes an ideal building location. Shantipur is at least one mile from any other village.

The new home is built up on modern lines with all the possible sanitary and hygienic arrangements. The building work is not quite complete as yet. But the lepers, with the staff, including the missionary Superintendent with his family were moved to the location in November 1924. We hope to see the whole plant in completion, as far as the buildings go, within another year. When the plant is completed there will be accommodation for two hundred and eighty-eight lepers in twenty-four blocks or buildings arranged in four groups. Each building has three rooms with four persons to a room. Two kitchens with storerooms etc., where the food is arranged for, one central hospital or dispensary building, where the direct medical treatment is carried on, and where the Superintendent has his office. A Church Building to seat four hundred people, properly arranged for the seating of the lepers apart from the healthy part of the congregation, adequate and permanent buildings for the staff including a bungalow for the Missionary Superintendent and his family, the latter being a safe distance away from the Asylum itself.

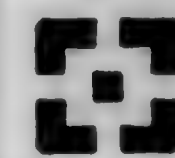
Two homes for healthy children of lepers, one for boys and one for girls, accommodating forty people each, with matron and master's quarters attached, and a school house for the healthy children, with five wells on the whole premises. All the above mentioned buildings including the one hundred and twenty acres of land cost approximately 120,000 rupees. That is about three-fourths the amount that it cost to build a Church for the lepers in

(Concluded on page 30)





# BIBLE STUDY



## STUDYING THE BIBLE

"O how love I thy law! it is my meditation all the day."—Psa. 119:97. "But his delight is in the law of the Lord; and in His law doth he meditate day and night."—Psa. 1:2. This is the secret and the method of successful Bible study.

The love for the Bible can only come from having a love toward God and a love for Christ, which love may be increased by an increasing knowledge of Him through the Word.—Eph. 1:3. The daily devotions, the frequent opportunities for worship, public and private, are means of grace by which the love of God and His Word are increased. It is not the casual reader of the Bible who learns to love it. He may have an occasional glimpse of its preciousness; but he who continues regularly in the reading of the Word, who rereads it and meditates on it, is in a position to increasingly love the Bible and enjoy its eternal truths.

As to methods of study, they are as varied as are the personalities of the students. One method is, however, most essential, and that is, reading the Scriptures until they become familiar to the student. An intimate acquaintance with the Bible which has been gained by continual reading is the foundation for all future methods of study. This close acquaintance of the Bible cannot be gained by reading the Book through once a year, or less frequently. Such a course of reading would give one a general appreciation of the contents of Bible; but a more complete knowledge of the entire Book must be attained by an understanding of each individual book.

In the present undertaking, it is the purpose to give one book-study each month during the course of five years. With the space allotted to this material it is evident that nothing of an exhaustive nature can

be undertaken in presenting the teachings of the various books of the Bible. The best that can be done is to present an outline which will enable the persons interested to read the book with greater appreciation and thus impress upon the mind the principal truths which the book contains. This plan will be followed throughout the course, and those who would gain by it should endeavor to read each book through several times during the month, or, better, previous to the month in which the study is presented.

What one has gained by personal study is a pleasure to him and a matter of interest and entertainment to those to whom it may be presented. When others read the same Scriptures and fail to detect the same precious truths it is a discouragement to them. The difference between the one who has found the gems and the one who fails to detect them is in the degree of familiarity with the Scriptures. Like the King of Israel who smote the ground but thrice, and failed to conquer his opponents, thrice reading may be insufficient to master the contents of a book. The prophet said, "Thou shouldest have smitten five or six times." The benefits of the last few times of reading any book of the Bible will be found to be increasingly greater.

The benefit of the study of the Scriptures is given in the section of Psalm 119:97-104. There is an increasing love for the Scriptures and for the Lord as one continues to read. The great pleasure derived from meditation on the Word must not be overlooked; and the still greater profit to those who keep the statutes of the Law of God is above all to be desired.

Become familiar with the Word of God.

Read, read, **READ**, and continue reading.

### GENESIS

The Meaning.—Origin or Beginning.  
The Book of Genesis Is the Foundation Book of the Scriptures.

1. Everything taught in the Scriptures has its origin in Genesis.
2. Everything taught in Genesis is supported by all the Scriptures.
  - a. The creation of the world.
  - b. The creation of all forms of life.
  - c. The creation of the first man and woman.
  - d. The origin of sin.
  - e. The promise of a Redeemer.
  - f. The origin of atonement.
  - g. The origin of universal judgment.
  - h. The beginning of a new world.
  - i. The origin of a covenant relation between man and God.

- j. The origin of divine revelation.
- k. The origin of man's eternal hope in God.
3. If the records of Genesis were refuted there would be no logical source for the teachings of all the other books of the Bible, both of the Old and New Testaments.
4. Because of the testimony, unassailable truth, of all other Scriptures the book of Genesis will stand with them when heaven and earth shall pass away.—Matt. 5:17-19.

The Author.—The Pentateuch, the five books of the Law, are called the books of Moses, and are so named in the German. The ancient tradition of the Hebrew people supports the authorship of Moses. They

have no other author for the books of their sacred law, which includes Genesis. The best support of the Mosaic authorship is that of Jesus.—Luke 16:29. Jesus refuted traditions that were untrue. In Him was no lie, and we may believe the truth of Genesis as recorded by Moses. The angel of God told Abraham what God purposed doing. The revelations of God to Moses and to John of things present and things to come support the possibility and reasonableness of the confirmation of the story of creation and antediluvian history by the Lord to His servant Moses. Note the contemporary life of Adam and Methuselah, and he with Noah; Noah with Abraham, Isaac and Jacob; also with Shem. This source of information to the Israelites is of value.

### The Nature of the Book

1. A record of the act of creation—Gen. 1.
2. A description of creation of man and his being established upon the earth—Gen. 2. This is not a second creation.
3. A record of the relation of men on the earth with God.
  - a. Adam and Eve—Gen. 3.
  - b. Cain and Abel—Gen. 4.
  - c. Descendants of Cain—4.
  - d. Descendants of Seth—5.
  - e. The cause and circumstances of the deluge—6, 7.
  - f. The family of Noah and the new covenant—8, 9.
  - g. The Nations of the new world—10.
  - h. Unbelief and its curse, the divided races and tongues—11.
  - i. Abraham the father of a chosen people—12-25.
  - j. Isaac and the promises of God—25-28.
  - k. Jacob, the father of the twelve tribes of Israel—29-50.

### The Purpose of the Book

1. To reveal the power, wisdom and glory of God in Creation.
2. To reveal the grace and mercy of God toward men, though fallen in sin.
3. The source of sin, and God's justice and judgment in dealing with it.
4. The faithfulness of God as expressed in covenant relations.
5. The faith and hopefulness of men in the love, grace and faithfulness of God.
6. The revelation of the purpose of God in the promise of a Son-Redeemer.
7. The manifestation of the need of faith for redemption through the promised Son.

### The Content and Truth of Genesis

1. The Creation—Gen. 1, 2.
  1. The beginning, not of God, but the origin of the things visible which belong to our present world system.
    - a. From invisible things, God called into existence the visible ones. By faith, this is understood—Heb. 11.
    - b. By the Word, all things were made and are upheld—John 1; Heb. 1; II Peter. 3:5-7.
    - c. The mystery of God's power may not be understood, but it is manifest.



The power of the incarnation of God's Son from heaven; The power of the resurrection of Lazarus and others; The power of miracles; The power of Christ's resurrection and His ascension; the power of the general resurrection; the power of the coming rapture of the living saints. The creation is but one form of miracle wrought by God. No one may set a limit on the extent of Infinite power.

2. The first day. Light and its division from darkness.

a. The truth revealed.—Division. A distinction between things opposite in character, as good from evil; the power of discernment and judgment.

b. Exemplified in Adam and Eve who learned by bitter experience from the tree of the knowledge of good and evil. A very present and eternal truth.

3. The second day. The firmament between the waters above and the waters beneath—the space between.

a. The truth.—Separation. The things of heaven and the things on the earth separated. The great gulf fixed—hell and heaven separated.

b. Exemplified.—Cain separated from the families of the earth. The sons of God and the children of men were separated, until the sons of God violated the truth of God, and judgment came.

c. Come out from among them—ye shall be my sons and daughters, saith the Lord almighty.—A present and eternal truth.

4. The third day. The waters gathered together into one place, the dry land appeared, earth's products yielded seed each after its kind.

a. The truth.—Congregation of kinds: to the extent of reproduction of kind only. The affinity of evil and of good for their own kind. Reaping what is sown. The affinities and fruits of the flesh, and similarly the Spirit.

b. Exemplified.—From the tower of Babel each family or tongue gathered together into its own place, becoming a tribe and nation whose boundaries were established, and whose religious beliefs were propagated among them. Abraham, was the father of the faithful of God, and in his family alone the seeds of truth were germinated and developed. His was the Seed that blessed the world. Egypt could not change that Seed nor Babylon.

c. Truly, our fellowship is with the Father and with His Son, Jesus Christ. Ye are the light of the World. We know that we have Passed from death unto life, be-

cause we love the brethren—I John 3:14. Let that therefore abide in you, which ye have heard from the beginning—I John 2:24. The Christian religion is not a discovery from among the heathen; neither is it a development of other religions. It is the faith of God, brought down as a sacred trust by one nation, and is now a trust to the Church from Jesus Christ, to be perpetuated in purity for the salvation of men. That seed has produced only its own kind and can produce no other. Forsake not the assembling of yourselves together for this purpose.

found in John 1. They that are of the world are in darkness.

b. Exemplified.—Israel guided by the pillar of cloud and fire. Moses and his luminous face at Sinai. Solomon and his worldwide glory. Jesus, the light of the world. The Church the light of the world. The angels of the Church, the stars in the Lord's right hand.

c. The world has but one source of heavenly light. The Gospel of Christ, which the Church is commissioned to take to all the world. No heathen nation has the heavenly illumination.

6. The fifth day.—Aspiration. Creatures having life and motion living in the elements of the world, and bringing forth of their own kind. One class lives above the earth, the other was submerged in its waters. Each lived in its own particular element.

a. The truth.—There is a native element for all of God's creatures, to whom He has given the power of life and will. There is a life above the earth—heavenly, and a life in the worldly elements—of the earth. To the believers, set your affections on things above.—Your life is hid with Christ in God—Col. 3:1-4.

b. Exemplified.—By the light of the Gospel all men are called into the heavenly fellowship. Believers are called from all nations to the citizenship of heaven—Eph. 3. The net is also cast into the sea to gather out those that are of the kingdom. The Church and her children are of the heavenly family, and are not submerged in the elements of the world.

c. Be ye holy, even as I am holy. They are not of the world, even as I am not of the world. Placed in the heavens by the grace of God let the believers aspire to the highest station by His provisions of grace. the fishers of men may gather from the elements of the world those who shall grace the presence of the Lord. Let men of every sphere of

world life aspire to the things of heaven.

7. The sixth day.—Glorification. The beasts of the earth, created out of the ground as were also the fowls and other creatures, Gen. 2, were to live on the face of the earth, the habitation also of man. Each beast and all cattle were created after their kind. This was the climax of the beast creation. The last of His creation God created in His own image, and breathed into his nostrils the breath of life. Man was thus created, and God declared it very good. In all of His creation God left the impress of His own presence by the creation of man and woman,—the stamp of God's

## SIXTY LESSONS IN THE BIBLE

### A Five Year Course for the CHRISTIAN MONITOR

Beginning January, 1926

#### BOOKS FOR STUDY, FIRST YEAR

|           |             |      |
|-----------|-------------|------|
| Genesis   | Deuteronomy | Mark |
| Exodus    | Joshua      | Luke |
| Leviticus | Judges      | John |
| Numbers   | Matthew     | Acts |

#### SECOND YEAR

|           |               |                |
|-----------|---------------|----------------|
| Ruth      | II Kings      | I Corinthians  |
| I Samuel  | I Chronicles  | II Corinthians |
| II Samuel | II Chronicles | Galatians      |
| I Kings   | Romans        | Ephesians      |

#### THIRD YEAR

|          |                 |                  |
|----------|-----------------|------------------|
| Ezra     | Proverbs        | Philemon         |
| Nehemiah | Ecclesiastes    | I Thessalonians  |
| Esther   | Song of Solomon | II Thessalonians |
| Job      | Philippians     | Titus            |
| Psalms   | Colossians      |                  |

#### FOURTH YEAR

|              |           |            |
|--------------|-----------|------------|
| Isaiah       | Daniel    | II Timothy |
| Jeremiah     | Hosea     | Hebrews    |
| Lamentations | Joel      | I Peter    |
| Ezekiel      | I Timothy | II Peter   |

#### FIFTH YEAR

|         |           |            |
|---------|-----------|------------|
| Amos    | Habakkuk  | James      |
| Obadiah | Zephaniah | I John     |
| Jonah   | Haggai    | II John    |
| Micah   | Zechariah | III John   |
| Nahum   | Malachi   | Jude       |
|         |           | Revelation |

This arrangement of the Books of the Bible will afford seven lessons in the Old Testaments and five lessons in the New Testament each year, and the grouping of the books will be such that no closely related ones will be separated in the course.

5. The fourth day.—Revelation or Illumination. Lights outside of the sphere of the earth were made to shine upon it and for it. A dependent earth, receiving benefits from heavenly bodies. The force of the word "made," v. 16, is in the sense of causing to function. This does not deny the creation of these orbs. They functioned on the fourth day.

a. The truth.—What would the earth do without the influence of the heavenly bodies? Our one satellite, the moon is dependent on the light of the sun. The light of the world came from heaven. The world without light is found in Rom. 1:2; Eph. 2. The world and its light are



signet on a world of His workmanship. The glory of the world and the glory of God in the world is mankind.

- a. The truth.—The likeness of man to his Creator seals for divine fellowship. There was found no fellowship for man in all the world. Man was never chained in fellowship with the lower orders of life; there can be no missing link between them. He was created their lord, not their son. Man's nearest affinity is God. It is God whom the nations of men are seeking after, if happily they may find Him. The beasts of the field seek no God.
- b. Exemplified.—Jesus, the Son of God took upon Him the form of man which He had created in His own image. Heb. 1. The glory of Christ is the redemption of man—Eph. 1. The beast is not related to man neither in creation or redemption. The beast represents the lower elements of life and enmity against man and God.
- c. The age of the beast, that of earthly elements and fleshly lusts which war against the soul, is present and will be ushered in with greater power. Ungodly men, world powers and anti-Christians may be satisfied with beast origin and worship, but the Church and all that belong to God rest their faith and origin and hope alone in their Creator, God, and Savior, Jesus Christ.
8. The seventh day.—Rest, Adoration. It was God's rest (and man's adoration). The work of God was finished, and man entered into the benefits of a finished work. Man did nothing to finish God's work; he accepted and enjoyed what God had wrought. The day was set apart, a memorial, with holy significance.
- a. The truth.—God does His own work. He finishes His work. He leaves nothing to be finished by man. It is man's privilege to accept and enjoy all that God has done.
- b. Exemplified.—Adam and Eve created nothing, but made use of what was created. The abuse of His creation brought about their fall. Instances of men endeavoring to work out what God had promised,—as Abraham. Believers entering into God's rest—Heb. 3, 4. Christ's "It is finished."
- c. Salvation is complete. Believers enter into God's work by faith. There is nothing to complete, nothing of man's work that can add to the work of salvation. We enter into His rest.

The truths established by the Lord in these seven days of the first creation are evident throughout the Scriptures. They are principles of faith and of Christian experience. They are the guiding principles of Godliness.

#### Points of Promise

1. We are partakers of the divine nature.
  - a. Adam Quickened by the Breath of God—Gen. 1:27; 2:7. Cf. John 3,—born from above.
  - a. Our fellowship of and with Christ—Gen. 2:18, 20-24; Eph. 5:30-32.
2. Christ the Head of the Church—inseparable. Gen. 23:24; I Cor. 11; Rom. 8:38, 39.
3. Christ the Judge and Victor over sin—The Seed of woman—Gen. 3:15; 12:2, 3; Gal. 3:16.
4. Atonement by Shedding Blood—Gen. 3:21; 4:4; 8:20; 22:13.

5. The Son of Promise. Both Cain and Seth were looked upon as the promised son—Gen. 4:1, 25. Isaac, Gen. 17:15, 16. Jacob, Gen. 25:23. Joseph, Gen. 30:22-24.
  - a. The first-born son—Isaac, Gen. 17:15; Joseph, 30:22.
  - b. The Chosen Son—Ishmael, Esau, and sons of Leah, while they were first-born sons were not chosen sons. The foster son of Rachael was a first-born, but was altogether rejected by the Lord; Dan was not enumerated in Rev. 7.
  - c. The Appointed Son.—The Lord sprang from Judah, who was not a first-born, nor a chosen son. The blessing of the Lord was especially bestowed upon him—Gen. 49:8-12.
  - d. The type of Christ's crucifixion and resurrection—Isaac.
  - e. The figure of Christ's humiliation and exaltation—Joseph.
  - f. The bondage and promised deliverance—Gen. 15.

#### The Covenants

1. Adam and Eve.
  - a. The Deliverer—3:15.
  - b. Life with sorrow—3:16-19.
2. Noah and the world.
  - a. Power and life—9:4.
  - b. Security of human life—9:4-6.
  - c. Fruitfulness of the earth—9:8-17.
  - d. The rainbow sign—9:15.
3. Abraham's Covenants.
  - a. The Haran Covenant—12:1-3.
  - b. The Separation Covenant,—separated from Lot—13:14-16.
  - c. The Offering Covenant—15:4-21.
  - d. The Circumcision Covenant—17:1-22.
  - e. The Oath Covenant—22:15-18. This after the offering of Isaac.

4. Isaac's Covenant.
  - a. Before his birth—17:19.
  - b. The Gerar Covenant—26:2-5.
5. Jacob's Covenants.
  - a. The Vision Covenant—28:10-22.
  - b. The Bethel Covenant—35:9-15.
  - c. The Covenant Blessing Transmitted—48:1-22.
  - d. Joseph's Faith in the Covenant of his father—50:24.

#### Rivals of the Covenants

These sought the blessing but could not obtain, because they were not of faith.

1. Cain, unrepentant—Gen. 3.
2. Lot, earthly possessions—13:11.
3. Ishmael—21:9-21.
  - a. His great rival nation—25:12-18.
4. The sons of Abraham by his second wife, not of promise—25:1-6.
5. Esau, who despised the birthright.
  - a. His great rival nation—36:1-43.

#### Other Points of Interest to Note

1. In the absence of any written law, God dealt with sin and unbelief as under the law, but dealt with grace on the grounds of faith.
2. The test of God's covenant to Abraham was the possession of the land promised to him and his seed.
3. The triumph of Abraham's faith and the faith of his descendants in Canaan, in the South and in Egypt, though they were few in number.
4. The revelation of God as a personal God.
5. The manner in which God revealed Himself and spoke to man.
6. The institution of sacrifice, altars and ceremonial circumcision, are the days of the Law.
7. Faith the means of justification from the beginning.

## THE EPISTLE TO THE HEBREWS

### IX. Faith in the Priesthood of Jesus Christ

As was the case of the Jews under the law, the ceremonial of the worship so frequently overshadowed the spiritual character of it that their trust lay in the observance of ritual rather than in the grace of God by which men are saved, and the believers in Paul's time needed admonitions against such ceremonial observances—Heb. 5:12-14.

The foundations of the Christian faith are essential, in order that one may appreciate the means of salvation provided by God. The work of God is fully accomplished, and men may enter into it with full assurance that it is effective. Men are invited into His rest—Heb. 4:10, 11. In the marvels of God's revelations, through the ages past, by types and figures, by examples of men, by laws and ceremonies, God has revealed the principles of the doctrine of Christ. The Law was a schoolmaster to bring men to Christ. The principles of salvation are perfect; they are divinely given, they are trustworthy, they are effective; but the principles alone cannot save the soul, or bring men into a higher state of grace and experience with God. They are the foundation of a life of faith, and the life must be built upon those principles. The good builder is satisfied with the foundation, leaving it while he erects the superstructure upon it—Heb. 6:1-3; I Cor. 3:11.

It is of interest to us to know the steps of Christian faith and life as presented by Paul. In I Cor. 15, he sets forth what he believed concerning Jesus Christ. In this Epistle he mentions the doctrines of Christian experience and progress, as follows:—1. Repentance; 2. Faith; 3. Baptisms; 4. Laying on of hands,—consecration to service; 5. Resurrection from the dead; 6. Eternal judgment. These principles indicate the nature of the life history of every believer. They indicate his attitude toward sin and all works of the flesh, his attitude toward God and the institutions of grace and methods of worship, the attitude toward the service of God and the eternal hope. All of these elements come into the normal Christian experience. There are, no doubt, many sincere and devoted followers of Christ who could say very little concerning these principles of faith, but, who constrained by the love of Christ are going on into perfection building upon these principles.

Who is in danger of making the least progress in Christian experience, he who is least informed concerning the principles of faith or he who is overconcerned in them? Too frequently is that person found who constantly questions believers as to their repentance, the manner of it, the time and nature of it, from what and to what the repentance effected, etc. The same may



be said concerning faith,—what one believes or does not believe. The doctrine of baptism becomes a stumbling stone to Christian growth and power to the overzealous disciple vainly puffed up with his theories and opinions concerning baptism. Each, or all of the principles of faith may thus become hindrances to development of character and power for service. The simple faith which appropriates these principles and lives in the enjoyment of them is well fitted for service and the perfecting of Christlike character. The doctor of Christian theories halts at his foundation and would stop the progress of all others who are not in agreement with him. Again, the principles of the doctrine of Christ saves no one; but, accepting them in faith and possessing Christ according to those principles one may go on to a glorious perfection of life service, and the blessed enjoyment of resurrection and peace with God on the day of judgment.

The blessing of those who have accepted Christ as their Savior and Mediator is set forth. Having begun the principles they are fitted to go on to perfection, having enlightenment, the heavenly gift of salvation, partaking of the Holy Ghost, tasting the Good Word of God and the powers of the world to come—vv. 4, 5. This is not human nature developed to high moral attainment, by which men are able to manifest human or worldly virtue. Christian experience comes from association with the powers of God and the life of heaven. The gifts and qualities of the Christian life are those not natural to the nature or power of man. It is this that makes the Christian life a distinct and peculiar one. It is possible that such persons may revert to their former condition of life and experience? The apostle warns the Hebrews concerning this matter. They are urged to go on to perfection,—to appropriate the fullness of Christ and His ministry on their behalf. To fail in this and to be content with questions of doctrine and principles of faith would mean to lose Christ, to set Himself aside, to make His atonement vain and reckon righteousness to come by correct belief rather than by the gift of God through Christ. The Jewish believers at Antioch who dissembled with Peter were tending toward this condition. The sect of the circumcision were likewise making their belief in Christ vain. Any doctrine or belief that supplants faith in Christ for righteousness and hope of heaven will bring men back to their former state of condemnation and leave them in a state of unrepentance. They become swept and garnished houses with a sevenfold evil dweller. The present controversies concerning orthodoxy and fundamentalism may result in such damaging effect on many an unguarded soul. Let not the adversary wreck souls on the foundations of faith. Go on to perfection, and the foundations of faith will remain unshaken for God has laid them,—they are laid in heaven, and will remain when the heavens and the earth have passed away and all the opposers

of the truth have gone to their reward. Go on to perfection.

By a beautiful illustration, the apostle explains what he means by going on to perfection. The believer is like the garden with herbs and fruit planted. The blessing of God, the heavenly benefits are like the rain. The principles of faith are the nourishment of the soul. The result of these conditions of grace is **fruit**, the outgrowth of the life in Christ—vv. 7, 8. This fruit was manifested in the lives of the Hebrew Christians, by their love to the saints and their ministry to them in their needs—vv. 9-12. This generosity and love which was pleased to share with the needy and to help in the ministry of the Gospel was one of the marks of a devoted and true Christian life. It was commended by Paul in his letters to the Corinthians, Philippians, Thessalonians and to Philemon. In the second letter to the Corinthians he calls it the "unspeakable gift." How barren that life must be, and how nigh unto cursing, which is satisfied with its fundamental doctrines, but has no love to show to the needy, and has no sympathy for the ministry of the Word and the suffering nations without the Gospel of Jesus!

The examples of the Faithful and of the righteous has ever shown the characteristics of love and mercy, and good will to all men. Such examples are an admonition to the saints of the present dispensation—vv. 11, 12. Note also the great cloud of witnesses to which the apostle refers later in this epistle, that their lives were examples of righteousness and of good works—Heb. 11. The inspiring motive of this righteousness was, that they desired to inherit the promises that God had made to them and to all the righteous. It may appear to be a selfish motive to serve God for the sake of the reward, yet Paul looked forward to the time that he could receive the crown of righteousness which the Lord would give to him and to all the faithful at His appearing. While the Christian life is worth living for the sake of the goodness and beauty and the pleasure of righteousness, the Lord is not slack in making a rich promise of reward, making it sure by His oath—vv. 13-18.

The oath of God was made unto Himself. He cannot lie, He cannot deny Himself; the fact of His presence, the fact of His Word, assures the performance of all that He has promised. Men will deny the existence of a God who cannot hide Himself and deny the promises of God which He cannot help performing. This is the anchor of the soul for every saint. The sheet anchor, lying on the main deck, before the main mast, is used to make fast the vessel to the shore. There it is immovable. It reaches out to that which is firm, which winds and storms cannot move or shake. The vessel remains as firm as the rock while the anchor is fastened to the rock. Beyond the veil of the flesh, Jesus has entered into the Most Holy place, in the presence of God. There He serves the believer in the capacity of

High Priest, for the forgiveness of sin and the blessing of eternal life. There the Rock of Ages remains eternally firm, as the presence of God is eternal. The anchor of our hope, the power of our faith reaches up to Him and need never fail when we hold fast to Him alone. It is not the principles of faith that hold us secure, it is not the forms of service that give us assurance and hope; while they are essential in sending forth the power of salvation, our hope is secured by the object of our faith, Jesus Christ, at the right hand of God, whose oath and eternal existence assures us that our faith and hope is not in vain. Let us Go on unto perfection. "And this will we do, if God permit."

**Home, the Nation's Cornerstone.**—President Coolidge, in his public addresses, is making a record not only as an observant and thoughtful citizen, but as a sound Christian leader, whose advice in these "times of trial" through which our nation is now passing, deserves to be remembered. Speaking in Washington at the International Convention of the Y. M. C. A. of the United States and Canada, he expressed the conviction that what is needed more than anything else by the youth of America is greater home control through parental action. He regarded this as of the first importance at the present time, when parental authority and influence seem to be breaking down. Shifting the responsibility of parents to other shoulders, he held, was a serious matter. There could be no adequate substitute for the help to youth which God and nature have wisely provided.

He believed that a large proportion of the homes in which parental duties in the formation of character and habit are now neglected, are responsible for a considerable part of the increase in crime. Trusting to government or other agencies to assume the responsibilities that properly belong to parents was the evasion of a duty which could not be done by substitution—the duty of forming youthful character and principle. Reliable authorities have declared that a startling portion of the nation's outcasts and criminals were found, upon investigation, to have been deprived in their early years of the priceless training of parental authority and oversight!

One of the most important results of our activities he regarded as the preparation of our young men and women for becoming the future heads of homes. There are indications that the important tasks of parenthood are breaking down. The real well being of our children is being cruelly neglected. The Home is the Nation's Cornerstone, he urged, and any effective "better homes" movement must begin with the training of youth for these responsibilities.

The President held that Christianity is "a militant and crusading faith," but he added: "It is not enough that there should be action in the pulpits—there must be reaction in the pews." This is a clarion call to both clergy and laity in the churches, and as such, should be widely heeded.—Sel.

**Canadian Government Observes Sunday.**—An order-in-Council passed by the Dominion Government provides that in the future no employee of the government will be required to work on Sunday "except in circumstances of emergency or necessity." If any employee is required to work on Sunday, he shall be allowed during the next six days of the week a period of 24 hours for rest.—Montreal Witness.



# EDUCATIONAL

## OBSERVATIONS OF THE STARS THAT MAY INTEREST THE AVERAGE MAN

### Notes on the Heavens in February

By L. J. Heatwole

*We are sorry, very sorry indeed, to inform the readers that Brother Heatwole cannot at this time complete the series of articles which he has so interestingly and helpfully begun on "Interesting Observations of The Stars." His eyes have given way, with a blurred vision, but he hopes that they will again clear up. May the prayers of the faithful rise in his behalf. Editor.*

We are at hand again requesting admittance to the columns of the Christian Monitor that we may be exercised in the delightful duty of entertaining and getting the average man interested in a study of the stars. May we again go out under the wide canopy of the sky on a clear and moonless evening of February.

Young people, and older ones too, are apt to form the conception that the blue sky overhead is a uniform disk in which the sun, moon and all the stars, large and small, are uniformly fixed and set at uniform distances away from us. This is however far from being the case, yet it is not our purpose to seriously disturb the minds of such readers with statements concerning the inconceivable distances that intervene between us and them and one from the other, or what could be said regarding the immensity of space. It is perhaps the best for many of us to first deal with the heavenly bodies as they appear and seem to be, and later to dispose of facts relating to them as they really are. So we proceed with only casual notice of objects in the celestial field above our heads.

The most conspicuous objects that are to be seen from the February heavens are first, the constellation Gemini, in which lie the two bright stars Castor and Pollux. Computing distances through the sky these two bodies are but four degrees apart, and moreover it is learned that the space between them is entirely barren of other points of stellar light, both by the unaided eye or revealed by the telescope.

The approach of Gemini in the eastern skies gives us the first suggestion of coming spring, and is also the constellation under which many of the wild, as well as many domestic animals give birth to their young. Gemini means Twins, or Two Brothers, and were claimed by ancient shipmasters as the guardians of seamen.

During the time of Paul's voyage as a prisoner to Rome, the vessel in which he sailed, had for its sign or figurehead, Castor and Pollux. Even in modern times, ships that carried our forefathers from

Germany to Philadelphia in some cases carried on the prow the sign of Two Brothers. The ship itself that brought the writer's Great-great-grandfather to America registered at port as "The Two Brothers."

East of and following Gemini is the small constellation Cancer, or The Crab. In this is the famous Bee Hive cluster known to astronomers as Praespe. Its location is at the eye of the crab. All the stars within this part of sky space are noted for their second and third rate in magnitude. Near the eastern border is Regulus in Leo, a strangely bright and sparkling star that has its location in the Lion's breast and where it is also in the head of the handle forming the Sickle that hangs over the Lion's neck.

The hosts of heaven that lie round about become highly interesting and inspiring to the beholder and at once with awe-struck astonishment the question naturally arises, where are the boundaries of Jehovah's empire. We may look to the North, the South, the East and the West and multitudes of twinklers still come to view. All these hang in open space and yield obedience to the one common and original law of motion adopted by the Creator. Who is it that cannot bow with reverence and adoration before Him whom the angels acclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

May we not all take a lesson from the language of the eminent writer Herbert W. Morris, when he says:

"He promised to watch over the humble believer in His Word, and to conduct him in safety through a world of sin and sorrow. He is able to do it, and He will do it. Why doubt it? The mighty globes of matter we have now surveyed, and over which He exercises such unremitting care, have all been formed for the service, the welfare and the happiness of His intelligent creatures. Does He care then for these their mere habitations, or will He overlook, or forget, or neglect those intelligences themselves? Never—

"Behold the midnight splendor—worlds on worlds;

Ten thousands add;—and twice ten thousands more—

Then weigh the whole;—**One Soul** outweighs them all."

"Fear not therefore thou child of God,

He who conducts in safety each planet through the trackless void, will trace out for you the wisest and safest path through this moral wilderness. The God and Father of all, who so balances \* \* \* through all the lapse of ages His Universe with harmony and security, can and will, according to His promise over-rule all the things to work together for good to them that love and please Him.

"Hath He not said 'Him that believeth on me will I raise up at the last day? Then let my body descend to the grave—let my members perish and mingle with the soil—let my dust be scattered to the four winds of heaven, His holy eye will keep unslumbering watch over all. I care not for the incredulity of the Saducee nor for the sneer of the sceptic, nor for all the difficulties of the chemist—He who could call this magnificent system of worlds out of nothing, can find no difficulty in calling my body from the grave.

"He who could aggregate atoms into planets and satellites, can be at no loss to assemble my scattered dust, whether hidden in the sepulchre, or merged in the depths of the sea. He who with a word could kindle up the Sun in the splendor of his glories, can also with a word, call forth my mortal remains, and refashion them into a form lovely and glorious as that of the Son of Righteousness. The promise of all this has gone out of His mouth, and 'Sooner shall heaven and earth pass away, than that one jot or tittle of it should fail.'"

Dale Enterprise, Va.

## QUIETNESS IN RURAL LIFE

By O. N. Johns

In thinking of a dwelling place upon this earth which is surrounded by quietness, our thoughts naturally go to the rural districts where the beauties of nature can be seen, and the earth brings forth her fruits. These districts may not offer the attractions which some people so much prefer, but they furnish a quiet atmos-

phere which is conducive to the development of one's better self, and to the strengthening of the inner man, the "Life hid with Christ in God" (Col. 3:3).

Isaiah says "Thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and confidence shall be your strength."



In quietness one can enter into the spirit of meditation and prayer such as cannot be experienced while in a turbulent atmosphere. Paul said to Timothy. "Meditate upon these things, give thyself wholly to them; that thy profiting may appear to all." In Genesis we read that Isaac went out into the field to meditate.

The farmer as he is tilling the soil, surrounded by the beauties of nature has a wonderful opportunity for meditation upon the marvelous works of the Lord and His

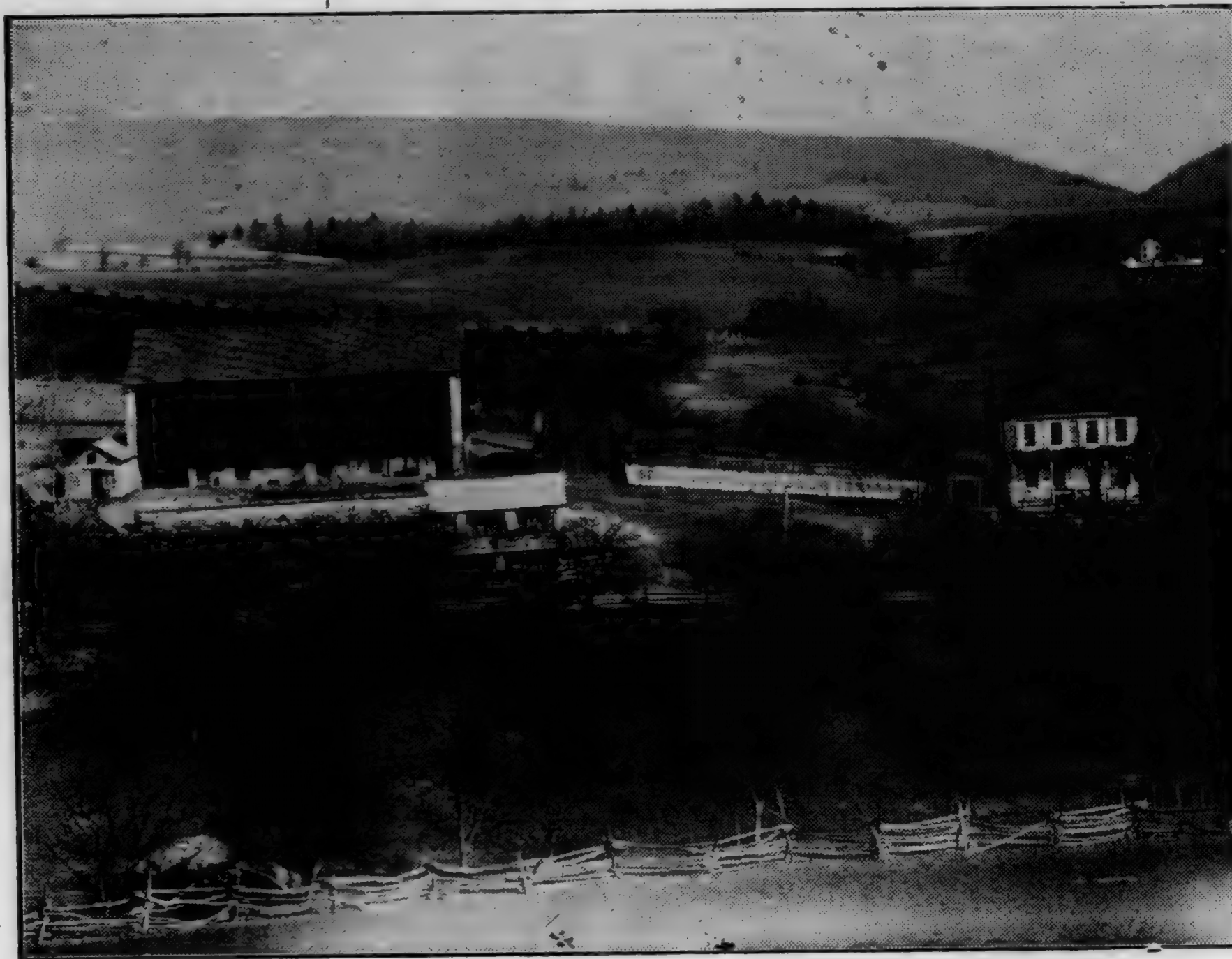
glorify their Father which is in Heaven.

We need more men with individuality. The man in the crowd is inclined to follow the crowd; very often thoughtlessly, and thus unconsciously he becomes a man of the tumultuous masses, not having a definite aim or purpose in life, not learning to think for himself and thus never a leader. He will eventually become dependent, not always financially but very often mentally and spiritually to a large degree, not able to meet the real issues of

trigonometry timber difficult to scale. And so it goes. Bad reputations some folks would give this subject, and some even do. So it is up to somebody to vindicate mathematics, clear it of odium, dissolve prejudices against it, put the juice into it and display its poetry. I may try it myself sometime.

But I might say right now that there is a great deal of fun in this subject. There is the sheer delight of writing numbers and symbols, drawing straight lines, figures, exquisite curves, and geometric designs on paper and blackboard. It is surprising what a ruler and a compass enables us to do provided we know a little mathematics. Did you ever think what beautiful things the ten digits of our number system are? And it is much more interesting to construct problems out of them than it used to be for us to build houses out of blocks. Shifting the decimal point, piling up cyphers, balancing up equations and digging out their roots, are all very fascinating. Some one, on hearing some of Wagner's music played, marvelled that so much could be done with common air. The mathematician marvels that so much can be done with mere figures. The do re mi's and the one two three's are both wonderful things, even mysteries; but without the one two three's there would be no do re mi's. The notes of songsters, the designs of flowers, and the laws of number are all music. Without number, in other words, there could be no song, no flowers, no music. The rhythm of sound, the rhythm of color, the rhythm of form, and the rhythm of all creation where harmony still remains, rest on number.

Without a knowledge of mathematics, we would have no large steel bridges no railroads, no engines or automobiles, no great steam-ships, no well-defined boundary lines, no huge printing presses, no knowledge of physical science, or any other science, for science is systematized truth, and there can be no system without a direct or indirect number basis. Without science our modern civilization would be impossible. The laws of number and magnitudes are as old as the universe and the discovery and study of them by man is one of the earliest and also one of the slowest in developing. It is the universal law. It is the gift of God, and in its present scope and form it is the gift of the ages. When our Heavenly Father thinks, it is usually in terms of number. He knows how many hairs are on your head. Does He ever say, "In a few days or years?" Is He ever indefinite when He wishes us to know? Everything with God is exact and mathematically accurate. When God made the heavenly bodies, he gave them shapes that are mathematically defined, sent them travelling along paths that are mathematical curves, and gave them schedules to follow which are mathematical too. The leaves on the stems of plants are arranged according to a mathematical ratio. And so on and so on. There is plenty of mathematics in the Bible and most interesting mathematics too.



A Country Home

mighty Word. Taking Christ as our perfect example, we find Him, at various times and especially at times when momentous work was before Him, withdrawing from the multitudes and retiring to some solitary place for prayer and meditation, where He would enjoy sweet communion with the Father. The more we meditate upon our Master and His saving grace, and talk to Him and listen to His words, the more we shall become like Him. What the world needs to-day is more Christ-like men and women (Christians indeed) who will let their light so shine before men that they may see their good works and

life without the aid of some other person. We are all dependent upon the Lord and need the help of each other, nevertheless we should be able to think soberly and be of a sound mind.

The boy and girl from the rural districts are in demand in the city offices, factories, shops, mills etc. The reason, no doubt, is that the one who has grown up under the quiet influence of farm life, has developed such characteristics as, individuality, stability, integrity etc., and has learned to give value for value received.

Canton, Ohio.

## THE BUGBEAR

By M. T. Brackbill

And yet it is neither bug nor bear, it neither bites nor growls. However some folks who met up with the thing have been known to do something like it. Perfectly harmless and docile as a kitten it is, and a few have heard it sing, sweetly too.

Of course I need not say the real subject of this article is altogether undeserving of the above epithet, thrust, insult. Yet,

I must admit, math. is a very dry syllable. There is not a bubble of juice in it. Its dry hiss nearly parches the tongue. The whole word, mathematics, sounds like a form of rheumatics, a genus of tricks or some such blood-sucker, of which arithmetic is presumably a species. Algebra sounds as if it might be some running creature hard to overtake, and geometry and



Some students take naturally to mathematics like ducks to water, they find themselves in their element and swim right thru the stuff. Others have to be pushed into it and then there is certainly some splashing. The poor things begin to think of home and mother and put it down that this world is an awful place and mathematics is only bane. Of course, the ones with a little pluck soon avail themselves of a rail or a cork or a comrade or something until they learn the stride, and then what a jolly good time they have keeping up with the rest. A few, however, sink sooner or later and never come to the surface again.

Not everybody is qualified naturally for much work in this subject; but there is just one such class, and it includes those who have no reasoning ability. If you can hold your mind down on a subject and get some definite thing from it, or maintain your side of an argument with clear thinking, I should say you would make a mathematician. If, however, in the course of a conversation, you would change the subject forty-eleven times and range over all the points of the compass, I should say you had need study so absorbing a subject as mathematics. Bacon said, "If a man's wit be wandering, let him study the mathematics: for in demonstrations, if his wit be called away never so little, he must begin again." A young lady said to me one time, "I do not have a mathematical mind." I said, "Then you admit that you do not have a reasoning mind?" And that would be a terrible thing to admit. She then took some advanced mathematics and made good, and found out to her satisfaction, I hope, that she was more mathematically minded than she thought. I think that a revelation like that ought to be sufficient inducement to those who entertain similar doubts to try the subject. Of course the real love for the subject may be slow in developing, a little like our taste for olives, you know. But olives are not to be compared with mathematics as a delicacy.

But somebody says, "What is the use in studying this subject? I do not expect ever to extract cube root, solve quadratics, measure the heights of mountains or the distance between two inaccessible points. What good will geometry do me, or a study of mathematical curves?" And so and so on. There could be no end to such questions, and there is no end, for it seems they must be asked every year. Did you ever hear anybody ask, "What is the use in seeing Niagara Falls? We shall never make use of it?" Yes, that is, of course, a little different. Most of us would sooner see than think. But might not one just as well ask it? Some engineers saw it one time and they saw that it could be made use of. They were mathematicians and figured out how many horse power, a certain amount of water that flows over the precipice in a minute, allowed a certain fall, could produce when converted into electrical energy. As a result a large part of the country around about Niagara has

been blessed with this otherwise unused power. But I heard that a certain milkman saw Niagara also, and regretfully remarked, "What a waste of water!" Alas! Alas! It would never be of use to him!!

The first year in high school would not be complete without Algebra. To me this subject sounds like gingerbread, but I like Algebra better. In this first year you get a little slice of it, just enough to make you hungry for more, I mean Algebra, of course. In Arithmetic you learned how to solve problems by simple operations with Arabic figures like 1234567890. You found that you could easily figure out how many gallons of water a cylindrical tank of certain dimensions would hold, how many rolls of paper would be needed to paper a room of a certain size, how many cubic feet of concrete was necessary to build a wall and so on. Your answer to each problem was the only unknown quantity. In Algebra other unknowns enter in and since we cannot use our common figures to rep-

#### THE LAND OF BEGINNING AGAIN

*I wish that there were some wonderful place  
Called "The Land of Beginning Again,"  
Where all our mistakes and all our heart-  
aches*

*And all of our poor, selfish grief  
Could be dropped like a shabby old coat at  
the door,  
And never be put on again.*

*I wish we could come on it all unaware,  
Like the hunter who finds a lost trail;  
And I wish that the one whom our blindness  
had done  
The greatest injustice of all  
Could be at the gates, like an old friend  
that waits  
For the comrade he's gladdest to hail.*

*We would find all the things we intended  
to do,  
But forgot and remembered too late—  
Little praises unspoken, little promises broken,  
And all of the thousand and one  
Little duties neglected that might have per-  
fected  
The day for one less fortunate.*

*It wouldn't be possible not to be kind  
In the Land of Beginning Again;  
And the ones we misjudged and the ones  
whom we grudged  
Their moments of victory here  
Would find in the grasp of our loving hand-  
clasp  
More than penitent lips could explain.*

*For what had been hardest we'd know had  
been best,  
And what had seemed loss would be gain;  
For there isn't a sting that we'll not take wing  
When we've faced it and laughed it away;  
And I think that the laughter is most what  
we're after  
In the Land of Beginning Again!*

*So I wish that there were some wonderful  
place  
Called "The Land of Beginning Again,"  
Where all our mistakes and all our heart-  
aches  
And all of the poor, selfish grief  
Could be dropped like a shabby old coat at  
the door,  
And never be put on again.*

—Louise Fletcher Tarkington.

resent quantities we do not know we must use some other sign or symbol. So we use letters of the alphabet and we add them and subtract, multiply and divide them just as we do figures. To the beginner this seems a very funny thing, and just about as silly as to multiply an egg by a sandwich, which, of course is not so silly after all, for then we would have egg sandwich just as when we multiply a and b we have ab. The big idea in this great subject is the equation. We learn to consider how we can put the known facts and the necessary unknown facts of a problem into an equation, and then solve the equation for the unknowns. Now, there are all sorts of tricks that can be played with this wonderful mathematical device. If you like to work cross-word puzzles you will like Algebra. If you do not like cross-word puzzles you may like it anyhow. Algebra is the ever widening stream in mathematics and it has no end. Geometry which comes in the second or better yet, in the third year of the high school curriculum, is a little tributary. When the student gets to this point of confluence, he goes ashore and seeks the head of the stream before he starts to descend. He is now on a military expedition, for the stream is lined with forts that must be taken, if a safe voyage is expected. So at the outstart he loads up with such ammunition as axioms, postulates, theorems and corollaries, and with these the student trains his batteries upon the original problems which are sometimes hard to take.

Some distance down this tributary is a tree bearing delicious fruit. It is the trigonometry. But because of lack of time, and equipment, you content yourself with examining two or three of its roots, it has six, and pass on down. At last we are down again to the main stream. Off we go for College Algebra. Wider and deeper it becomes. But wait, suppose we just take off a little and go back and climb that trigonometry. We shall need its fruit to sustain us when we get to Analytical Geometry where the waters of Algebra and Geometry become entirely blended. I might also add that you may find logs (logarithms) floating almost anywhere in the mathematical waters, but you will find them, without doubt, in the trigonometry.

Now there are no cold waters in Mathematics River. It flows from the temperate zone into the torrid. Some students have been known to get cold feet, but that was because they stood too much on the bank, and that is a chilly place after you have once gotten wet. Come in, the water is fine.

Doubtless to those who have had little work in mathematics this all sounds worse than foolishness. But if I should attempt to interpret these figures it would crowd out all the other teachers' articles and that would be unfair. It might be, perhaps, like describing Niagara Falls to some one who never saw water.

In another sense, if you will pardon me



for changing my figure, this subject is like a beautiful garden planted in the midst of a forest, approached by a winding path thru the forest. At points the path is dense and darkly overgrown with crowding vegetation, at other points it makes abrupt turns. You wonder sometimes where you are and where you are going, and if you shall ever get anywhere at all. You begin to ask yourself if it is not foolish to go farther. You declare there is not any sense in it. "What good will this unending trip into the woods ever do me?" "This path is so detached, so different, from all others, so lonesome, so unsocial, I shall go no farther." You meet up with others who have thought just like you and who have turned back. On you go, encouraged by someone, and lo the garden opens up at last. It seems to me,

Newton must have come to one of these gardens, when he exclaimed "O God, I think thy thoughts after thee!"

When I studied the calculus, I was the worst blockhead in the class. There was just one blockhead. And I studied the thing half a year before I knew what I or it was about. But I liked it, and thought it wonderful, and still think so, and it gave me a profound admiration for Newton and Leibnitz, the Greek alphabet and my teacher. But that is not all, it brought me to the garden. What beauty! What charm! What music! There now, you are either laughing or your eyes are bulging. Sometime I may tell you more about this garden, but you had better start in through the woods in the meantime, or if you have already started, keep on going.—Eastern Mennonite School Journal.

## ON HOLY SOIL

### "The Street Called Straight"

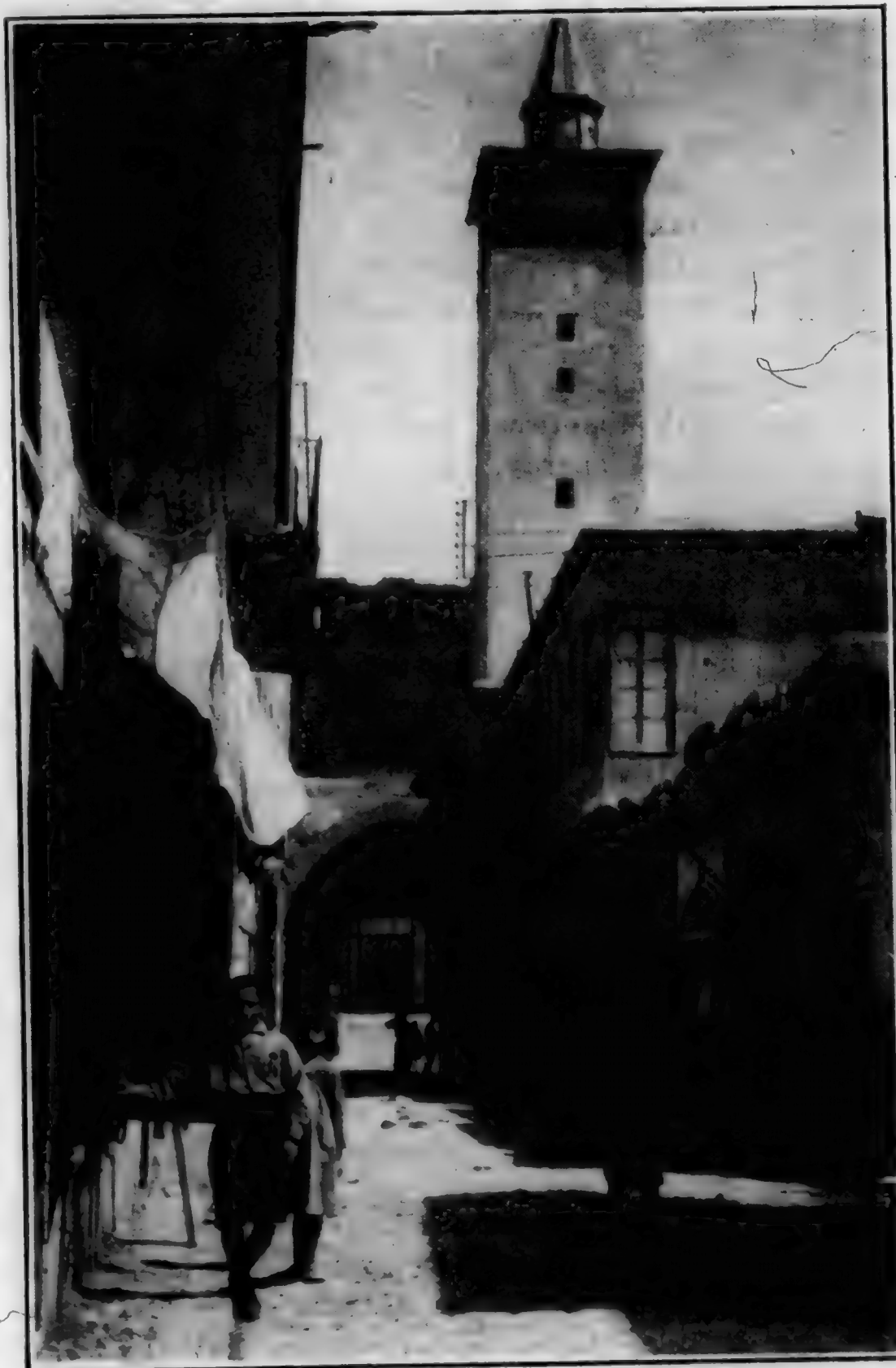
By Anis Ch. Haddad

What makes Damascus holy ground for Christendom to-day is the story that tells us how a tent-maker, Saul of Tarsus, with the light of the fanatic in his eyes, was suddenly dazzled by an overwhelming light, outside its gates. Revolutions do not occur in history without long preparation; and this man who could not shake off the dread sight of the "blood of thy martyr Stephen" nor the shining splendor of that dying man's face, nor the thought that a man who could face death like that was probably in the right, came at last to the crisis. In the heat and silence of that noon the soul of Saul was a battlefield, and the light that broke on him was the light within. The voice that pleaded "Saul, Saul, why persecutest thou me?" was the voice of his awakened conscience. So he goes stumbling to the house of Judas in the "Street called Straight" and there Ananias, putting his hand on his shoulder and saying "Brother Saul" brought the reluctant feet into that kingdom which is not of this world. What a great man that Ananias must have been. The blood-stained persecutor of yesterday he calls "Brother Saul."

I told the guide to show me every noteworthy thing of Damascus and I have seen everything—the Street called Straight, the window where St. Paul was let down in a basket, the house of Naaman and the beautiful house of Ananias.

Let us therefore to-day visit the famous street so closely connected with the calling of St. Paul to the missionary cause. To-day it is called Darb el Mustakim or in French Rue Droite, which cuts across from where we alight from

the train to the distant Eastern Gate, whence emerge cavalcades to the dusty highroad to Aleppo. It is well worth traversing, both for the sake of the mementoes of the past and for the very curious bazaars which abut upon the street. And as we "arise and go into the street which is called Straight" the imperial figure of Paul accompanies us. A-



"The Street which is called Straight"

long our course of walk we have the very thoroughfare on which Saul of Tarsus was led, blinded and bewildered by the sudden glory that had flashed upon him in his way. It is, we confess, with but a languid curiosity that we look upon the reputed house of Judas in a by-lane.

The Street which we traverse from one end to the other is no doubt the street referred to in the New Testament. Famous through thousands of years, it is still in its daily sights much as it must have been for untold centuries. Paul trod here, though probably its level has risen many feet since then, the Saladin perhaps rode down it as a haughty conqueror. From it opens the Damascus bazaars. Towards the end of the last century the bazaars were destroyed by fire and they have been rebuilt on principles which, if more hygienic are far less picturesque. The street winds in a series of irregular courses, as it has ever done; part of it appears in the illustration. We must remember that several encroachments have been made first on one side and then on the other, since ancient times, when it was much wider than now; this can be seen by the triple gate at the entrance to the street. It was originally quite straight—the only straight street in Damascus, and the name given to it and by which it is called in the New Testament is quite appropriate. Perhaps in Graeco-Roman times it had a colonnade and it must have been a fine avenue. Here and there we detect a tall column, now utilized in the foot walls of a mean house, which has supplanted some grand temple or facade of which it was once a portion. There an old Roman arch, more than half buried, for the buildings rest on many feet of debris and rubbish, forms the entrance under which we stood to enter one of the many bazaars which run out from the main street, while houses are built upon the gateway.

But here are the bazaars, long avenues of shops, in streets roofed over. They are not like the bazaars we have seen at Beirut, Baalbeck or any other in the Holy Land. But this roofed lane belongs to the saddlers, this to the tobacconists, that to the seedsmen, others to silversmiths, mercers, shoemakers and so on. The eye is fascinated with the wonderful blaze of colors exhibited in this "street" and with the extraordinary throng of people. There were thousands upon thousands apparently in and about the bazaars when we made our way through them. Persians in gorgeous silks, Nubians in black with very white teeth as a set off. Greeks, Turks, Jews, Bedouins of the desert, pilgrims on their way to Mecca; Britishers, and French soldiers and officers and American tourists. Such a numerous medley

(Concluded on page 32)



# THE SUNDAY SCHOOL

## WHAT HAVE OUR YOUNG PEOPLE ACCOMPLISHED FOR THE CHURCH?

By J. S. Hartzler

The subject is a peculiar one, for the better the condition of the Church, the more unity there is between the old and the young, the more active both are in the work for the Lord, the harder it is to say just what the young or the old have accomplished.

There are some things which the old can do better than the young and there are some things that the young can do better than the old. For illustration, the young have better training,—that is they have better education, can think more clearly, have training in public speaking, and in many cases can answer more questions from the Bible that the majority of the older ones can, and it is sad to know that some think that education is about all that is needed, but these young people lack the experience which the older ones have. Those who have passed middle life, if they have been at all observant, have not learned from their own experience only, but have watched the lives of others and have stored their minds with the successes and failures of others as well as with their own. They have knowledge which books can never bring to the minds of the younger people. Brilliancy is very good, but without experience, it can not bring the highest and best results, but where the old enter into the work with the young and vice versa with the unity which the Holy Spirit promotes, you can see that it is hard to show what one has done exclusive of the other. It is not an easy task, and it is even a question whether we should try to do it.

But some one says, "You are off the subject." That may be but let us look at that matter a little closer, even if we think it a digression. It is at least a side light to the subject. Where neither the old nor the young enter into the work of the other, do not study each others problems, and where there is little or no intermingling, even though matters may be peaceful for a time, it is easy to state what each has done for the Church, but there you do not have the most influential congregation. That is bound to cripple the work. Remember, "Young men for work and old men for counsel." Success of the highest type for God requires the highest degree of unity of work and spirit, and that bars analysis as to age.

But what has this to do with the sub-

ject? Very much indeed. You can find congregations where the unity described is very much in evidence, and the work is a success. Other places you find that the work lags even though the Church and Sunday school officials are working hard to change it. There may be many reasons for that but in a great many cases it is lack of co-operation. As soon as we find such a condition in our congregation, we should set about it at once to correct this for it not only hinders the work but is likely to lead to more serious conditions.

If, then, we were to tell just what the young or the old have done for the Church, we would be obliged to take a general average, and that would be unfair. On the other hand if you find a congregation which has a good working Young People's

Meeting, a real live Sunday school, which is quiet and attentive in the regular preaching services, a large, live prayer meeting, is interested in missions and even sends of its own number into the mission field and to other congregations to help out in the work, has successful revivals, and a regular and steady growth in numbers, you will find the unity of all classes in its membership without being able to show that any class of members is separately responsible for the conditions, and while you can not tell with definite percision just what the Young People have done, you may be sure that there they have been prominent factors in the work, and there they have done their best work for themselves, for God, and for His Church. God bless our young people! They have done very much for the Church, and if they are humble, prayful, have a proper vision of the work, and are willing to let the Holy Spirit lead, they can do very much more in the future than they have done in the past.

## PREPARATION FOR AN EFFECTIVE LIFE

By Irvin Bauman

There never was a time in the history of the world when the need for preparedness was so great, as it is at the present time. The nation realized this need in the great world struggle. This is a time when we should prepare to live lives that are constructive. Lives that are in accordance with the great eternal forces which underlie all energy. In order to prepare ourselves for living constructive lives, we should develop the various powers that are within us, the physical, the intellectual, and the spiritual.

None of us can live the most effective life without a strong, healthy body. The body should be the servant and not the master, but that servant is necessary to live the best life. It has been entrusted to our care by the Great Divine Power. The effectiveness of our lives depends in a large measure upon the condition of the nervous system. We should aim to maintain a sound nervous system, for this system is the directing system of the body. Out from the nerve centers, and along the nerves go forth the impulses which give rise to the expression of thought and emotion. Besides a sound nervous system, we need a well developed muscular system, and a strong digestive system. The essential thing however is a sound nervous system for it is the controlling physical element in our lives. The enjoyment of

all the natural physical functions is highly desirable throughout life, and we need that kind of body which permits that steady enjoyment of all the natural animal functions of a human being. However, if we should develop only the physical, we should fail to prepare ourselves for the most effective life. To illustrate this point, we need only to refer to the Spartans. The Spartan education had a single purpose, and that was the development of a strong, physical body. This development was acquired through many hardships. It prepared the Spartans to perform great physical feats, but in reference to the whole of life they were one sided, and came far short of true success.

The individual needs also to develop his mind. With the mind all the physical forces of the world are controlled. What sort of mind is the most serviceable in controlling the physical forces of the world, in all professions, and in all the different occupations? Is it not the mind capable of concentration, of intense application to the task at hand? That power of application, the power of concentrating all the forces of memory, and reasoning on the task of the moment is the principal thing one ought to get while in training. The development of such power insures an effective life. A very good sign for future effectiveness is the large power of



inhibiting, or shutting out things which are irrelevant, of shutting out sights and sounds, the whole mind being concentrated on the task at hand. It is almost impossible to exaggerate the development of that power of inhibiting the irrelevant and paying absolute attention to relevant. There are some other intellectual qualities which we need to acquire while in training, which will have much to do with the play of our minds in future years. One is a strong taste for reading of a serious sort as well as of a light sort. The acquiring of a liking for history, and biography, historical romance, and the intellectual development of great men and women which informs the opening mind as to what men and women have done. Another mental faculty that we should develop while in training, is the faculty of independent thinking. For it is the thought of the individuals that constitute the thought of a nation, and it is the thoughts of the people in the past that have brought to us the ideals of noble living.

Though an individual has developed a strong mind, and a strong body, he is not fully developed unless he has developed the spiritual side of this life. With all the intellectual achievements that have been attained in the world, there still remains something which man cannot supply, and that is the spiritual life. This life man can get through responding to the deep convictions of his soul, and by living in harmony with God's will and plan. When we think of what the mind of man has the power to accomplish, we need only to refer to the many great inventions, and discoveries of the last few years. When we think too, of the place that man occupies in all creation we are amazed as to his possibilities. Man is endowed with that power by which we can choose to use his energies and abilities for constructive or destructive purposes. For the verification of the fact that man can use his powers destructively, we need only to recall the great carnage of human lives that took place during the world struggle in Europe. The time is here when we must instill into the youth of our land the principles of love, and brotherhood. If we want to have international peace, we must conceive of the nations as made up of individuals, and that God is no respecter of persons, and we expect that each individual be given an opportunity to live an effective life. The only thing that makes this world a safe place to live, is by getting individuals to love each other, and work for each other's welfare, and all the external and political relations will be adjusted. The only thing that will bring about this relation is by letting the ideals of love, and good will dominate our lives. These ideals are found in the Master Teacher who showed by example how we should live, and He alone can bring satisfaction to human souls throughout the world. There is not a place in the universe where God is not present, for God manifests Himself through Nature, and through the many

stars that He has created and through many other things that we may observe. Tennyson has said,

This whole round world is every way,  
Bound with gold chains about the feet of  
God.

Should we seek to develop only the spiritual, and neglect the physical, and the intellectual, our lives would be a failure. The monks in the medieval ages tried to develop the spiritual side of their lives. They would torture their bodies and expose themselves to unnecessary cruelties in attempting to live a more spiritual life. We must not develop the one phase of our life at the expense of the other. The one who is able to live the most spiritual and useful life is he who has prepared himself also physically, and intellectually in the proper proportions.

Fellow Christians, what an impressive thought it is that we have the shaping of our own destinies in our hands. All these years we have been enjoying the best gifts that life could bring to us. It is true that we have justly earned a certain portion of all that we have attained. There still remains a great deal of that inner development, that day by day character building, that almost invisible growth and expansion of that possible man and woman within us, for which we are indebted to the influences both seen and unseen that have brought to bear upon us through all these years.

We stand at the very gateway of life's activities, prepared by years of careful instruction, and watchful guidance, for the struggle with the real vital existence that awaits us on the outside. So as we step forth let us walk bravely with a full realization of all that will be expected of us. Let us resolve that we will keep our record stainless, and maintain lofty ideals, that as we go out into life's activities wherever that may find us, we shall show by our lives that we have profited by our training. May our hearts joyously and gratefully respond to the divine command of old, "Freely ye have received, freely give."

Elmira, Ontario.

#### INTERNATIONAL SUNDAY SCHOOL LESSONS, 1926-1931

The month of December sees the completion of the 8-year cycle of the Improved Uniform Sunday School lessons which began in 1918. With 1926 we enter upon a new cycle of six years, which is outlined below. In our Sunday school department we expound the lesson portions intended for intermediates and seniors, young people and adults.

It will be noted that during the six years the entire Old Testament is to be studied in chronological order, with a quarter devoted to Genesis alone.

Four important and interesting topical courses are offered: "Studies in the Christian Life," "Some Great Christian Doctrines," "Some Social Teachings of the

Bible," and "Some Great Men and Women of the Bible."

Each of the four Gospels is studied in its entirety, three months being given to John, six months to Mark, six months to Matthew, and six months to Luke. Besides the course of three months in "The Life and Letters of Peter" will furnish a rapid survey of the Gospels.

The Acts and the Epistles are studied three times, once in the three months on "The Life and Letters of Peter," once in the six months on "The Life and Letters of Paul," and again in the six months on "The Spread of Christianity," which includes the Revelation.

It will be noted further that this cycle of studies is not allowed at any time to get far from the central theme of all true Bible study, the life of the world's Redeemer and its extension in the history of the early church.

The six-year cycle, subject to such modifications as may be thought best in the progress of the work of lesson-making, is given below.

- Jan.-March, 1926. The Message of the Gospel according to John.
- April-June, 1926. Messages from Genesis.
- July-Dec., 1926. Early Leaders of Israel: From Moses to Samuel.
- Jan.-March, 1927. Studies in the Christian Life.
- April-June, 1927. The Life and Letters of Peter.
- July-Dec., 1927. Early Kings and Prophets of Israel: From Samuel to Isaiah.
- Jan.-June, 1928. The Gospel of the Son of God: Studies in Mark.
- July-Dec., 1928. The Life and Letters of Paul.
- Jan.-March, 1929. Some Great Christian Doctrines.
- April-Sept., 1929. Later Leaders of Judah: From Isaiah to Nehemiah.
- Oct.-Dec., 1929. Some Social Teachings of the Bible.
- Jan.-June, 1930. The Gospel of the Kingdom: Studies in Matthew.
- July-Dec., 1930. Some Great Men and Women of the Bible.
- Jan.-June, 1931. Jesus the World's Savior: Studies in Luke.
- July-Dec., 1931. The Spread of Christianity: Studies in Acts, Epistles, and Revelation.

—Record of Christian Work.

Precious days are passing by,  
Life's brief journey soon will cease:  
Are you treading in the Way  
Which will bring you endless peace?  
Are you walking with your Lord  
In the path that He has trod?  
Will you have a bright reward  
When at last you meet your God?

Are you living unto Him  
Every moment of the day?  
Are you telling out the news  
Of the Christ, the Living Way?  
Do you hearten up the sad?  
Do you lighten any load?  
Are you making people glad  
As you travel Heaven's road?

—Mrs. M. Tovey.

"View Point"



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

By the Y. P. M. Editor

We write Nineteen Hundred and Twenty Six on this, the beginning of a new year. It is nothing so strange and yet there is something so full of wonder and awe when we stop to consider that time is hastening on and each new day and new year is bringing with it that which has not been before. We look toward the future with inquiring mind and wonder what will be. We look in the providences of God and remember to trust His loving care and we are filled with awe as we reverence His wise and righteous ways, and know that the age is marching on and that He is working out all according to His counsels that will stand forever.

With the Topic "Upward and Forward," before us we can well spend some time in thoughtful consideration of the Word of truth concerning the true progress which we all may make in the journey of life, as Time keeps marching on.

Our Juniors may spend valuable time, profitably in the study of the principles as applied to life in the "Golden Rule." We that are older may well inquire, "Have we learned the Golden Rule that we always make no error by failing to keep it perfectly?"

With this month we begin the Study of "Missions in the Early Church." There will be six divisions of the topic for the study during the year, (1) The Field, (2) The Message, (3) The Resources, (4) The Methods, (5) The Problems, (6) My Response. It will be helpful in the beginning to keep the whole scope of the study in mind and to keep it connected throughout the year, gathering up the whole into a practical thought of personal application as applied to the duties of the Church of to-day.

A Christian Life topic on, "Christ in Every Day Life," that centers in the text, Titus 2, will afford a practical opportunity to instruct ourselves for every day of the year. May we get acquainted with Jesus Christ and sanctify Him a place in our hearts that we may let Him direct all the affairs of life so that others may magnify Him by what they behold of Him in us.

It is very fitting that we make the coming year a Church-going season. Let us endeavor to impress the lesson of reverence indelibly upon our hearts, so that we would feel that in the house of God is a place where thoughts of worship prevail and where we do not rob others of their privilege to worship when they come there. Let it be a meeting where we all feel like exhorting ourselves rather than lecturing the others and I am sure that all of us will be richly fed.

### THE GOLDEN RULE (Jr).—Matt. 7:12; Rom. 13:8-10.

Topic for January 10

#### MOTTO

"Thou shalt love thy neighbor as thyself."

#### MEDITATIONS ON THE TOPIC

I. A Very Precious Rule.—So precious is the rule that men have called it the Golden Rule. It is a sure rule to test every action toward another to prove whether it has been done in love and kindness or not. Before you do the deed to another, just put yourself in the place of the one to whom you are doing it and ask yourself the question, Would I like to have some one do so to me? If it will not pass the test and you would not like to have it done to yourself, be sure it is not love which is prompting you to do it, and it should not be done.

Sometimes there are things that ought to be left undone as we have seen. And again there are deeds not being done that ought to be done. Is the thing we are not doing being left undone in love and kindness to the one to whom it is not done? Then again, place yourself in that one's place and ask, Would I like to have people leave certain things undone which I am leaving undone toward this one? And when that test brings to light that there would be some gladness and joy missing from your own heart if you were so neglected, then go and do the things that you are neglecting to do to

bring joy to your fellowmen which would bring joy to you if you were in their stead.

You do not hate yourself. Because you do not hate yourself you will never mistreat yourself if you are in your right mind. When you do not hate your fellowmen, you will not knowingly do them harm. If we would be able to love them as we love ourselves, we will have to have our selfish nature crucified and the blessed Spirit of Love brought in to possess our mind and heart so that we may fulfill the "royal law" (Jas. 2:8) which is the same as the "Golden Rule" (Matt. 7:12).

II. The Text.—Matt. 7:12.—Jesus taught that to do to others as you would have them do to you was the law and the prophets. He meant to teach that the laws of God given in the Old Testament were for the very purpose of showing men how to keep this rule. He was teaching the same thing, only He taught that this desire to do the right must be in the heart.

Rom. 13:8-10.—This text shows from another Old Testament text that love is the fulfillment of the law. Again we see how needful it is to have a heart of love if we would be able to do right. That heart of love must be given to us of God.

#### OUTLINE STUDY

##### I. The Gold of God.

1. That in our life which is precious to Him.—I Pet. 1:7.
2. That which makes us rich in God's sight.—Rev. 3:18.

3. A golden rule is a life rule good before God.—Phil. 2:3-5.

##### II. The Golden Rule of Matt. 7:12.

1. How we would that men should do to us.
  - a. To love us.
  - b. To do us good.
  - c. To speak and act kindly to us.
  - d. To help us in need.
  - e. To do us no evil.
2. So shall we do to them.
  - a. In our love.—Phil. 2:3.
  - b. In our helpfulness.—Col. 3:12-14; Gal. 6:1, 2.
  - c. In truthfulness.—Eph. 4:25.
  - d. In their need.—Eph. 4:28; Luke 6:30, 31.
  - e. Even in their hatred of us.—Luke 6:27-29.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Love."
2. Things that I like for Others to Do to me.
3. Things that I Do not Like.
4. How We can Obey the Golden Rule if Jesus Dwells in Our Hearts.

##### For Others.

1. How Love Fulfills the Law of Man to Man.
2. How May we Fulfill the Law of love?

#### PERSONAL THOUGHT

Do I have the golden rule in my heart as well as in my memory? If not, it is time to seek the Lord's mercy and pardon and a change of heart through Jesus Christ and the filling of His Spirit.

#### SEED THOUGHTS

##### The Golden Rule

"The Golden Rule is Jesus' rule, The rule He gave to all; He wants us each to keep this rule, His children great and small.

If all would keep this Golden Rule, How happy we should be; At work, at play, at home, at school, What joy we all should see.

We'll keep this rule, this Golden Rule, We'll keep it every day; This Golden Rule for Sunday School, For weekday, work, or play.

Oh, I will keep this rule of love, This rule that teaches me To do to all as I would love To have them do to me."

—Marguerite Cook.

"Every day should be distinguished by at least one particular act of love."—Lavater.

#### MISSIONS IN THE EARLY CHURCH —THE FIELD.—Acts 1:8; 2:5-11.

Topic for January 17

#### MOTTO

"To the Jew first, and also to the Greek."



## MEDITATIONS ON THE TOPIC

**I. The World-Wide Field in the Time of the Apostles.**—The history of the twelve Apostles and their co-workers shows that during their lifetime practically the then known inhabited world was evangelized by them. It is expressly stated by historians that the Gospel was carried to Egypt, Ethiopia, Parthia, India, Mesopotamia, Arabia, Syria, as well as various parts of Europe and Asia which are mentioned in Acts. It is stated that the British Isles were evangelized by Simon the Canaanite. This cannot be verified but we have sufficient record in the Acts and Epistles to know that there was a very widespread evangelization and that practically every nation heard the Gospel message in the lifetime of the Apostles. By referring to a map of the countries named above you will find that the Gospel message was carried into every place and that its influence was felt everywhere.

The task of these early Christians was far from one of ease. Many thousands of Christians were put to death for their faith by almost every class of people from prejudiced Jews to the lowest and most ignorant heathen Gentiles.

The Great Commission given by the Lord Jesus to "go" into all the world and to preach to all people was literally obeyed by the early Church. It is still a standing command to the men and women of every generation. Wherever there are peoples who have not known the message, or who, having known of it, have fallen into neglect and indifference, it is a duty which love enjoins upon those who know the love of Jesus, to bear the glad tidings to all people. If we would have our history written for the example of coming generations we cannot neglect this all-important duty and be found blameless at the appearing of Jesus Christ.

**II. The Text.**—Acts 1:8.—This text outlines the worldwide field giving the order in which the work was done in point of time.

Acts 2:5-11.—This brings before our minds the various classes of peoples and the languages that would be touched in the various countries by people who were present on the Day of Pentecost who would have heard and believed and carried the message back to their homes in the various places throughout the world.

## OUTLINE STUDY

**I. The Mission Field of the Early Church.**

1. The Field Outlined by Christ.—Acts 1:8; Luke 24:47, 48.
  - a. Jerusalem and Judea.—Acts 2:46; 4:1-4; 5:12-16, 42.
  - b. Samaria.—Acts 8:5.
  - c. The uttermost part of the earth.—Acts 8:26, 40; 9:15.
2. Peter's ministry.
  - a. In Samaria.—Acts 8:14-25.
  - b. Throughout all quarters of Palestine.—Acts 9:31, 32.
  - c. To the first Gentiles.—Acts 10:28, 29, 34, 35; 11:18.
3. Paul and his helpers.
  - a. The call of Paul and Barnabas.—Acts 13:1-3.
  - b. The first journey.—Acts 13, 14.
  - c. The second journey.—Acts 15:36-18:22.
  - d. The third journey.—Acts 18:23-21:27.
  - e. Paul's work as a prisoner.—Acts 21:27-28:31.
4. Echoes from the epistles.
  - a. Concerning Spain.—Rom. 15:24.
  - b. Concerning Babylon.—I Pet. 5:13.

## SUGGESTIVE ASSIGNMENTS

**For Children.**

1. Text word, "Gospel."
2. The Early Missionaries at Work.

**For Young People.**

1. The World-wide Mission Field of the Early Church.
2. God's Plan of Missions To-day.

**For Older People.**

1. How God Opened the Field.
2. Obedient to God's Leading in the Field.

## PERSONAL THOUGHT

The field is still the world. Jesus Christ is still tarrying and leaving to every man his work. Will He find us doing what He commands when He comes to reward His servants?

## SEED THOUGHTS

"From Greenland's icy mountain,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain."

"What though the spicy breezes  
Blow soft o'er Ceylon's isle;  
And every prospect pleases,  
And only man is vile;  
In vain with lavish kindness  
The gifts of God are strewn;  
The heathen in his blindness  
Bows down to wood and stone."

"Can we whose souls are lighted  
With wisdom from on high,  
Can we to souls benighted  
The lamp of life deny?  
Salvation! O Salvation!  
The joyful sound proclaim,  
'Till each remotest nation  
Has learnt Messiah's name."

"Waft, waft, ye winds, His story  
And you, ye waters, roll  
Till like a sea of glory  
It spreads from pole to pole;  
'Till o'er our ransomed nature  
The Lamb of sinners slain,  
Redeemer, King, Creator,  
In bliss returns to reign."—Heber.

## CHRIST IN EVERYDAY LIFE.—Tit. 2.

## Topic for Jan. 24

## MOTTO

"Adorn the doctrine of God our Saviour in all things."

## MEDITATIONS ON THE TOPIC

**I. Give Christ Place Day by Day.**

When Jesus becomes our Master it means that there is to be nothing in all our life for all time that we will deny Him right to order according to His own will.

All our days are days for Him. Sunday? Yes, all of Sunday. Our rising in the morning. Our preparation to go to Sunday school and preaching services. Our eating at meal time. Our Sunday afternoon, conversation, goings and comings, associations. Our Sunday evenings.

Monday, Tuesday, Wednesday? Yes each of these days. As we press into the tasks of daily duties, in the labor of our hands or the use of our minds, buying, selling, trading, reading, writing, visiting, talking, resting, in everything, Christ is to have the preeminence and we are to seek first the kingdom of God and His righteousness.

Thursday, Friday, Saturday? Yes the whole round of every week. In all that occupies our time in these closing days of the week with its thought for the coming Lord's day services or its thought for mid-week services at the house of God or in some place of prayer, everything is in the

name of the Lord Jesus and for the sake of pleasing Him.

The housekeeper keeps house with Jesus. The farmer farms for and with Jesus. The workman of whatever occupation works with and for Him. The boys and girls in school are to have Jesus with them as they study and recite, on the play ground or on their way to and from school, as well as in the evening. If Jesus is with us always and we give Him a right in our company, it will be easier to decide what to do with the temptations that come to us. Boys can reject tobacco and strong drink and refuse to stoop to low standards. Girls can choose modesty in dress and conduct and live an unselfish life if Jesus is in everything.

**II. The Text.**—Tit. 2.—This text suggests the whole round of conduct for every class of persons old and young, in every position of society. All are to adorn the doctrine of God, our Savior, in all things.

## OUTLINE STUDY

**I. Christ in Our Words.**

1. With grace always.—Col. 4:6; Tit. 2:8.
2. Out of a good heart.—Matt. 12:33-37.
3. Words of blessing.—I Pet. 3:8.
4. As the oracles of God.—I Pet. 4:11.
5. In the name of the Lord Jesus.—Col. 3:17.
6. With wisdom and meekness.—Jas. 3:13-18.

**II. Christ in Our Deeds.**

1. All to the glory of God.—I Cor. 10:31.
2. In helping the needy.—Jas. 1:27; 2:15, 16.
3. Separation from sin.—II Cor. 6:14-17.
4. In modest adornment.—I Pet. 3:3, 4.
5. In temperate habits.—I Pet. 4:1-5.
6. In kindness to one another.—Eph. 4:31, 32; Col. 3:12-14.
7. A pattern to others.—Tit. 2:7.
8. As to the Lord.—Col. 3:23.

**III. Christ in Our Bodies.**

1. Temples of the Holy Ghost.—I Cor. 6:15-20.
2. Kept clean.—II Cor. 7:1.
3. A living sacrifice.—Rom. 12:1.
4. Instrument of righteousness.—Rom. 6:12, 13.

**IV. Christ in Our Thoughts.**

1. Every thought in obedience.—II Cor. 10:5.
2. Noble things to think of.—Phil. 4:8.
3. Soberly.—Rom. 12:3.

## SUGGESTIVE ASSIGNMENTS

**For Children.**

1. Text word, "Christ."
2. My All for Jesus Christ.

**For Young People.**

1. A Religion that Wears Every Day.
2. Christ the Master of our Lives.
3. Giving Christ Room in Everything.

**For Older People.**

1. How Christ Transforms our Daily Conduct.
2. The Secret of Success in the Christian Life.

## PERSONAL THOUGHT

If Jesus is worthy of my heart at all, He is worthy of my whole heart and all the service of my life.

## SEED THOUGHTS

"The sun is absolutely essential to the maintenance of life on the earth, being its sole source of light and warmth. Just so Christ is necessary every moment to the life of the believer. 'In Him was life, and the life was the light of men.' In fact Christ is our life. As every moment



the earth and all the teeming life that is in it draws upon the inexhaustible supplies in the sun, and does it through invisible channels of communication, just so do all those who have life in Christ draw unceasingly from the inexhaustible fulness of Him in whom it has pleased the Father that all fulness should dwell, and in whom all the treasures of wisdom and knowledge are hid, though the channels through which these are conveyed cannot be perceived by the physical senses."—Philip Mauro.

"Savior more than life to me,  
I am clinging, clinging close to Thee;  
Let thy precious blood applied,  
Keep me ever, ever near thy side.

"Every day, every hour,  
Let me feel Thy cleansing power;  
May Thy tender love to me  
Bind me closer, closer Lord to Thee."—  
—Fanny J. Crosby.

"Walk daily with your Savior,  
And never leave His side;  
For unto those who trust Him,  
No evil can betide.

Walk daily with your Savior,  
In fellowship of love;  
And you shall share His friendship,  
In yon fair land above."—A. E. Hoffman.

#### RESPECT AND REVERENCE IN THE HOUSE OF GOD.—Psa. 84.

Topic for January 31

##### MOTTO

"Reverence my sanctuary. I am the Lord"

##### MEDITATIONS ON THE TOPIC

###### I. A Proper Regard for Sacred Things.

It is not so much the things like Temples and Churches and Communion and Baptism, etc., that we are to honor and regard in themselves, as though any virtue emanated from them; but, because in all things, upon which God has placed His Word of command, and which is connected with His worship, we should pay proper regard as they are related to His honor and praise.

When we, therefore, go to the house of God, we should have an intelligent view of the purpose of the place as well as the motive of our gathering so that we may show appropriate respect and reverence in the place and bring due honor to God. The honor of God is touched by the influence of our conduct upon our own character as well as its effect upon the lives of others who see and hear us. We cannot think of connecting reverence to God with frivolity when His Word is spoken, or His praises sung, or His blessing and mercy implored. Such frivolity not only does violence to the religious sense of the one who engages in it, but has an effect of begetting the same feeling in others. If it does not cause others to follow the evil example it will have a shocking and painful effect upon those who desire to wholly honor the Lord in all things.

We could largely improve our conduct in all our places of worship by teaching more definitely the purpose of our coming together and by acting out in our conduct the kind of things that harmonize with the occasion. People do not, as a rule laugh much in a place of sorrow, because it is not appropriate to the feelings of the bereaved. Neither do we trifle with sacred matters if we have a feeling of respect for them.

II. The Text.—Psa. 84.—This Psalm expresses the delight of a man, who loves God, in the house of God and engaged there in the things for which the house was built. The best cure for misconduct in the house of God is to be delighted in the worship of God and to feel a reverence for His Word.

##### OUTLINE STUDY

###### I. What is the House of God?

1. A place where God's presence is manifest.—Gen. 28:16-19; Ex. 3:5, 6.
2. A place dedicated to worship.—I Kings 8:27-30; Gen. 13:18.
3. Where religious services are held unto God.—John 4:20-24; Acts 16:13.
4. The humble heart of man.—Isa. 66:1, 2; II Cor. 6:16.
5. The Church, or body of Christ.—Eph. 2:19-22.

###### II. Respect and Reverence are due in God's Presence.

1. In the place of an altar.—Gen. 12:7.
2. In a temple.—Ezek. 43:7-9.
3. In a building dedicated to worship in.—Psa. 96:6-9.
4. In a religious meeting.—I Cor. 14:23-40.
5. In the Church of Jesus Christ.—I Cor. 3:16, 17.

###### III. How I May Show my Respect and Reverence To-day.

1. What I may do.
  - a. Be ready to hear.
  - b. Engage in prayer and worship.
  - c. Take part in singing.
  - d. Witness for the Lord at appropriate times.
2. What I should refrain from.
  - a. Idle gazing and amusement.
  - b. Whispering and talking.
  - c. Thoughts apart from the service of God's house.
  - d. Needless confusion, or moving about.

##### SUGGESTIVE ASSIGNMENTS

###### For Children.

1. Text word, "Worship."
2. My Behavior in God's House.

###### For Young People.

1. How we Honor God in Religious Meetings.
2. How the Spirit of Irreverence is Begotten.
3. How may we Improve our Conduct in Our Church Service?

###### For Older People.

1. What Makes a Place Holy.

##### PERSONAL THOUGHT

Have I fully understood the purpose of a place of Worship in sufficient measure that my conduct will express the true reverence and respect for Him whom I adore?

##### SEED THOUGHTS

We treat God with irreverence by banishing Him from our thoughts, by not referring to His will on slight occasions.—Ruskin.

Reverence is the very first element of religion; it cannot but be felt by every one who has right views of the divine greatness and holiness, and of his own character in the sight of God.—C. Simmons.

Reverence is an ennobling sentiment; It is felt to be degrading only by the vulgar mind which would escape the sense of its own littleness by elevating itself into an antagonist of what is above it. He that has no pleasure in looking up is not fit so much as to look down.—W. Allstom.

No man will rise high who jeers at sacred things. The fine loyalties of life

must be revered or they will be fore-sworn in the day of trial.—Selected.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."—Jesus.

#### DAILY DEVOTIONAL BIBLE STUDY. —Psa. 119:97-104.

Topic for February 7

##### MOTTO

"In his law doth he meditate day and night."

##### MEDITATIONS ON THE TOPIC

I. Bible Study.—Devotional Bible Study.—Daily Devotional Bible Study.—The Bible is the center of Study. It should be studied in a devotional way. It should be studied daily.

1. The Bible should be studied because it is the book which God has given to man to teach him the way to God and heaven, the way of success and true happiness, the way of life eternal. No other book is able to give the light, and the joy, and the strength, and the blessing which the Book of God does. It not only rescues from ignorance and blindness but it leads us into abundance of life and peace and satisfaction.

2. The Bible should be studied devotionally because without a worshipful attitude toward the author of the Bible we will fail to get the most beneficial message from it. Those who study with an idle curiosity may collect some curios out of it but will not gather the message which brings life to their soul. Whether we study the Bible to discover some of its peculiarities and make-up or not, we should not neglect the study of it for its message to us as we bend our hearts in humble reverence before our Maker and its Author.

3. The Bible should be studied devotionally daily because God has so shaped our lives that we live by the day. We fill our minds with other daily routines of thought in the business, social and intellectual world. If we occupy all of our thoughts in these things without an intelligent and reverent look into the Word of God, we are sure to lose out in having our daily work rightly rounded out in its relation to God, and we are liable to miss the soul food that we need for trials and temptations.

II. The Text.—Psa. 119:97-104.—These words express the thoughts of one who has a devotional attitude toward the Lord who has given the Word. He relates the Word to the whole period of his day and lets it permeate every activity. He walks in wisdom greater than the oldest and wisest of earthly instructors. He keeps his feet from the false way and he has learned to know the sweetness of the way which the Word teaches.

##### OUTLINE STUDY

###### I. The Blessing of Devotional Bible Study.

1. It brings prosperity in life.—Psa. 1:2, 3; Joshua 1:8.
2. It makes wise.—Psa. 119:98-100.
3. It leads to faith in Christ.—Acts 17:11, 12.
4. Equips the man of God for good work.—II Tim. 3:16, 17.
5. Enables young men to cleanse their way.—Psa. 119:9.
6. Helps us to keep from sin.—Psa. 119:11.
7. Saves from discouragement.—Psa. 119:92.
8. Enables believers to grow.—I Pet. 2:2.

(Concluded on page 30)



# CURRENT EVENTS

**Queen Mother Alexandra Dies.**—Queen Mother Alexandra, widow of King Edward VII and mother of King George V has died at her home country palace, Sandringham House, at the age of eighty-one, a few hours after an attack of heart disease. She was the daughter of King Christian IX of Denmark and a sister of the Czarina Marie Feodorovna, mother of Czar Nicholas II. In her sixty-three years of life in England, she was always extremely popular.

**Convening of Congress and the President's Message.**—The Sixty-ninth Congress recently convened at Washington is now in full sway. Present indications are that President Coolidge will not be confronted with serious opposition in carrying out the policies of his administration. While there is still a group of insurgents, who will oppose most of the measures introduced, the new members of both the House and the Senate who took their places in this session have sufficiently changed the political complexion that the administration program will probably be carried through in most cases. The opening sessions were marked by the President's message which was not read in person, as had been the custom since the time of President Wilson. Some of the most striking features of the address were: a plea for presidential authority to deal with the coal industry in cases of emergency as in the case of the present hard coal strike; a request for greater cooperation by the state governments in the enforcement of prohibition laws and that congress appropriate sufficient funds for enforcement purposes; that the national government should not attempt price fixing in the case of farmers' products, but that all legitimate aid to the farmer should be given, such as aiding in marketing, extension of credit facilities, better roads and land and water transportation; that Muscle shoals should be turned over to private management for the production of nitrates; that armaments should be reduced by all nations, instead of trying to compete in establishing the greatest military machines; that the United States should join the World Court under proper conditions and reservations, in the hope of advancing American ideals into the national life of other countries; that all foreign debts should be settled according to the ability of the creditor to pay, thus bringing about better feelings and trade relations between America and the debtor nations; that the national government should not encroach upon the rights of the individual states, because of the danger encumbering the federal government beyond its power to comprehend or administer; that the present policy of economy and tax reduction should be continued, but that the limit along these lines will have been reached, if the present proposed measures are passed. The address was very favorably received throughout the country. Congress immediately got down to business and the tax bill has already been passed by the House. The next thing of importance to come up will be the matter of entry into the World Court. This will no doubt elicit much debate, but more and more the tide seems

to be turning in favor of participation in it by the United States.

**The Universal Week of Prayer.**—Ever since 1846 the World's Evangelical Alliance has sent out from its London headquarters its annual "Invitation" to the world-wide observance of the Week of Prayer during the first full week in January. Its yearly appeal is "to all who, in every land, call upon God through the name of Jesus Christ our Lord."

The Week of Prayer for 1926 extends from Sunday, January 3, to Saturday, January 9, inclusive. Each day has its own Scripture readings and general topics, together with suggested objects of thanksgiving, of penitence, and of prayer. All these cover a wide range. The objects suggested include many of the very things for which Christian Conscience Crusaders and others of our readers have been so earnestly imploring God during recent months, some of the answers to which prayers are already being given.

Let Watch Night and the Week of Prayer be observed this year in intercession in every church in America, and not many weeks or months will elapse before the long-desired spiritual awakening will sweep over our land and out into all the world.

**Sunday Labor.**—"Five million men and women and young persons, roughly estimated, are engaged in Sunday work in the United States." Such is the calculation made by Rev. H. L. Bowlby in a recent article in the Dearborn Independent. These include workers in the Postal Service, railroads and rapid transit companies, telegraph companies, telephone companies, police and fire departments and custom-house employees; the engineers, firemen, coal-passers and electricians of the Federal buildings; the bakeries, the rural groceries, the cigar stores and a large line of amusement houses, although in several states the last mentioned are closed in accordance with state law. In certain states, it is true, the Sunday law is openly violated by the vaudeville shows, but in a majority the laws are held intact. In recent years there has been a marked concession in many industries—other than those that demand continuous operation—and the toilers in such cases have their Sundays free.

The tendency toward observing Sunday as a day for rest and worship is steadily growing, and Dr. Bowlby (who is General Secretary of the Lord's Day Alliance) predicts that the day is not far distant when every worthy toiler will have at least one full rest-day in the week, the rank and file will have a day and a half weekly, and several millions of wage-earners during the summer will have a five-day work week, with the whole of Saturday for recreation, and the Lord's Day for worship and rest. It is gratifying to know that the problem is approaching something like a solution, and not an unpromising one.—Selected.

**No Remedy? "Kill 'em!"**—It would be ridiculous if it were not a tragedy, to read the current news of crime and the editorial

comment on it in the daily press. The subject of crime and its seriousness is emphasized in nearly every publication, but there is not a hint of any serious study of the criminal, and not the slightest attempt to propose a real remedy.

Some of the dailies which call themselves molders of public opinion, and which pride themselves on being expounders of civilized life, print long columns of detailed descriptions of criminals, and go into minute details of the way their crimes are committed. A leading daily a few weeks ago had eight pages on crime in the United States, filled with pictures of notorious criminals, describing their methods, their haunts, their adventures. But in all of it there was not a single criticism of a civilization that goes on supplying the means of murder and theft to professional criminals, as easily as one can buy a cake of soap or a toothbrush. And in the entire eight pages not one hint of any real remedy!

One great daily has lately come out with a loud slogan intended to point a way out of the dismal repetition of crime all over the country. It is a shriek that rises above the church steeples and schoolhouses to high heaven; "Kill 'em at sight!" "Wipe 'em off the map!" That is the "remedy" for crime offered by a daily that prints accounts of crime by the pageful, and calls it news.

The publishers and owners of daily papers are under just as much moral obligation to print papers for the public welfare as the ministers are under moral obligation to preach the Gospel from their pulpit. I see no difference between the two, when it comes to using the tremendous power of the printed page to shape and mold and influence the public welfare. There is no difference in the moral obligation. And one of the weakest things about the press of these times is its failure to find a remedy for crime, while all the time giving enormous space to the facts of crime.

The only remedy for crime is the regeneration of mankind. And that will never be done in our cities or towns until our entire thought of the police system is reconstructed. Missionary police in our cities would reduce crime to a minimum in a decade; but the average citizen, even the one who prides himself on his own decency and who may be a church member, can not see it. He regards it as a visionary and impossible ideal.

Meanwhile the press of this country goes on printing crime news and denouncing crime and sometimes getting hysterical over it, but no remedy is proposed. If our annual crime bill is over \$10,000,000, 000, as the experts say it is, and if thousands of young men are being lost to honest society and to civilization, one would think that a thing so great as the press could find some way to propose that would stop crime, or, at least, suggest a remedy. But no. "Kill 'em! Kill 'em at sight!" If it were not a tragedy it would be ridiculous. And in any case how God must laugh in derision over the fools that juggle with the problem of crime when a remedy is at hand and we are too commercial and wooden-headed to use it.—C. M. S.



## INDIA'S LEPROSY PROBLEM

(Concluded from page 15)

Hospital 66, (a leper hospital in Louisiana U. S. A.) which seats about four hundred people at a cost of \$50,000. Taking this as a fair comparison it is easily seen that a dollar spent in Leper Work in this country goes much farther than it does in many places. It costs a little more than \$2.00 per month to keep a leper in one of our homes (this covers all expenses).

In Shantipur we are regularly carrying out the latest treatment. About thirty-five cases are on the regular list and others coming for it. There are fourteen names on the register of those who are not inmates of the asylum who are coming for treatment. Some of these are not as regular in attendance as they should be, and a few have discontinued the treatment. A number of those who have been coming regularly already show marked signs of improvement. Upon the request of a number of people who live in and around Dhamtari we are opening a regular leprosy clinic in the Mission Hospital in Dhamtari for outpatients. This is to accommodate those who find it difficult to go the extra five miles (especially during the rains and the hot season) to the Leper Asylum Dispensary at Shantipur for the regular semi-weekly treatments.

With the present arrangements and outlook for the future we feel that we are in a better position than ever to carry out the command of the Savior, "cleanse the leper" both as to body and soul. The work presents many perplexing problems, but God has been blessing it in a marvelous way.

Dhamtari, C. P. India.

## BUILDING ON THE SIDE OF A VOLCANO

(Concluded from page 7)

Mammon, but we can serve God and always and everywhere serve God and live in His companionship and be like Him.

What do I mean by the spiritual life? Can I make it plainer and more personal and more practical? I was urged by the pastor of a church in Southern California to come and help him in a difficult situation. The church had a history of crises. It had a building debt of years' standing. Some repairs were necessary, and a small mortgage must be paid. This was the greatest crisis of them all. He said they must have \$10,000.00. There was scarcely anybody in the church who believed they could raise \$10,000.00. His faith and his consecration were magnetic and attracted me. I went to his assistance and held five services to accomplish the purpose. On my arrival the first night at the church my automobile in the darkness ran against a tree and the wreckage was all around. In the excitement of the assembled members, went into the church and performed my service without any anxiety or even a thought of the accident. The

man who repaired the automobile said to me, "It doesn't make any difference whether you are a minister or not. You get it just the same." I said to him, "No, sir, you're mistaken, sadly mistaken. When that happened a smile came on my face, not a word crossed the threshold of my lips, there was no blasphemy in the air, there was no mean feeling and I never had a shadow of anxiety concerning it. I said to myself, 'I am my Father's child; I am in my Father's care; out of this, all other things, some good must come.' The workman said, 'I never thought of it that way. If that had been me I would have made the air blue with my profanity; I would have caused my family to be disturbed; I would not have gotten over it for a month. I wish I knew the secret of your life.'"

This is no secret. It is the open truth of our Bible. It is the revealed life of Christ. It is the life which is life indeed. This is my privilege, my God-given privilege, to live not in things, but above them; to live in the spiritual and in touch with the infinite and eternal. I protest, **I PROTEST**, by the reality of experience and by the testimony of the Word of God, that this which is in me was not first born in a monkey. I will not, **I will not** live on the animal level. I cannot, **I cannot** look into the human face and believe in this disgusting, destroying, death-dealing, abominable heresy of extreme evolution. I must, **I must** believe that I was made by God, to be like God and to live with God and my real life is in the great things of the soul. We must meet this hour, this tragic hour, in this spirit and do our best to live in the spiritual, to say consciously in His presence and to show this selfish, sensual, sinful old world that there is another life a better life, a real life. It is ours to have a bit of heaven before we get there, to breathe the atmosphere of the gardens of God before we see them, and to hear the music of eternity amidst the discords of time. Remember, it fell from His lips, and it is everlastingly true—**"Ye CANNOT SERVE GOD AND MAMMON."**

## YOUNG PEOPLE'S MEETING

(Concluded from page 28)

## II. Daily Devotional Need.

1. Daily dependence for life.—Psa. 3:5; 4:8.
2. Daily dependence for supply.—Matt. 6:11.
3. Daily temptations and trials assail.—Psa. 56:2; Psa. 102:8.
4. Renewal of the inward man.—II Cor. 4:16.
5. Daily occasion to praise God.—Psa. 145:2.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Thy Word."
2. Benefits to Boys and Girls in Studying the Bible.

## For Young People.

1. Remembering God each Day.
2. The Word Esteemed more than Necessary Food.

## For Older People.

1. Our Daily Devotions—What Should be Included in Them?
2. The Safety in Bible Knowledge.

## PERSONAL THOUGHT

If we would be safe and happy and prosperous and wise and useful, then we must be regular, devotional students of the Bible.

## SEED THOUGHTS

A man may read the figures on the dial, but he cannot tell how the day goes unless the sun is shining on it; so we may read the Bible over, but we cannot learn to purpose till the Spirit of God shines upon it and into our hearts.—T. Watson.

The Bible is the window in this prison of hope, through which we look into eternity.—Dwight.

The Bible is to us what the star was to the wise men; but if we spend all our time gazing upon it, observing its motions, and admiring its splendor, without being led to Christ by it, the use of it will be lost to us.—T. Adams.

A loving trust in the Author of the Bible is the best preparation for a wise and profitable study of the Bible itself.—H. C. Trumbull.

I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work; but God cannot make much use of him, for there is not much for the Holy Ghost to work upon.—D. L. Moody.

## THE NEW YEAR COMES

The new year comes, swing wide the door,  
To usher in the freighted store  
Of grain, of weal, of woe,  
As these new days shall come and go.  
Watch Thou, O Lord, the gate before:  
Through summer green and winter hoar  
We ask Thee still Thy gifts to pour,  
For now, to-day, we only know

The new year comes.  
From depths of vast omniscient lore,  
Reveal Thy purpose more and more,  
Upon us still Thy grace bestow,  
Help us in faith serene to grow,  
For from an unseen, unknown shore.

The new year comes.

—Selected.

## THE OLD YEAR AND THE NEW

The year which came to us twelve months ago all fresh and young is old and weary and dying. A New Year is at hand to crowd him from his place. On the last day it is not mere habit, it is a natural and healthy instinct, which bids us stand between the New Year and the Old, between the living and the dead, and listen to them as they speak to one another. The Old Year says to the New Year: "Take this man, and show him greater things than I have been able to show him. You must be for him a fuller, richer day of the Lord than I could be." The New Year says to the Old: "I will take him, and do for him the best that I can. But all that I can do for him will be possible only in virtue of the preparation which you have made, only because of what you have done for him already."

—Phillips. Brooks.



### THE NEW LEAF

(Concluded from page 2)

that the leaf has been turned—and that it's waiting to be written upon!"

That was all that I heard, as I passed through the room. But it was enough to give me themes for a dozen articles—subjects, were I an artist, for a dozen pictures! It isn't so much the turning of a new leaf, the making of resolutions, that counts. It's the keeping of the resolutions, and the remembering to write upon the new leaf—once it has been turned—that is important.

And, last but not by any means least, it's the ability to keep your writing legible and clear, and to write inspiring passages and messages of cheer and words of friendship that counts! It's the ability to keep the page neat, and lovely, and free of blots.

—Christian Herald.

### THE SPEED MANIA

(Concluded from page 3)

#### The Religious World

You may be surprised when I say we also live fast in our religious life. Religion is going so fast in these days that we can hardly catch a last glimpse of it in the distance. The emphasis is placed on service, service, service and action, action, action, and truly it is nearly all service and action without any religion. The typical church-member lives in a whirl-wind of committee and social meetings, conferences, interesting lectures, conventions, bazaars, missionary reports, religious tea evenings, singing societies, etc. Comparatively few people have time even to attend religious services.

#### Losing Eyes to See

Friends, this outstanding characteristic of this age, speed craze, like the outstanding characteristic of any age, has a certain inevitable effect on its people. Let us notice what the effect is.

Its effect is fundamentally on the thought life of the people. In the first place it brings a lack of appreciation of nature. The average person does not stop to think about the beautiful things which command his view each day. He simply notices them almost unconsciously as he hurries along busily engaged with other matters which seemingly cannot be left undone. How few the people are who stop to look at the beautiful violet, or the tiny plant as it labors with such difficulty to push up through the crevice of the rock, or listen to the song of the oriole or the croaking of the frog or the chirping of the cricket and a host of other things all about us. Then too the marvelous works of God which can be seen under the microscope are seldom seen by the masses. These things are not artificial but natural. No human mind could make them so beautiful yet they do not command our thought. We think we have no time to waste on such things. The poet gives the sentiment of those who realize the right view but do

not take it when he says, "Ah, God, if I might just sit still and hear the note of the whip-poor-will I think that my wish with gold would rhyme, If I had the time."

#### Shallow Thinkers

Again it results in shallow thinking. The masses of our people are not deep thinking. Very seldom we find people to-day who sit down and meditate. They seldom have time, nor do they concentrate if they do have time. The student does not stop to philosophize about his knowledge. The average person is not inclined to sit down and think of himself as related to the great universe. Environment is too strongly pulling away from such pursuits. For example, our literature must be that which stirs action and arouses the emotions. To make it more exciting and bloodcurdling and quicker to get, it is shown by the movies. Naturally the result is anything but a stimulation for lofty and noble thought. The crowd in the lecture room can hardly stay to hear a lecture on a deep, sensible subject. The light stuff must be brought in because their minds have become shallow. People have the Bible around them everywhere but they do not read it much because it is too deep. If they do read it they do not stop and meditate on its profound thoughts. We see it everywhere that our age is suffering from shallow thinking as a result of the lack of meditation. Since this is true we see another effect which follows this one.

#### Lowers Moral Standards

A decrease of high moral standards is a result of a lack of noble thought life. Just look at our nation to-day. Its high moral standards are rapidly declining. We hear of dissensions and crime everywhere. They are a direct result of thought life. The mind is closely related to the physical body and from a well known proverb we learn that a thought may control a destiny. All the shallow and sensual thinking cannot help but pull down our morals. Impure and disgraceful actions are nearly always connected with shallow thinking. The people are inevitably becoming weaker, a fact that the future generations will verify.

As we notice these effects of the speed mania on our nation we can easily see that the second of the two pictures I presented to you in the beginning gives the right view. Why then should we not act and check these evil effects? You ask, "How can we stay out of our rapid modes of living and survive in the present age?" You also ask, "How can we give up our modern conveniences?" We need not give these up. I do not say that we should seclude ourselves from society and friends and live the life of a hermit. Not so at all. We would not want to give up our modern conveniences, nor would we need to. To a very large degree we must keep up with the times. As a river flows rapidly in its course but yet is deep so may we live in our present age. There is no one so busy in this life but what he can find

time to think deeply and meditate. It is indispensable. Go to a spot where you will be alone and try it.

#### God's Training School of Retreat

The results are a rare treasure. It is a training school of life and I believe it was instituted by God himself. Moses the great man of God was prepared for his great service of life in the wilderness of Midian. There, herding sheep, he had much time for meditation. Elijah, the prophet of Carmel spent periods of his time there by the brook and among the hills of his country. Oh, the satisfaction and feeling of inspiration we get by going out into the woods alone to revel in meditation about eternal things! The opportunity is not only out of doors but in our rooms. We get a view of life from such practices which we could not get otherwise. Our minds are nerved by the sublime thought that the soul shall strive for a higher goal. Robert Burdette, in a talk to young men said, "Get away from the crowd for a while and think. Stand to one side and let the world run by while you get acquainted with yourself and see what kind of a fellow you are. Ask yourself hard questions about yourself. Get on intimate terms with yourself, my boy, and every time you come out of one of those private interviews you will be a purer and stronger man."

Let us strive for this noble ideal with impelling energy. As the world rushes madly on, unconsciously becoming weaker in the accompanying excitement, let us stop often at those quiet spots to consider and meditate on our relation to the great God and His Universe. It is then that we will be able in some degree to realize the words of the apostle Paul when he said, "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out.—Hesston College Journal.

**Tut-ankh-Amen Was Only a Boy.**—Examination of the mummy of Tut-ankh-Amen, the discovery of whose tomb in Egypt a couple of years ago created a world sensation, has disclosed that the Pharaoh probably was only a boy of fifteen when he died. The gold coffin contained many rare and precious jewels.

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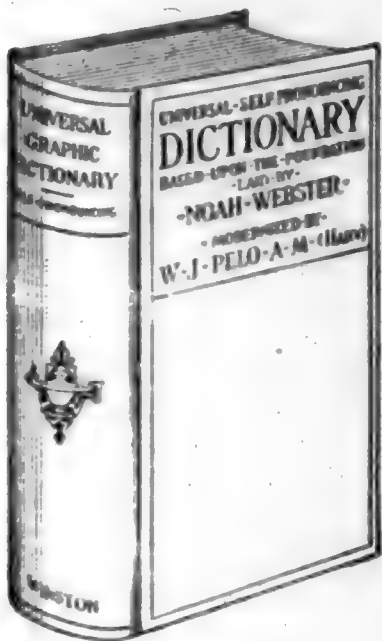
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**i-so-ther-mal**, *adj.* having uniform temperatures.

**Is-ra-el-ite** (iz'ra-el-it), *n.* a descendant of Israel or Jacob; a Hebrew; a Jew.

**Is-ra-el-it-ish** ('ish), *adj.* pertaining to the Israelites; Jewish. Also Israelitic.

**is-sue** (ish'ū), *n.* the act of passing or flowing out; egress; that which flows or passes out; discharge; flux; publication; offspring; lineal descendants; produce of the earth; profits of land, &c.; essential points in

**i-tin-er-an-cy** ('er-ān-si), *n.* a passing from place to place, especially in the discharge of some official function, as by a judge on circuit, a preacher, &c.

**i-tin-er-ant** ('er-ānt), *adj.* passing from place to place: *n.* one who itinerates.

**i-tin-er-a-ry** ('er-ā-ri), *adj.* pertaining to, or done on, a journey: traveling from place to place: *n.* a traveler's guide or route-book; a diary of a journey; plan of a projected excursion.

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### ON HOLY SOIL

(Continued from page 23)

I have never seen. Now a string of camels drives the crowd into a mass. And in the midst of it all, the richly-robed merchants sit on the sills of their shops smoking their hubble-bubble and sipping coffee with the most consummate indifference. But that business is transacted in Damascus to a considerable extent, is certain, for all Syria is supplied from its markets, and the Bedouins of the Far East come here for merchandise.

They were really an attraction to us; but overflowing as they are with treasures, the indifference of the owners to selling and displaying made the attempts to purchase anything hopeless. The engraved metal bowls seen in all the rice, millet and provision shops are beautiful in shape and design, but they are heir-looms and the people will not part with them.

It is sad to think that this far-famed bazaar, and many others, in which the very life of the unchanging East had pulsed so long are now covered with corrugated iron roofs; nevertheless, they are still pervaded by a marvellous Oriental glamor. Here it might be thought, all the merchandise of the East has been gathered and heaped up. The bargaining, the eternal gossip, the unfathomable arguments, go on still as they have always gone on. And a smell Asiatic and old, hovers over them like an Eastern essence. It haunts one long after he has left the city and gives in memory the stifling strange life of Damascus.

Jerusalem, Palestine.

Dr. Bonar, who labored in Scotland a generation ago and who kept a private diary for a goodly part of his life, emphasizes therein a great truth when he says, "I see that unless I keep up short prayer every day, throughout the whole day I lose the spirit of prayer." The only way we can keep the spirit of prayer is to "Pray without ceasing."—Selected.

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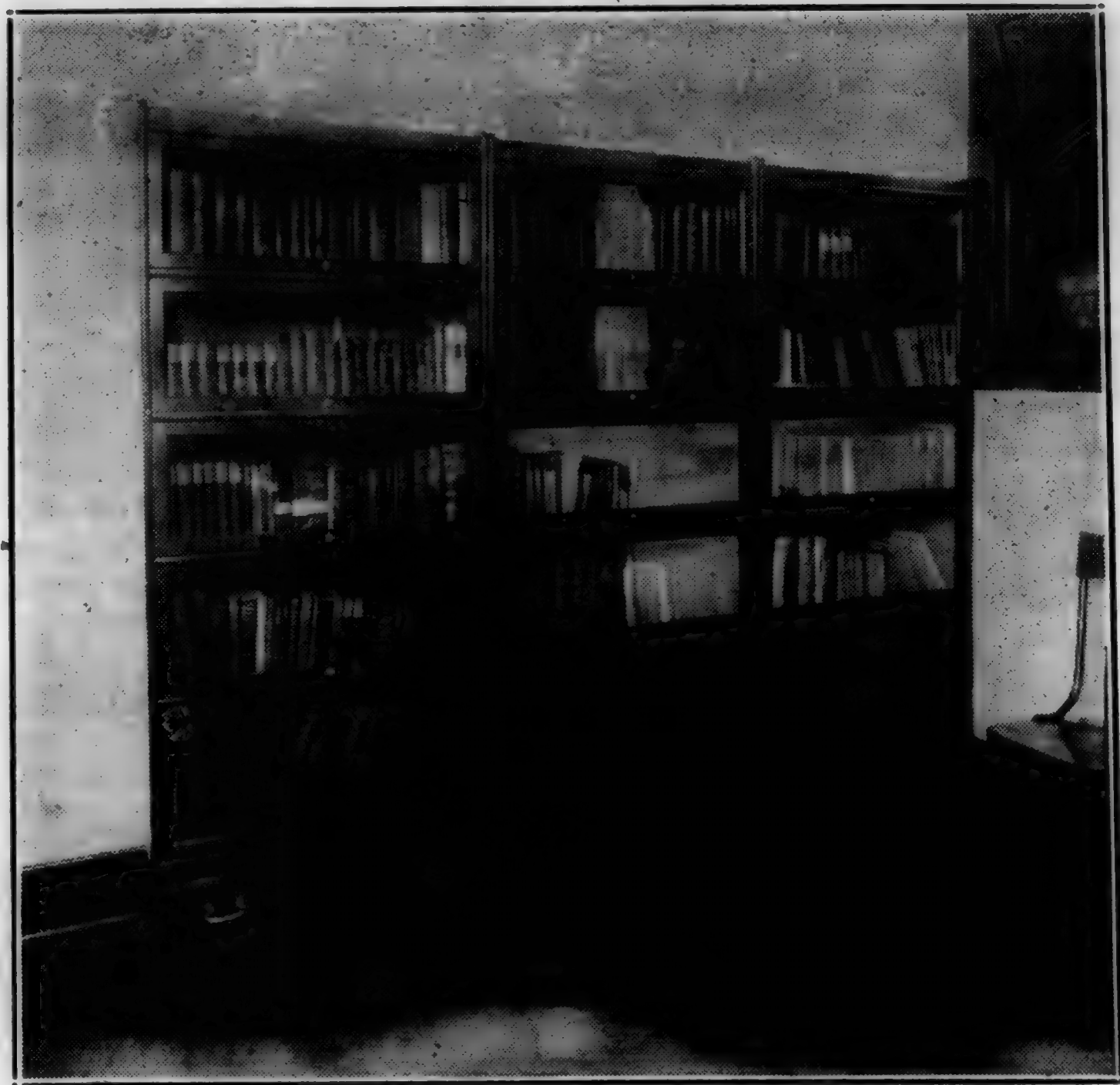
**Radio Business Huge.**—Radio has climbed in a little more than five years from a business of \$6,000,000 annually to a total of more than \$500,000,000 in 1925, according to figures given out by the Radio Manufacturers' Association. Estimates indicate a sale of 3,000,000 radio sets and 20,000,000 tubes for 1925, and the increase over 1924 is placed at \$200,000,000. The industry now employs about 300,000 persons in 1,200 plants and 40,000 dealers' stores. There are now 584 stations more or less active, of which 47 are operated by churches.



Krabill Mahlon 3 dec 23  
Krabill Mahlon 3 dec 23 HA! HA!

# CHRISTIAN MONITOR

FEBRUARY, 1926



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(See page 55)



# SELECT READING

## SHADOWS

By Abbie Graham

There have been many queer beliefs about shadows. Long ago, certain people who called themselves doctors, believed that the leaves of trees had power to heal the sick, and they thought that if strangers stepped on the shadows of the tree, the shadow would inform the tree. The tree was then supposed to withdraw its healing power from its leaves and the doctors would be unable to use the leaves for medicine.

Others who built houses took the measure of a person's shadow, and this was thought to be the measure of his soul. They placed this measure in the foundation of the house, thus adding strength to the foundation!

We no longer believe that the shadow of a tree is aware of our presence, nor do we think that our shadow is the measure of our soul. We have learned to see great beauty in shadows—the shadows of trees in brooks and lakes and along little paths through the woods, and the shadows of clouds on mountains.

Another person looking at shadows thought of people and the work they accomplish in the world that is of value to others. He made a statement about shadows that one has to think about before one understands clearly. He said, "An institution is the lengthened shadow of one man." He meant by this that behind every college or church or other institution of service there stands one person who is responsible for its being. As the body of every person casts a shadow on the ground, just so every person throws across the world a certain kind of thought and work and influence.

To explain, there is in the city of New York, a college known as Teachers' College of Columbia University, the greatest college for teachers in the world. While many persons helped to build up this institution, one woman did more than all others, Miss Grace Hoadley Dodge. One day as she passed this college she said to a friend who was driving with her, "I dreamed that college once." But she did not just close her eyes and see it and then open them to find some fairy magic had builded great buildings and filled them with professors and students.

When Miss Dodge was seven years old she had a teacher, a Miss Flint, who was very precise and who had her study a great many things that she did not at the time enjoy. Two of these things

were spelling and writing. She had much trouble with both. Miss Flint had the little girl write a letter every day to some member of her family. She was also taught sewing and cooking and many other useful things. When she was fifteen her father and mother went to Europe for three months, leaving her in charge of their very large home and of several small brothers and sisters. No end of difficulties arose while her parents were away. A cousin who came to visit them was very ill, and burglars broke into the house, but when her father and mother returned everything was in order.

When Grace Dodge was older, she helped with an organization which, through

### DEAR FRIEND OF MINE

By Walt Filkin

Dear friend of mine, I'd like to be  
The kind of friend you've been to me;  
I'd like to grasp your hand when you  
Are feeling sad, depressed or blue;  
I'd like to have you know and feel  
I'll help you through your worst ordeal;  
No matter when you need a friend,  
I'm one on whom you can depend.

I want to lighten loads you bear  
And help you carry on and share  
The work that must be done the days  
When time on you his burden lays;  
When that day comes may then you see  
A ray of hope shine out from me,  
A ray as bright as any star  
No matter how far off you are.

When life's dark clouds fill up your sky  
Then call on me; I'll always try  
To bring a flood of sunshine bright,  
To be the sun that brings the light  
Which scatters all your clouds away,  
And makes your life as bright as day.  
Though hard I try I ne'er can be  
The kind of friend you have been to me.

play, taught little girls sewing, cooking, and housekeeping. This work grew, and older girls and boys began to study how to make things with their hands. But they needed teachers and there were few who understood how to lead these classes. In time the college for training teachers was organized and called "Teachers' College." While many others helped, Miss Dodge was the only one who stood by from the beginning. Dean Russell, of Teachers' College, speaking of her after her death, said, "Teachers' College is the lengthened shadow of Miss Dodge." She created a great deal of enthusiasm by

letters, which as a child she had so painfully learned to write. Dean Russell said one day that he had at least a hundred letters written to him after a meeting of the Board of Trustees of the College.

You see, when she was a little girl learning to cook and sew and write letters, she did not know that these very things were going to help her to build a great college; but they were all truly a part of her dream.

The shadow of another woman, Madame Marie Curie, has helped and will forever help to heal pain. Radium is her shadow across the world. It has relieved thousands of sick folk. In a university where I was studying, a degree was given her in recognition of her great service to the world. In company with a great procession of men and women who were also receiving honors, she came down the steps of the library building. She seemed very frail and tired. Finally when she could wear the official cap no longer she took it off and smoothed back her hair. Year after year she had worked with her husband in a poorly equipped laboratory in order to give radium to the world.

Have you ever thought what your shadow across the world will mean? Will it help to educate others, to heal them, to make them happier? Every day of yours has its influences on the lives of many people.

What sort of a shadow are you throwing across the world?

### NON-RESISTANCE EXEMPLIFIED

Dr. Luke, "the beloved physician" in the book of Acts records an incident, of a man who was full of faith, full of power, full of wisdom, full of good works, full of love, full of the Word of God, full of Prayer, full of the Holy Ghost. Ungodly men in a storm of strife, gnashed on him with their teeth, cast him out of the city, and stoned him to death.

Stephen, instead of hurling the missiles back at his enemies, exercised genuine Christian love towards his murderers by kneeling down and crying with a loud voice, "LORD LAY NOT THIS SIN TO THEIR CHARGE." Acts 7:60. Some Bible teachers say that God answered Stephen's prayer, by calling Saul (who was one of the persecutors) to become Paul the wondrous hero of the cross, later.—J. D. Mininger.



# CHRISTIAN MONITOR

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## THE MULTNOMAH FALLS

By Anna M. Snyder

When God made the world He spared nothing that would add to the happiness and enjoyment of man. Some of the wonders of His creation have long been hidden from the eyes of the world; but by the genius of man these beauties are gradually disclosed.

The building of the Columbia Highway has given to the public a masterpiece of road construction, and has "opened to view the great wonders of the Columbia Gorge, heretofore only accessible from the railroad."

Of the many water-falls along the Highway the Multnomah Falls hold first place. They are about thirty miles from the city of Portland, Oregon, and hundreds of tourists and pleasure seekers resort there from early spring till late in the fall.

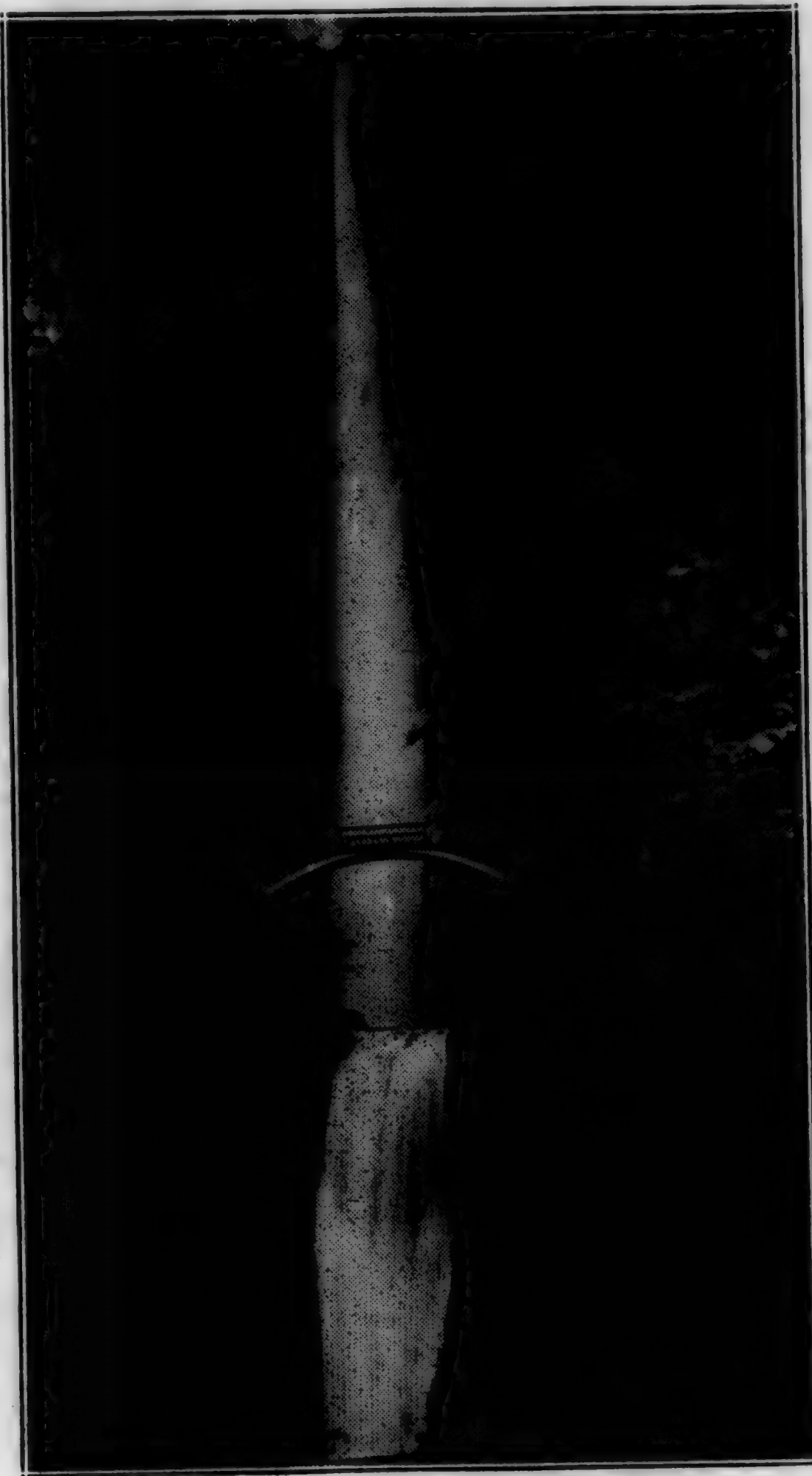
The Falls were named after the Indian tribe, Multnomah, who inhabited that region at the time of the Lewis and Clark expedition.

There is an Indian legend connected with the falls which tells that the great god Speelyia, to whom was attributed the power to create Indians, fell in love with one of his own creation who had beautiful golden hair. The god at one time became angry at her and cut off her lovely locks and hung them on a high cliff, then imprisoned the goddess behind the cliff. In her struggle to free herself she shook the rocks loose and they crumbled away, forming a deep cavity in the rocks. The hair of the goddess looked so beautiful that he wanted to preserve them in a way that would attract the attention of the people to them. So he pronounced a curse upon them, and they became a cataract which poured over the precipice. "To-day in the splashing and roar of the waters can be heard the moan of a soul bewailing a fate enduring forever."

These Falls rise in the Larch Mountain, an extinct volcano four thousand ninety-five feet high. They have often been named the "Queen of American Cataracts." There are falls that are higher, also falls that have greater volume, but few more beautiful. The upper falls drop six hundred

seventy feet and the lower eighty feet.

The water falls over the precipice into a large basin producing a tremendous noise, and from thence it pours over another brink and hurries into the Columbia River.



The Mystic Beauty of the Creator's Handiwork

"The rock walls of this deep pool with its foaming surface are green with slender ferns that receive their life from the unceasing spray."

The offset between the two falls is spanned by a bridge known as the Benson bridge as shown in the picture, from which

a magnificent view of the upper falls can be obtained. At the farther end of this bridge is a trail which zigzags up the mountain to the top of the falls which gives a wonderful view of the highway and the country beyond. This trail is also extended to the top of Larch Mountain. During the summer months hikers make this trip up the mountain to see the sun rise, which is said to be wonderful under favorable weather conditions. A fund of several thousand dollars was raised to build this trail.

The grandeur of this wonderful spray of water is displayed in the summer when the sunshine forms rainbows in the mist, and in winter when the water freezes in long icicles on the ferns and rocks and bushes.

Truly the handiwork of God is proved by His wonders in nature, and we can not view these glorious sights without a feeling of awe and reverence. The soul is refreshed and inspired to lofty and noble thoughts when gripped by the scene which beautifully portrays the greatness of God.

Portland, Oregon.

## A TRAM CAR INCIDENT

The other day when I got into a tram car I noticed a little girl in the car all alone but radiantly happy, humming a little tune to herself, a picture of joy.

I leaned forward and said, "Why, my little girl, aren't you afraid of riding all alone in this car?"

Her eyes went wide at my folly her lips bubbled with laughter. "Oh," she said, "they can't hurt me on this tram; my father's the conductor."

We are thundering through the universe at inconceivable speed, swept through joy and grief, sickness and health, death and life, while all the time our Heavenly Father is the conductor—only we don't always trust and sing in that way. If we trusted God more there would be

more songs of praise upon our lips.—Our Children.

"Christ's love takes us as it finds us, but it does not leave us so. If it did not make us better, it would not be Christ's love."



## SCIENCE AND THE ARK

By Scientist Harry Rimmer

Perhaps I should call this article "IGNORANCE and the Ark." Like all other so-called "Scientific" objections to the truth of God's Word, objections that cluster about the Ark arise from ignorance. The blatant ass who challenges the inspiration and truth of the Bible succeeds magnificently in this particular: HE ADVERTIZES A BOUNDLESS AND ABOUNDING PERSONAL IGNORANCE. Objections made to the story of Noah's ark are never made from the standpoint of knowledge, but from ignorance.

I remember hearing my mother tell many times of a blatant infidel who lived in the town where I grew up. It was his constant boast that he was too "educated" to believe the Bible, after thorough study of the Book he rejected it entirely. One night he hung himself, as calves do when they have plenty of rope. Turning to the man who had for an hour confounded him in every point, the exasperated infidel asked: "Do you believe the story of the ark Noah built?" The man replied "Certainly I do." A foxy gleam lit the eye of the infidel.

"Tell me," he said, "how big was the ark?"

"Three hundred cubits long, fifty wide, and thirty high."

"It must have weighed several tons?" the questioner continued.

"Certainly," said the Defender of the Faith. "Several hundred tons."

"Then," cried the infidel in unholy, gleeful triumph, "If the Bible is true, as you claim it is; HOW COULD THOSE TWO PRIESTS IN EXODUS PICK UP THE ARK AND CARRY IT?"

I think this a typical attitude. The critic who wisely discourses on the SCIENTIFIC impossibility of the story of the ark hardly knows there was an Ark of the Covenant. No believer ever need fear what Science may say about the ark of Noah. FOR SCIENCE HAS SAID ALL IT CAN SAY HERE, AND HER STATEMENTS SUBSTANTIATE THE ACCOUNT OF THE ARK OF NOAH AS RECORDED IN THE BOOK OF GENESIS.

In certain unlearned circles, it is considered quite witty to poke fun at Mr. Noah's Houseboat. Even the brilliant Mr. Brisbane, writing his column for the newspaper syndicate that broadcasts his thoughts widely, has a try at the game. Speaking of the giant reptiles, called Dinosaurs, which roamed the earth ages ago, Mr. Brisbane says they were ninety feet long and weighed a hundred tons. (This is no doubt true.) Mr. Brisbane's comment is that NOAH MUST HAVE BEEN CROWDED IN THE ARK WITH TWO OF THESE. His honesty of intent is evidenced, when he later says THEY ROAMED THE EARTH FIFTY OR A HUNDRED MILLION YEARS AGO.

Does Mr. Brisbane honestly believe it is fifty million years since Noah built the ark? Of course not; he knows these animals were all extinct ages before Noah lived, but any slim chance to poke fun at God's Book must not be missed.

The story of the ark has frequently been picked out as a weak point in the Bible's claims for full and absolute inspiration. However, the critics and Satanically hopeful may as well give up hope, there are no weak points in the Book. Every point that is or has ever been under fire has emerged from the crucible secure for all time. Especially is this so when the point in question has been a scientific one. Some time ago I was delivering a series of addresses in a small town in Texas, and I came into violent contact with a local infidel and agnostic who had widely read certain types of pseudo-science. Vain speculation and impossible wild guesses all went down his craw without effort, and he was somewhat feared locally because of his smattering of scientific lingo. We locked horns many times, until finally he said "I don't want to talk to you any more, you talk to me as though I were an ignorant fool!" I replied, "That is the finest case of self analysis I ever saw!" He was angry for awhile, but came back to see "wherein" and "whyfore." We locked horns on the ark.

"Now take that ridiculous story of the ark," he began, "You certainly can't claim that is science?"

"Certainly that's science" I replied, "what is wrong with it scientifically?"

"Well," he said "The ark couldn't hold two of every kind of animal."

I said "How many kinds of animals were there?"

HE DIDN'T KNOW!

I said "How big was the ark?"

HE DIDN'T KNOW!

I called his attention to what a noble, intellectual argument he presented against the ark. HE DIDN'T KNOW HOW BIG THE ARK WAS, HE DIDN'T KNOW HOW MANY ANIMALS THERE ARE, BUT THE ARK COULD NOT HOLD THEM ALL!

Two days later he returned. Some one had told him there were a million varieties or species living, and he thought he was armed. Loaded for bear.

It makes me chuckle yet at the memory of his eagerness.

Stating his new knowledge he asked, "Could they get a million different kinds of animals in the ark?"

"They wouldn't have to" I replied, "For two-thirds or three-quarters of that number live in the water, and a flood wouldn't hurt them!"

He was so disappointed he almost evoked my sympathy. Then he rallied and said, "But two elephants would take a lot of room."

I said "Yes, but you could park a lot of insects on two elephants and put five hundred species of the flea variety on the other animals and take up no room at all."

THUS IGNORANCE SEEKS TO ASSAIL THE WORD OF GOD, AND IS ALWAYS FRUSTRATED. I want to deal now with objections to the Story of the Ark as they have been given to me many times by students and others and clear up several points. The first one is

### The Size of The Ark

The exact dimensions of the ark will probably never be known. Scholarship and knowledge and science of Archeology have all contributed their quota, but we still do not know very much about the exact dimensions of this marvelous craft. The text simply says "And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits." At first sight that seems simple enough and specific enough, but now we face the question,

### "How Long, or How Much, Is A Cubit?"

This, I am afraid, is a question no one can answer. There are a number of opinions. The Hebrews used as a basis of measurement, a simple anatomical system. These Hebrew measurements were parts of the body, and it is generally supposed that the "cubit" was the length of a man's forearm from the inside of the elbow to the tip of the fingers. This, of course would differ in different men, so later a definite standard was adopted by the Jews and neighboring races. The "cubit" of Noah, however was many, many years before there were Jews and neighboring peoples, so we are not helped much here.

There is also another possibility. The Scripture speaks of "the cubit of a man." Does that mean the cubit here meant is the length of a man? The language is ambiguous and may be interpreted either way. If the length of the ark was three hundred times the length of a man's forearm, we have one set of factors by which to calculate. If the man in question was taller or shorter than average, we have another set of factors. If the cubit here meant is the entire height of a man, we have another set to go by. If it was a man's height, how tall was the man?

IT IS A DANGEROUS PROCEEDING TO MAKE AN ARGUMENT FROM IGNORANCE. HOW UTTERLY SENSELESS FOR THE CRITICS TO SAY "WE DO NOT AND CANNOT KNOW THE EXACT SIZE OF THE ARK, BUT WE DO KNOW IT COULD NOT HOLD TWO OF EVERY KIND OF ANIMAL THEN LIVING!"

The ark was a ship of gigantic size. To be conservative, we will take as a standard cubit, the opinion of the famous scientist and Archeologist William Mathew Petrie. He being one of the foremost Egyptologists in the world to-day, is entitled to speak with some authority, and he says the standard cubit is twenty-two and a half inches. According to this basis the



ark was a tremendous and commodious boat. Five hundred and sixty-two feet six inches long, ninety-three feet and eight inches wide, fifty-six feet and three inches high. Built with a flat bottom, square on both ends and straight up the sides there was no waste space in bow or stern, and it had the tremendous carrying capacity of three million, seven hundred fifty thousand CUBIC feet! (3,750,000 cu. ft.)

That these dimensions and this size are not out of reason we see from two separate lines of evidence. First, the ancient stories of the ark made it much larger than this. It is inevitable that Archeology should uncover traditional accounts of the deluge and the ark from the monuments and tablets of lost civilizations, for these ancient civilizations were founded of course by descendants of Noah. When people have a common origin it is always shown in their common traditions, and as Noah and his sons were the only men saved alive from or through the flood, they must have peopled the entire earth with their progeny.

Indeed, there could have been no other way. That these common legends all point to a common origin none can gainsay. Some of them are weird and distorted by legends, but they all testify to two truths: **THERE WAS A DELUGE** and **THERE WAS AN ARK.**

**THE BABYLONIAN ACCOUNT** of the ark is fantastic. The ancient clay tablets of Babylon describe the ark as six stories high, with a mast on top. It had a rudder to steer with, and the whole was crowned by a superstructure, or dwelling. In addition to the presence of the builder and his wife, there was also a pilot who sailed with them. The structure was perfectly cube, being 140 cubits each way. It was constructed in six stories, each having nine compartments. The clay tablets containing this account of the ark were dug up by George Smith in 1870, and were dated from the year 3,000 B. C. They are undoubtedly genuine.

**THE GREEK HISTORIAN** Berosus also gives a fantastic and exaggerated account of the ark. He describes it as three thousand feet long, and twelve thousand feet wide. He does not give its height.

**THE MOST FANTASTIC** account of the ark is the description of Origen, who has an extended controversy with a contemporary, and whom he tries to silence by claiming the ark was **twenty-five miles long and three quarters of a mile wide!**

Many other tales and accounts could be introduced if we had unlimited time and space, but these must suffice to show the universal **BELIEF** in the ark and its gigantic size. How simple and worthy of credence the language of the Bible seems as we wade through all this ancient tradition dealing with the same subjects and facts. How our faith in the Book swells as we see the difference between an account that is dictated by God and one man writes to suit his own fancy.

**THE ARK WAS THE LARGEST**

**VESSEL** that ever floated prior to the giant liners of the nineteenth and twentieth centuries. Because of its square construction it would carry a third more cargo than any modern vessel its own size, and when modern engine rooms, crews quarters, control stations, life boats and safety belts, cabins, gymnasii, knife-edged bows and rounded sterns are all deducted, an ark of the size set forth, (562 ft. by 93 ft. by 56 ft.) would carry as large or a larger load than any ship sailing the seas to-day.

The other line of evidence is found in **The Number of Animals the Ark Carried.**

Their exact number can probably never be determined by science. There may have

#### RECOMPENSE

G. N. Pleasants

It is my sincere endeavor  
To help a man whenever  
I see him slipping backward on life's road,  
For perhaps he's lacking muscle  
To be a victor in the tussle,  
And again, mayhap, he has an unfair load.

It is not for me to pass him  
In hot haste and roughly class him  
An uncouth thing as he so feebly stands,  
For the heart in him is beating,  
Just the same as mine, and greeting  
Him, I reach to help him onward with both hands.

To make brothers feel like living,  
My assistance I am giving,  
And I do not ask that money be my pay;  
'Tis my tribute to the Master  
To help those who meet disaster,  
And are falling in the mire along the way.

Let me see them banish sadness,  
Let me see them smile in gladness,  
And at heart I am repaid in every sense,  
Just to know that thro' my calling  
Someone has been kept from falling,  
Is the greatest and most happy recompense.—Publisher Unknown.

been more "kinds" living then, certainly there could not have been less than are extant now. Birds, Cattle, Creeping things; are the only orders mentioned, the others are all grouped under the head "of every living thing of all flesh." Of the animals classified as "clean" there were to be fourteen, seven male and seven female; of the other, or "unclean" animals there were to be two. A male and a female of each.

Noah was not under the necessity of finding room in his ark for every variety and specimen of animal and bird alive to-day. As soon as we see this the problem of the ark is simplified tremendously. The specific command is "OF EACH KIND!"

This word "kind" appears often in the Bible, but the most significant occurrence is in the account of Creation, where the

Creator lays down a fiat and establishes a Law that has never been broken and never will be. This Law is found in the simple statement that each of the created creatures was to reproduce "AFTER ITS OWN KIND."

A KIND MAY BE GENERALLY DESCRIBED AS THOSE THAT CAN CROSS BREED WITH FERTILITY. Between any two "kinds" there is a line of demarkation closely drawn, and none may cross that line. The living things that can cross-breed or hybridize with fertility, are all related to that genus or "kind" and undoubtedly arose from the same parent ancestral stalk. The myriad varieties of each kind we see about us to-day have come by the process of mutation. "WHAT!" you say, "IS NOT THIS EVOLUTION?" No, this is not evolution. **EVOLUTION IS TRANSMUTATION;** and as long as the mutant, or variant, or variety under discussion does not cross that line of demarkation and **BECOME SOME OTHER KIND** it is just development and growth.

A typical case in point may be the bees. There are many, many different varieties of bees. But Noah would have to take only a pair of bees in the ark, for they could in turn give rise to all the other varieties.

\* \* \*

True species are few. Varieties are many. But even of the true species there are some that would not have to enter the ark. I see no reason the ducks could not survive out in the rain, unless certain geological cataclysms that probably attended the Deluge would make it necessary. Certainly the rain would not drive them in. The alligators and crocodiles can live in salt water or fresh, or they prefer a mixture of both. They prefer their diet well ripened, so they would fare well outside the ark. The first would be safe outside, and the barnacles could find a home on the bottom of the ark! In other words, a little analysis of the text shows that Ignorance loses its battle against Revelation here, for as always Reason is the champion of the latter.

**IF HALF THE SPACE OF THE ARK HAD BEEN FILLED WITH FOOD, AND FOURTEEN INDIVIDUALS OF EVERY TRUE SPECIES NOW INHABITING THAT PART OF THE WORLD WERE STOWED IN THE OTHER HALF OF THE ARK, THERE WOULD HAVE BEEN AN AVERAGE OF 175 CUBIC FEET OF SPACE FOR EVERY INDIVIDUAL!!** This would have been more than ample.

The problem is further simplified when we consider that Noah did not have to provide space for animals not indigenous or native to the World he and the rest of the human race occupied. Since the dispersion did not take place until a long time after the Flood, the civilization that perished was probably a local one. But as the only men alive were restricted to that locality, in the sense here intended,

(Concluded on page 62)



# CHRISTIAN MONITOR PULPIT

## HOW THE BIBLE HAS COME TO US

By Dr. John Ham

**Personally we have enjoyed the pulpit utterances of Dr. Ham, for he believes in the Old Book and the Old Faith. He has written in a breezy style on a subject that is neglected by many of the Lord's people, this in part because research is somewhat complicated and to some people rather dry. We are glad that this message will help such to take a fresh interest in the origin of the Word of God.—Editor.**

The subject is how this precious Bible has come down to us through the ages. It is a lesson that all as Christians should understand and know, particularly at this time, a day when there are such awful criticisms upon it. I have spent time in study and prayer and have found a great list of Bible verses showing the inspiration of the Bible.

First of all, this Book does not contain the Word of God. It is the Word of God. Now it is interesting to know how the word "Bible" comes to us—from the Greek "biblion," meaning "book." The early fathers called it "biblion," then the "Book," and then "the Book of books." They added the word "holy." Now we have the "holy biblion," or the "Holy Bible." It is known by other names too, given by the early Christian Fathers. One is the "Holy Scriptures." Another is "the Oracles of God," a name that I love. But the one I love best of all is "the Word of God."

Now I want you to know that the Lord has never let this world go without a witness of the plan of salvation, the story of God's precious Son giving His life that He might link man to Himself.

Before this Bible was written, the plan of salvation was engraved in the stars of heaven. We read in Psalm 19, "The Heavens declare the glory of God; and the firmament showeth His handywork." You see the whole plan in the heavens. The "glory of God" is Christ's death and salvation. All the stars and all the planets record the whole story of salvation. Now the names of the stars were given by Seth, the son of Adam, and the names have never been changed.

God has planted the plan of salvation not only in the stars, but also in stone. The old pyramid of Gizeh is the Bible in stone. In this old pyramid is the whole plan of salvation—the fall of man, the birth of Christ, His death and resurrection. His ascension in glory, and His coming again. The last date given is 1934. We do not know what it means, but it is on the pyramid.

We have also the story written in the Book. It is written in the heavens; it is written in the earth; it is written in the Book. The heavens declare it; the earth declares it; the Word declares it.

It is interesting for us to know about

the division between the Old Testament and the New Testament. What is the meaning of the word testament? It means covenant. Therefore "the New Testament" means "the new covenant," while "the Old Testament" means "the old covenant." In the Old Testament we have God's covenant with His people Israel; in the New Testament the covenant by Blood with the new people, the Church. This is the division of the Old and the New Testaments.

We shall compare the Old and the New Testaments. In the Old Testament God deals with His people in law; in the New Testament God deals in grace. In the Old Testament God gave revelation to the Prophets and through sacrifice; in the New Testament God gave Himself, a revelation to mankind. In the Old Testament we have the unrent veil; the only way of approach to God, the priest going into the Holy of Holies once a year and offering blood on the altar. Man was morally separated from God, in darkness. In the New Testament we have the rent veil, God redeeming man through the sacrifice of His Son. In the Old Testament we have God as Jehovah to His people, a Covenant God.

In the New Testament God is revealed as Father. We can approach Him as sons and have sweet communion and loving contact with God, a privilege the people of old never had.

How marvelous this Book is!

It is necessary to know who is the author, and who is the teacher. There is only one author, and He is the teacher, God the Holy Spirit. Only God the Holy Spirit could unfold it to our hearts and minds. Only those who have been regenerated can ever intelligently read this Book, can ever see the glories of the Triune God. No matter how brilliant you are, even if you have the keenest intellect, if you have not the Holy Spirit within you, it is just like dust and chaff. If you have been born again and have the Holy Spirit within you, and you read this Book with the mind of a little child, it will unfold to you in all its splendor and beauty. If you cannot read or write, if you just listen to it, God will give you apprehension to understand these things.

How shall we understand and read intelligently? There are two ways in which we must read it. We must read it through

faith, and therefore as with the simplicity of a little child. We must have absolute faith. We must believe that it is absolutely perfect, without a flaw, without contradiction, dove-tailing throughout all its parts. We must believe that God is the author. We must believe where we do not understand, accept what we cannot trace. We must go at it with a perfect faith, the faith of a little child, and the simplicity of a little child,—humble, meek and lowly, if we want to read the Book and understand the deep things in it.

And the other thing—We must not question this Book. There are things in it you cannot possibly understand. The very fact that much of it we cannot comprehend is the proof that God wrote it. If a finite man had written it, it would have been understood long ere this.

If a person comes to you and says, "Explain to me why God, who is omnipotent and omniscient, permits sin if He could have prevented it;" "Where did Cain get his wife?" "Explain predestination," "How can you explain three persons in the God-head and only one being?" all you can say is, "I do not understand, I cannot answer your question. But I believe because God wrote it and God said it."

You have grown in faith, in grace, in wisdom, when you can say, "I do not know, but I believe it!" The devil will have to flee from you. It is a sign of a very young Christian if, when a person asks us a question, we explain it away when we do not know about it.

When I was sixteen years old, I was given a class of three boys about twelve years old. Our lesson was on the crucifixion. One of the boys asked me what became of Pontius Pilate. I thought I must not let that boy know my ignorance, and said to him, "Don't you know?" Now it wouldn't do you any good for me to tell you. You go home and get your Bible, look it up, and I will ask you to tell the boys about it next Sunday. I too went straight home for I did not want to meet anybody at church—and I did not know that I could not find the information in the Bible. I got an encyclopaedia and learned so much about Pontius Pilate I could have written a theme. The next Sunday, of course, the boy said that he had forgotten to look it up. "Then I will have to tell you," I said, and I made them think I was very wise.

That was a sign of a young inexperienced teacher. I knew more then than I do now!

Do not be ashamed not to be able to answer every question. Say, "I do believe it, every word."

To understand this Bible, one has to go



into the depths of it. Never, never, argue about the Bible with an unbeliever. If an unbeliever comes to you and asks a question about this Book, if he is desirous of knowing, he will believe what you tell him. If he does not believe it, he will go away and investigate by putting his own reason against it. Arguing is of the devil. The devil loves an argument. He would rather have a Christian lose his temper and become confused in arguing on the Bible than anything else. The devil is an unbeliever. If you want to lose your temper and be confused, get into an argument. But oh! Your soul will be hurt!

Never argue with an unbeliever, or even with a professing Christian. It is another point in the knowledge of the Word.

What are some of the subjects that this Book covers? This Book answers every question that can ever come to a human heart. These are some of the subjects—Heaven, hell, eternal life, eternal damnation, Divine government, human government, Divine law, human law, angels, the devil. It tells of man in all conditions of life. It tells of God.

There is not a question at any time about any thing that this Book cannot answer. It is the only Book in the world that answers the questions of Job, "If a man die, shall he live again?" It tells us about life the moment death comes, and shows the translation of the soul into the presence of God. It is a wonderful Book!

How many know that there were between forty and fifty scribes to whom the Holy Spirit dictated this Book? And these were marvelous men to whom the Spirit dictated, men from every social condition of life. Some were kings, as David for example, others were prime ministers of great courts like Daniel in Babylon, and Mordecai in Persia. Among others were doctors, fishermen, tentmakers, herdsmen. Some were of the lowliest estate; Matthew was a tax-gatherer. There were some from every station of life.

The Bible was not written all at one time. Sixteen hundred years passed in the making of this Book. Nor was it all written in one place as Palestine. It was written in places 1400 miles apart. It was written in the capital of the kingdom of Israel, in Palestine, in the capital of the kingdom of Babylon, in the capital of the fourth world empire, Rome, in Egypt, on the rocky isle of Patmos, in the dungeons of the Caesars. The writers of this Book were in places 1400 miles apart, and took 1600 years to make the Book. Is that not a wonderful thing?

Now let us notice the invulnerability of the Book and the marvelous miraculous power which has preserved the Book. It is absolutely miraculous the way it has been handed down to us.

The Law of Moses, the Pentateuch, was perhaps written first, then the Book of Job. That was the first written matter in existence. There has never been any written matter beyond the Bible. The first matter is the precious Word of God. Mo-

ses wrote 1500 years before Christ was born; 1000 years before Heroditus gave us history. Moses wrote on parchment, in Hebrew, the Old Testament Scripture.

One hundred and thirty years before Christ was born the Old Testament was translated into Greek. This work of translation was done by seventy-two men of Israel, and each one was in a different cell. They did not compare notes at all. After all the work was finished and the seventy-two compared translations from Hebrew into Greek, they dovetailed throughout and were absolutely the same to the dotting of an "i". This was called the Septuagint Version, and was in existence when Christ read in the Temple.

If you turn to the New Testament, you find that Matthew was the first penman here. Thirty years after Matthew wrote his Gospel, the entire New Testament, except Revelation, was complete. The Book of Revelation was finished about 96 A. D. Therefore, at the close of the first century of the Christian era, the entire Bible was in the hands of the early Church.

I know you are familiar with the phrase "Apostolic fathers." The Apostolic fathers are the old Christian fathers who lived be-

#### THE WORD

You cannot brighten God's fair stars,  
Or polish God's bright sun;  
You cannot join the sunbeam cars  
That thro' the woodlands run.  
You cannot perfect, perfect light—  
The rays from God's own eyes,—  
And till you can, O clever man,  
Perhaps it would be wise  
To leave God's Written Word alone  
To shine with luster all its own.

fore the last Apostle died. They wrote marvelous articles and books on the Bible, both on the Old and New Testaments.

When Diocletian came to rule the Roman Empire about the beginning of the fourth century, he hated the Bible and the early Christians, and determined to destroy the Bible. He issued a decree that all the Bibles should be collected and burned. Christians were martyred and Bibles were destroyed in wholesale. He was sure there was not a copy left. He was so sure that he had a medal made with an inscription "The Christian Bible has been destroyed and the religion of the gods too."

It is interesting to know that there is not a record of the Word of God beyond the fourth century.

I want to show you what is to-day not understood. We have the printed Scriptures which date back to the fifteenth century. There were twenty thousand of these. One copy dated 1488 is in Exeter College; another dated 1494 is in the Royal Museum in Berlin. These are the early printed Scriptures. Printing was invented in the fifteenth century, and it is interesting to know that the first book printed was the English Bible.

The early manuscripts are divided into two classes, the "uncial" and the "crusive." The uncial was written in great big capital letters; and crusive was written in long hand. They were written on parchment or sheepskin, called vellum.

In 1848, Tichendorf, a very learned man and a student of Scripture, visited a convent at the foot of Mount Sinai. Walking along the hall, he came upon old parchments. He looked over them and found they were the Bible, part of the Old Testament and part of the New Testament, written in the uncial, or about 400 A. D. He could not hide his enthusiasm. But only 43 sheets were allowed to be taken away. He told some people about it. In 1859 he went back and spent weeks trying to get the remainder of these parchments, almost having to give up. On the last day a monk invited him into a cell. He unrolled a red cloth containing the old parchments which Tichendorf bought. This old parchment contains nearly all of the Old Testament and much of the New Testament. It is now in the Museum in Saint Petersburg.

If there are no original manuscripts, how do we tide over the gap between the fourth century and the original writings? We have found already that old parchment, dating back to the fourth century, dovetails with the Bible we have to-day. Did you know that in the time of these Apostolic fathers, long before the Bible was destroyed, it was given to the Church in full—before the reign of Diocletian who destroyed it. These Apostolic fathers had the Bible in full. Some of these great men were Tertullian, Jerome, Origen, and Polycarp, the early Christians up to the fourth century.

Over one hundred and fifty years ago a dinner party was given many earnest students. One man got up and said, "If the Bible was destroyed up to the fourth century, can we now have a complete Bible?" One man who was there had all the existing works of these scholars. By comparing the writings, he had the entire Bible except for eleven chapters. By comparing with the writings of the early Christian fathers, he had the entire Bible as we have it except for eleven chapters.

How God has marvelously preserved His Book through persecution, through every assault the devil has made!

Not a people on earth are such sticklers as the Hebrews. The Hebrews could tell you not only how many verses and words appeared, but they knew how many times the letter "a" or "b" appeared. When they were writing the manuscripts, they never scratched out a mistake, they started a new parchment. There was to be no flaw in it.

It is absolutely necessary to know about the different versions of the Bible. A version is a translation of the Bible from the original Hebrew, as the Syriac, or the Septuagint.

The Septuagint is the translation from the old Hebrew to the Greek, and was in

(Continued on page 63)





# EDITORIALS



## Two Attitudes Toward A Criminal Youth

Cities are very much alike, in that within their boundaries live the good and the bad. A city adjacent to Kitchener had the problem of a youth given to wicked acts; besides he had a demoralizing influence upon other youths, so much so that it is said that he kept at least 15 boys from going to Sunday school, who formerly were regular attendants. This and the crime he committed were sufficient to so raise the ire of the community that when the boy was tried they urged upon the judge to give him at least ten years. He may have merited the sentence, but the question to us was this: Did those men who so vehemently urged an unreasonable sentence do the things they should have been doing to help that boy? Did they attend Church? Did they ever call at the boy's house? Did they ever personally call the boy aside for a real heart to heart and manly talk? Did they ever say to this youth, "There are better things possible for you; in your present course you will run up against it, then you will be sorry. Now here is your chance to make good, Jesus Christ died for your sins, so the past can all be forgiven you. Jesus Christ lives today, and as He helps me I am sure He can help you. Besides, here is a better way in which to spend the evenings, than down at the pool hall."

The outcome of it all was this, the judge did not on his first arrest send him to jail for ten years, so as to give him a good and thorough course with other criminals in criminology, but left him off with one month, and that with our local jailer. When the young man was put behind the bars, he was fighting mad, swearing vengeance. The jailer was wise; he left him alone till he had time to think and compose himself. Presently he took a walk in the direction of the young man's cell, with a good book in his hand, with his finger inside the pages as though he were reading the book himself, asking politely whether he liked to read. He replied, "Anything to kill the time." Whereupon he handed the book to the youth. The young man read the book. It changed his attitude; he even felt he wanted to be a Christian. The jailer treated him kindly. When his time was up, he asked for the book to take it along for other boys to read. The jailer said, "You can't buy it; it is out of print, I want it back; but you may take it along." He goes back to the city of Galt, hunts up a pastor of an evangelical church, asks to be placed on six months' trial before baptism, gets busy in the Sunday school, asks for a room in the school to teach a class, with the proposition that he wants to get his own scholars, goes out and gets the whole fifteen back, etc.

No comments are needed. Let us get busy. Less talking about the youth of to-day, and more confi-

dence, wisdom, and grace from God is what will redeem the youth of this age, as it has in all the ages of the world's history. Rather humiliating that the jailer had to teach the rest of his community in such unattractive and seemingly impossible quarters the method of winning wayward youth.

## What If the Jewish Nation Had Accepted the Messiah?

Only an imagination fired with the knowledge of what men in past ages have accomplished, only an imagination enlightened by the wisdom of God can begin to consider the stupendous question, "What If the Jewish Nation Had Accepted the Messiah, the Lord Jesus Christ?"

Some things can easily be seen. There would be millions more of Jews than there are in the world. The city of Jerusalem would not have been razed to the ground. The land of Palestine would not be in its present deplorable condition. The Jewish Nation would be at the head of the nations of the world. The awful and tragic massacre of their people at the siege of Jerusalem would not have occurred. They would not have been scattered over the world to be hated; an object of scorn and derision. They would not have incurred the displeasure of the Almighty in rejecting the Lord of glory. As people they would have made the most active missionaries the world has ever seen, for the fact is evident that even a Jew can make a fortune by gathering bones, etc., in other men's backyards. Placed at a corner where business is dead, before long he will be purchasing a home in the best part of the city.

When we consider the mighty influence of a few patriarchal Jews, we are led to cry out, "what might not the world have seen had they as a nation accepted the Lord of Glory." Without the shadow of a doubt the bloody history of the Gentile nations the last two thousand years would not have been written. The knowledge of God would have been quickly carried over the whole earth, and would still be existent in every nation, for the Jew is known as a "sticker."

When we notice today the far-reaching effect of the lives of prominent Jews, notwithstanding their blindness in relation to Jesus Christ, we wish with Paul, "that all Israel had been saved." Such men as the following have in their way been active, but had their wealth, influence, personality, and activity been placed back of the Church of God, the history of the world would need to be completely rewritten. Notice these names, and pray that Israel may still be turned to the Lord at this late day of the world's history.

"Julius Rosenwald, financier and philanthropist, who has given \$375,000 toward the erection of fifteen Y. M. C. A. buildings for colored men in various parts of the country, is one of ten Jews



who are mentioned as having best served America. During a contest conducted by the Jewish Tribune, the readers of the paper chose, beside Mr. Rosenwald, Nathan Straus, merchant-philanthropist; Louis D. Brandeis, justice of the Supreme Court; Louis Marshall, jurist and leader in the Zionist movement; Oscar S. Straus, statesman and diplomat, a brother of Nathan Straus; Rabbi Stephen S. Wise; Adolph S. Ochs, publisher of the New York Times; Felix M. Warburg, financier; Jacob H. Schiff, financier and philanthropist, who died in 1920; and Haym Solamon, a Philadelphia broker, who helped finance the War of Independence."

### Losing Our Own Lives in Service for Others

Losing our own lives for the sake of the Lord, as well as others, whom God loves, and for whom Christ died, is still the secret of success, and lasting appreciation. Of our Lord it was said "He went about doing good." While Christian service is not the way to heaven, it still is the result of lives that are saved and who are on the way to heaven. It is the "Way of the Cross That Leads Home," but the way of the Cross produces unselfishness in the hearts of redeemed souls.

Youth learns much through biographies written concerning men's lives, moralizing often does not as effectively move their wills to consecration and service. We hereby pen a short write-up of a man who will be appreciated for years to come. We could not endorse all of the life of the departed Dr. Conwell, but we do endorse the spirit in which he served his city, as well as nation.

"Had Russell H. Conwell, clergyman, newspaperman, educator, philanthropist, who died December 6, put out at compound interest the money which he earned from his lecture, 'Acres of Diamonds,' he would have accumulated an aggregate of more than \$10,000,000, it was computed more than two years ago; and his returns since then have been not inconsiderable. Yet he died relatively poor financially, because 'he invested his money in the lives of men.' Nearly four thousand boys received an education from his lecture earnings alone, and many times that number went to Temple University, Philadelphia, which he founded and maintained for years, and which, until his death, was still dependent to some extent on the funds which he gave or raised.

"Dr. Conwell was born in Massachusetts in 1843. He worked his way through Yale University. He took a trip around the world, becoming a traveling correspondent editor, and studying theology in his spare time. He began preaching at the age of thirty-five.

"Dr. Conwell has been regarded as a pioneer in the field of service. He has been called 'the disciple of the doctrine of common sense.' He believed that the way to overcome evil, whatever its nature, is by good. In his world-famous lecture, 'Acres of Diamonds,' he stated his belief in the following words:

"He who can give his city or town better streets and better sidewalks, better schools and more colleges, more happiness and more civilization, more of God, he will be great anywhere. He who can give to his city any blessings, he who can be a good citizen while he lives here, he who can make better homes, he who can be a blessing whether he works in the shop or sits behind the counter or keeps house, whatever be his life he who would be great anywhere, must be great in his own town."

"Dr. Conwell was the second man to win the \$10,000 Philadelphia Award, given annually by Edward W. Bok to the man who had performed the greatest service to that city in any single year. He was the author of several books, among them the authorized biography of his friend, John Wanamaker."

### So That You May Know Once For All

During the press of a busy life, with many responsibilities upon us, we often accept an article which has been kindly sent to us for use in the Christian Monitor, without a lengthy letter of appreciation. Often we just accept it, wishing the Lord to bless the sender, as well as the writers who mail to us their own production. If we would write all our correspondence would get beyond capacity and time. Hardly any one not connected with the publishing business knows the extent of correspond-

ence needed to monthly fill about thirty-two pages. We take it for granted that the writers are working in the same spirit as the editors and workers at the House; we do not only work when letters come in appreciating our service, we keep right on, when no one writes a word. But still we wish it would be possible to write an interesting and personal letter to every contributor. We hope that you will take our will for the same. The year 1925 has passed by very swiftly, and we thank the writers for their every effort in behalf of producing a paper which will be acceptable in the homes of the Church constituency. The Lord bless you, is our wish and prayer, and give you the satisfaction of a service at least done faithfully, we trust done "in the Name of Jesus," for His glory, for His honor, to His praise.

### A Wholesome Movement Throughout the Church

It is with much interest that we have noticed the large patronage and support given the Special Six Weeks Bible Terms in the various parts of the United States and Canada. These Bible Schools are doing much good, in awakening interest in the study of the Bible in the local churches, in the lives of the young people, in the homes from which the pupils come, and in the churches to which they return.

The world to-day does not suffer from the lack of Bibles as much as it suffers from not knowing the Bible and in not obeying the Bible truth which it already knows. Besides these considerations there is a possibility of knowing enough Bible to make one reject its authority and still not knowing enough of its message to enable one to sit at the feet of its author in wonder, humility, reverence and obedience. The latter fact we believe to be the trouble in many lives we have come in contact with, and can only be remedied by knowing the deeper contents of the Book of God. Long may the Lord bless any, and all efforts that make for an obedient knowledge of the truth of the Word of God, which "liveth and abideth forever." May the Lord bless instructors, teachers, and pupils.

### An Error Which May Do Some Good

In the following communication Sister Hallman from Argentina, S. A., makes two statements that will tell their own story. We thought that referring to the mistake might make some of us ashamed of our own conditions. By the way, in how many churches can it be said, that if called upon they would all lead in public prayer but two or three. May the Lord sanctify this mistake of the type to the making of more men and women who will even pray to God in public though it be with stammering tongue.

In the November number of the Christian Monitor, the article "El Esfuerzo Cristiano," had been written by Sister Shank, originally for a Y. P. M. in Ohio. She very kindly consented to my using it for the Kitchener congregation, as I was supposed to have an essay there about the same time. I thought I had made the explanation at the beginning of the essay. Then there was a misprint in the second column, the third paragraph. It reads: "Would you believe that out of perhaps forty active members present there will be not more than two or three who would lead in prayer if called upon." It should be, "Out of perhaps forty active members present there will be but two or three who would not lead in prayer if called upon."



# CHRISTIAN LIFE

## THE BOOK OF THE LORD

### VIII. The Four Gospels

By Geo. J. Lapp

By a careful study of the splendid works of such men as Geike, Edersheim, and Volkmar who have by careful investigation brought to us so much light on that part of the world which surrounded Christ and the early Church we come to more greatly appreciate the great central position the Gospels hold in our own religious life and thought. There are men of science such as Dr. Howard A. Kelly and Sir Rindon Bennet who, gifted with the highest mental endowments, have come to feel that there are departments of knowledge quite distinct from the material universe and for which evidence is required outside the domain of their special lines of work. They feel and admit the supreme importance of such subjects not only to their own spiritual natures of which they are conscious but also to the welfare of all mankind. They have sought for and weighed such evidence to their entire satisfaction and have given us their valuable testimony. One of their number has plainly stated that the so-called scientists of to-day who are contributing to the unsettling of people's faith and adding fuel to the flame of present day perplexities are not the honest, earnest, conscientious workers in the various fields of science and research but are superficial theory propounders gathering here and there fragments to suit their malicious purposes and by imposing their blasphemous attacks upon revealed religion mislead their poor unwary victims. It is as foolish to deify a theory or hypothesis as it is for the poor Hindu to deify a block of wood or stone. Both are heathen and lead to oblivion. The attacks of the present day are due to the attempt to substitute something plausible for Revealed Religion which they seek to set aside. The present discussion is given with the hope that it may help the reader to find the answer to the question, **Do the four Gospels give actual facts which may be taken as a basis of Revealed Religion which has for its underlying purpose the redemption of man and his eternal welfare?** In other words let the facts as they stand regarding the four Gospels speak for themselves.

There is no question but that there were many oral and written accounts of Christ's life, work, wonders, death, resurrection, ascension, and teachings extant at the time of the writing of the Gospels. Some of them were undoubtedly exagger-

ated, others spurious, and still others uncomplimentary. There are misleading ideas among the Jews, a few of which the leaders themselves originated, (see Matt. 28:11-15). Others attributed the enthusiasm of the early Christians to intemperance (see Acts 2:13). Unbelief, skepticism, idolatrous opponents, and blaspheming Jews needed to be answered and the evil influence of the false in writings had to be counteracted. The Gospel of Matthew therefore was an answer to Orientalism, was written to the Jews and represents the Christ as King and of royal lineage. Mark answers Imperialism, writes to the Romans and presents Christ as a lowly servant. While Matthew is Messianic and is in touch with

#### ALONE WITH JESUS

By P. E. Penner

Alone with Jesus in the air  
The children of the Lord shall be;  
No other eye shall see them there  
In judgment of their works, but He.

No critic's eye shall there behold  
The just rewards of struggling saint  
Nor see the joy and bliss untold  
Of Him, who often here grew faint.

Alone with Jesus we shall be—  
Oh, wondrous grace; oh, depth of love!

With Him who died and rose for me,  
And intercedes for us above.

Alone with Him we'll be at last—  
When all our struggling work is done.  
At Jesus' feet we'll kneel and rest,  
Beholding none but Him alone.

the past, Mark is realistic, practical and deals with the ever present. Luke's gospel is an answer to Hellenism, written to the learned classes of Greeks and presents Christ as the Son of Man and deals with the widening future. John answers the needs of Christianity, writes to the church, reaches from eternity to eternity, and presents Christ as the Son of God. The three first Gospels present the outward earthly life of the Savior while John portrays the inward and heavenly life. For the above delineations of the Gospels we are indebted to Dr. W. Graham Scroggie of Scotland, one of the ablest Bible teach-

ers of our day. It is well worth anyone's time to read his helpful writings.

The first three Gospels are called synoptic because they present a synopsis of events which can be harmonized and placed chronologically. In the Gospel of John the narrative as well as the discourses are different from but in no wise contrary to the other three and fit into the general harmony of the four. One can by careful study discern in them that the great purpose of the Incarnation, Preparation, and Ministry of Christ is to bring God to men and help them to understand Him; and, that the great purpose of the Passion, Death, Resurrection, Manifestation and Ascension, is to bring men to God and effect their reconciliation. His pure life was our condemnation and by His sacrifice and victory we may be saved. Every phase of His life relationships manifested the perfect man Christ the Son of God in human mold. Therefore in this discussion the writer has assumed that the Gospels are genuine not only in accurately presenting but also in interpreting the facts concerning Christ and His mission in the world. With this in mind let us turn our attention to the individual books.

**The Gospel of Matthew.** Papias a bishop of Heiropolis during the latter half of the first century claimed that the first writing of Matthew was in Hebrew (or possibly Aramaic) and contained the discourses of Jesus. It is quite probable that this was so and that Matthew had recourse to other writings as well and was led to see the need of penning for his own people, the Jews, a Gospel which would present the Christ of prophecy. Consequently he has recorded more than forty-three Old Testament prophecies verbatim and indirectly mentioned more than twenty more. By comparing Matthew's Gospel with the others as to order of events we find that the writer ignored chronological arrangement but grouped together events, parables, miracles, sermons etc., so as to impress upon the readers the fulfillment of prophecy. This does not prove the Gospel to have been a collection of fragmentary writings but the production of a purposeful mind.

The Church leaders of the first century agree that Matthew was the author and the discourses in chapter 24 clearly show the Gospel to have been written before the destruction of Jerusalem.

There are a few important features of the Gospel which we wish to note as follows:

1. While the Gospel was written to the Jews yet Matthew does not hesitate to mention the inclusion of the Gentiles in the scheme of redemption. 2:1; 8:11; 12:18.



21:41; 13:47; 15:30-39; 24:14; 28:19, etc.

2. He brings Peter, the apostle to the Circumcision, into prominence as a representative of the profession of faith upon which the Church is built.

3. The Gospel sets forth the New Covenant as a fulfillment of the Old. 1:22; 2:15; 8:17; 12:17; 13:35; 21:4; 26:54, etc.

4. Jesus is portrayed as the Messiah. 1:1, 20, 21; 9:27; 12:23; 20:30, etc.

5. Christ's Kingdom is the most frequently mentioned topic in the Gospel. 6:10; 7:21; 8:11; 16:28; 18:3; 20:1; 25:14, etc.

6. It is strongly anti-Pharasaic. 5:20; 6:1, 5, 16; ch. 23. In the last named chapter alone he has thirty-five verses of denunciation against them.

7. One can also detect the apologetic in the Gospel in such places as 28:15 in which he refutes the contention of the Jews that the disciples stole the body of Jesus and in the definite announcement of the birthplace of our Lord and the prophecy concerning it. In recording the flight to Egypt he refutes the apocryphal account of Jesus having been hid in a rock cave in a mountain.

A general but very brief analysis of the Gospel might be as follows: (a) The lineage and birth of Christ, chs. 1 and 2; (b) His years of preparation, baptism, and temptation, chs. 3-4:11; (c) His early ministry in which He sets forth the laws and principles of the Kingdom, 4:12-13:22; (d) His acceptance and rejection as found in 14:33-16:20; (e) Christ's announcements of His suffering, death and resurrection, 16:21-30:24; His triumphal entry to His ascension, chs. 21-28.

**The Gospel of Mark.** It stands midway between Matthew and Luke and binds the two together because of what it has in common with both. Papias contends that Mark served as Peter's interpreter and wrote the memoirs concerning Jesus as he heard them from the mouth of the apostle, but that, "He took heed to one thing—to omit none of the facts that he heard and to state nothing falsely in them." (Lightfoot's translation) Clement of Alexandria wrote that the Gospel was written in Rome and Ireneus wrote that it was written after the death of Peter. Every evidence points toward the Gospel having been written about 60 A. D.

There are a few special characteristics of the Gospel which are worthy of note as follows:

1. Writing to Gentiles Mark is careful to explain such Jewish customs as washings, preparation, etc. (7:3; 15:42), and to give the meaning of Aramaic terms as is shown in 3:17; 5:41; 7:11; 10:46; 15:34, etc.

2. He made liberal use of such Latin terms as denarius, census, quadrans, sextarius, lecio, satis facere, etc., see 6:37; 12:14; 15:39, etc.

3. He made few quotations from the Old Testament and recorded comparatively little of Jesus' discourses except the foretelling of the fall of Jerusalem. He recorded only four parables as found in 4:3, 26, 30 and 12:1.

4. He describes the miracles of healing in detail as well as the three events in which Peter, James and John were specially favored eye-witnesses.

5. He notes such details as the Lord's emotions, His sitting, sighing, leading a blind man, and other such general details as two thousand swine, seating the people in ranks of hundreds and fifties, sitting on a pillow, sitting against the treasury, etc.

6. The Gospel contains three events

which are not in common with the others, i.e., Parables of the seed growing secretly (4:26), healing the blind man at Bethesda (8:22), and the account of the young man who fled in 14:51, 52, presumably Mark.

We give the following general analysis:

(a) The preaching of John the Baptist and the baptism and temptation of Jesus, 1:1-13; (b) His general Galilean ministry during which time He also sends out the

twelve and which He closes with the discourse as recorded in ch. 7:1-23; (c) His North Galilean ministry, 7:24-8:26; (d) other work in northern Galilee, 8:27-9:29; (e) His last journey to Jerusalem, 9:30-10:52; (f) His Messianic work in Jerusalem, chs. 11-13; (g) His passion and resurrection, 14:1-16:20.

(Concluded next month)

## WHAT I EXPECT OF GOD, FELLOW-CHRISTIANS AND MYSELF DURING 1926

By Ida L. Kauffman

God has promised to supply all our needs, and to Him I look for all things during the year 1926.

First of all I want to be thankful that I have such a God: that He has power to grant all that I may ask and that His loving-kindness will not withhold any good thing from me.

I expect God to watch over me at all times, ready to protect me from any harm that may lurk along the pathway of 1926. I expect Him to walk with me, to guide

I expect Him to be a "light to my feet." Altho the way looks dark, it will be light for "God is light."

I will need grace that I may speak in a kinder way, and never withhold the kind word from my friends. Grace, too, to do loving deeds more willingly, showing by my life that I am His.

I need the Blood of Christ to wash my sins away. I read in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Fulfilling my part I expect God to forgive all my sins.

I expect God to send me the Holy Ghost, that He may work in me, with me, and for me.

I expect God to feed my never dying soul with His precious Word and to let me drink from the "Well of Living Water."

Then some day I expect God to come and take me to His home in Heaven, where I may render perfect praise and service thru eternity.

I expect my Fellow Christians to show by their lives the Christ spirit. To help me on in my Christian life, to encourage me to do what is right, to tell me, and not others, of my faults. And to remember me in their prayers.

During the year 1926 I expect more of myself than ever before and realize that it is only by God's power alone, that I can reach my goal. I want to live closer to God, and farther from the world and to read more in His Word. I want to study and read wholesome books.

I expect myself to be more helpful in the church by my presence, and by being an attentive listener while the Word of God is being preached. I expect to prepare my Sunday school lesson better than in the past.

In every way I want to behave myself in a Christ-like manner, to dress simply, and to so live in God's will that others may tell by my life that I am a Christian.

Minot, N. D.

If you have been praying to know more of Christ, do not be surprised if He takes you aside into a desert place or leads you into a furnace of pain. God's private mark is always burnt into the spirit in a furnace.—F. B. Myer.

"Occupation with the Bible means occupation with Christ."

### JUST FOR TO-DAY

Lord, for to-morrow and its needs,  
I do not pray;  
Keep me, my God, from stain of sin  
Just for to-day.  
Let me no wrong or idle word  
Unthinking say;  
Set Thou a seal upon my lips,  
Just for to-day.

Let me both diligently work,  
And duly pray;  
Let me be kind in word and deed  
Just for to-day.  
Let me in season, Lord, be grave,  
In season gay;  
Let me be faithful to Thy grace  
Just for to-day.

In pain and sorrow's cleansing fires  
Brief be my stay;  
Oh, bid me if to-day I die,  
Come home to-day;  
So for to-morrow and its needs,  
I do not pray;  
But keep me, guide me, love me, Lord  
Just for to-day.

me continually. Altho I may find disappointments along the path, He will comfort. He will give me trust and faith that I may learn my lesson and praise Him for it.

He has promised to supply all our needs, so I have no want to fear, however many my needs are.

I expect strength to carry on His work in His way, if it is as a Sunday school pupil, as church member, at home, or showing the Christ life among my associates: whatever work He leads me to.

I expect God to fill me with His love, making me kinder to those I meet, that they may feel His love.



# MISSIONS

## THE GREAT COMMISSION

By D. H. Bender

I am gripped with a tremendous responsibility. When we contemplate mission work and a sermon that is to deal in a general way and yet have something in it for mission workers, with such a large realm of work to consider, we hardly know just what to select. However, we wish to deal with the worker in relation to his work. There are four short words in the Gospel which have to do directly with this subject: **Come, Go, Do, and Lo.** These have been selected, not because of their euphony, but because they suggest to me the basis of real missionary service.

COME is the invitation on the part of the Master to get associated with Him and receive from the Fountain Head the proper preparation and inspiration for the work.

GO is the commission which our Master gives to all interested in mission work and suggests the field of service.

DO carries with it a responsibility and privilege that having embraced faithfully, we may hope for the fourth one—

LO, which suggests divine companionship and reward.

Jesus says, "Come unto me all ye that labor." It is an invitation to come to Christ as the source of salvation. Some people have the idea that we are to seek Him until we are adopted into His family and then use our heads. But the loyal one sooner or later discovers that he needs to come to Jesus every day for His power, His help, for the very life he can lead. There is no Christian worker, no church leader, no missionary who can afford to attempt to pass one day of living, to say nothing of active engagement without having come into living contact with the source of life and power. "Without me, ye can do nothing."

We come to Him for our life, for wisdom. We never get to the point where we can afford to go on our own knowledge or conviction. I have a great deal for conviction. It carries us over many a heart struggle. We put our wits to work and our logic and all the wisdom we may have whether natural or acquired; but without the flow of wisdom which comes from above, we are yet intolerable ignoramuses in the work of the Lord.

Not many years ago there was a highly educated man in our country. Though he was a young man, he was at the head of an educational institution and was considered one of the most brilliant men of the country. But he lay with a fatal

disease. Specialists were called from near and far and finally told him in cold language: "You have to die." In talking with the members of his faculty he said: "Gentlemen, I have never before gotten up against a problem of life that I could not see through. I have spent as much as twenty-four hours on a problem in mathematics, but never let it go until it was solved. But here is a problem I can not understand. The doctors say I must die. What shall be the status of my soul after death? Will you gentlemen please help me out?"

God had richly endowed him with natural gifts and given him a large field in which to use them; he was successful, but he had reckoned all these without Jesus Christ and had never gotten a quainted with the wisdom of God. It was dark and disturbing, anything else but satisfying.

The missionary who has always to face these problems, must deal with spiritual

### A HEATHEN'S LAMENT

"Why didn't you tell us sooner?"  
The words came sad and low.  
"Oh ye who know the Gospel truths,  
Why didn't you let us know?  
You say you are Christ's disciples,  
That you try His work to do,  
And yet His very last command  
Is disobeyed by you."

—Selected.

problems,—needs wisdom above the human. Jesus says: "Come unto me and I will give you rest; I will give you peace; I will give knowledge; whatsoever ye shall ask of the Father." We need to come to Jesus for wisdom. Knowledge is one thing; wisdom is another. Talent is one thing, but tact is everything. No missionary should go on the field without developing his talents; but in order to apply these things, we must have heavenly tact given to us spiritually.

A missionary must come to Jesus Christ for power. A brother came home the other day from a series of meetings in Minnesota. A fellow-minister asked him about the attendance, liberty of speech, and spiritual power. Yes, they had good attendance, they had liberty in speech, and thank God, they had the power of the Spirit. He was a well educated and powerful speaker, but he could not do anything without the power of God.

You may have a good car, plenty of gas, a good carburetor and all; but unless power comes from the gas and ignition in such a way as to bring about the desired result, it makes no difference how good a Ford or Lincoln you may have. It makes no difference how much training a missionary has, unless he can be conscious of the power of the Spirit of God his work is still limited. The power of the Holy Ghost comes only by coming to Jesus Christ. You will never get that by studying the field or learning Scripture. A successful missionary must spend a great deal of time on his knees asking God for power.

He invites us to come for comfort. There are times when prospects are dark, work is heavy, things seem to have gone to pieces, a number of souls have been gloriously converted but Satan comes in and persuades them to drop back. A deep gloom comes over the missionary. He realizes that unless he can find hope, his work is all undone. But God can not speak to a man who lies down.

When Saul of Tarsus was going through that wonderful experience, when Ananias came to him, he was told to arise. When the burdens get heavy, things go wrong in your home or in the institution where you have consecrated your life, men do not understand you and you want to give up, you can not do your best for yourself or your fellowmen, you need to get out of that gloom.

In 1862 when Abe Lincoln sent for his cabinet, he said, "I have just been reading from Artemus Ward. I want to read a chapter here before we proceed." He read and laughed and laughed until the cabinet considered it so serious that they threatened to leave. Then he read the Emancipation Proclamation. They asked him why he read from Artemus Ward. He said that the burdens got so heavy that he could not endure them if it were not for books like that.

I am glad that the source of the Christian's joy is not Artemus Ward, but to get into the presence of Jesus Christ. We have gone into the back room, closed the door and prayed for life and joy and know the experience of the flood of the Holy Spirit. The Christian worker needs to come often to Jesus Christ for power and strength.

GO: That is our commission. Every Christian worker needs a consciousness within him of a thoroughly settled conviction that God has said to him: "Go into my service"—not necessarily something spectacular; not a conviction such as Constantine felt when he saw the flaming cross



in the skies and "In this sign conquer," which spurred him to drive hundreds into the rivers of France at the point of the sword to baptize them. When we depend too much on outward demonstrations we often lose sight of the real commission. We need to come to the place where, in our own hearts, after praying and talking these matters over, the conviction of the call grips us.

The Mission Board sends out preliminary questionnaires. It is interesting as a Mission Committee to read these papers. It is the way which the Mission Board has to determine whether the one is qualified for service.

In Matthew we read: "All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things." Get to the people you want to serve. Teach them the essentials of faith, and then teach them the commandments of Jesus Christ.

You must go where the fish are if you wish to be a missionary. They are everywhere. Missionary work is the most universal work of any that man has ever discovered—in your own home, with yourself, your wife, your husband, your brother, your sister, your hired hand, your roommate in school, your class-mates anywhere. Everywhere and all the time you will find men and women who need the Lord Jesus Christ. Real Christianity begins at home. Anyone who will refuse to do service around home because he has his head set on the foreign field, will not make a good missionary when he gets to the foreign field."

Qualifications for membership in the Volunteer Band should be determined first by passing an examination given by individuals or a committee for that purpose and second by passing through the preliminary questionnaire of the Board and being sanctioned by the Board. This is one pertinent question always put to the volunteer: Supposing work would be ready in the home field and you would be called upon to carry it on temporarily, would you accept it? A missionary should be always willing to do what is necessary to make the work a success. It is the purpose of the Board to have the work properly divided, but the missionary must be ready to meet the emergency.

The work of the missionary is to teach men the atonement; baptize them into the Church; teach them to observe all things; teach them the wonderful truth that Christ lived, suffered, and died for us; that he arose, went to the Father and is now our advocate before the Father. Teach them the awful price God paid to redeem their souls and wash them white in the blood of the Lamb. If you should attack any part of God's Word as being unnecessary or uninspired or has become obsolete and does not apply to-day, you attack the whole authority of the Bible. In order that the missionary may be able to teach all things, he must be fully consecrated to the Lord.

"LO, I am with you always, even unto the end of the world." If you have come where the people are; if you have preached the Gospel of Jesus Christ; if you have baptized them and brought them into the Church of Jesus Christ and have been loyal and faithful and true to the doctrines and teachings of the Word, then you can say you have companionship with Jesus

Christ, and you are never alone. The missionary must be daily conscious of the presence and companionship of Jesus Christ in everyday life. Blessed are they when Jesus comes to claim His redeemed ones to sit with Him on His throne. Is there enough in missionary work to consider it? God help us to consider this calling."

Hesston, Kans.

## EARLY MENNONITE MISSIONS

By Harold Chambers

Brother Chambers speaks quite strongly of the Fatherhood of God and the Brotherhood of Man. He uses these terms in the sense of God wanting all nationalities to come into the fellowship of His dear Son, as well as wanting the spiritual fellowship of every race one with the other, or in other words a "Universal Gospel" for the whole universe. He does not believe in the unscriptural idea of everybody being saved and brothers in the spiritual and eternal sense. Brother Chambers recently in conversation said, "It is a mystery to me why so many Mennonite young people, reared in Mennonite homes, do not know more about their illustrious history and forefathers." He comes to us from another denomination in England. It may be of interest to say that he himself is a young man.—Editor.

Nineteen hundred years have passed since the greatest missionary the world has ever known was born in Bethlehem.

A Mission has been defined as a duty on which one is sent and a missionary is one sent upon a mission, especially one sent to propagate religion. Christ therefore was a missionary extraordinary. He was not sent merely on a mission to propagate religion but He was sent to found religion and to propagate it and to continue it until the end of the world. Christ is more than this even. He is religion itself.

From the beginning of Christ's ministry He taught not merely a religion but a universal faith. The Jews taught religion, and until the preaching of John the Baptist, followed by the preaching of Christ, theirs had been the only true religion in the world. But now Judaism was obsolete, it had served its purpose which was to bring men to Christ and now with the holy presence of Him to whom all its sacrifices and ceremonies were typical, Judaism became old and ready to vanish away.

### Judaism no Universal Religion

Judaism, ancient or modern, was never destined to become a universal belief. Its fundamental principles, teaching as they did the absolute exclusiveness of the Jews, precluded all possibility of universality. It taught the Fatherhood of God, it is true, but it also taught that the Jews of all nations of the earth were the only recipients of the fulness of the paternal blessings of God. Christ, too, taught the Fatherhood of God but with this difference. He supplemented His teaching with another doctrine which the Jews almost entirely neglected, although their Law made specific mention of it, namely the Brotherhood of Man. And in this doctrine, emphasized so beautifully by Christ in the parable of the Good Samaritan and so discernible throughout all His teachings, can be found the germ of the missionary activities of the Church. The last specific injunctions given by Jesus in Matthew 27:19 and Luke 24:47 and Acts 1:8 do not appear to have greatly influenced the early apostles on their missionary activities, while the idea of the

universal brotherhood of man is apparent throughout many of Paul's writings, and the wish to bring all men into the specific fellowship of Christ is emphasized frequently! The predominance of this "universalistic element" in the teachings of Christ is clearly set forth in Acts.

Brother Chambers makes clear that the brotherhood of man is a physical relationship but by conversion should become a spiritual and eternal relationship.—Editor.

### The Church's Concern for all Humanity

This belief is a vital one for the Church. It is one to which she must give perpetual allegiance if she is to remain a missionary church. More than this, without belief in the brotherhood of man with its resultant missionary activities the church cannot live. It is the only means whereby the church makes known her mission and as this spirit ebbs or flows, so does the virility and power of the church increase or diminish. The Christian Church has been established as a missionary church and only as such can she be true to God and only as such will she continue.

As the years passed the organization which Christ founded,—and which accepted as governing principles all His doctrines and precepts, esteeming them as emanations from the mind of God, and revealing His will to men,—evolved itself into distinct groups, each more or less independent of each other but all holding in common the doctrines taught by Christ as essential to salvation. The missionary spirit of these bodies was exceedingly vigorous. Province after province of the Roman Empire was Christianized until by the time of Constantine Christianity covered the whole empire.

Men imbued with the Spirit of God and with a consuming desire to proclaim salvation to the whole world accomplished wonders of endurance in their journeys to their brethren in distant lands. Thousands responded to the urge of the Spirit and were added to the Church.

### Losing the Missionary Spirit

With the passing of the earlier missionaries much of the spiritual power of the church appeared to be lost and she be-



came more a political than a religious form. Proselytes were made but the words of Christ to the Jews were applicable and the converts became more children of hell than those who brought about their conversion.

This condition existed for many years but at last things reached such an intolerable state that men rose up boldly and denounced the evils of the church and advocated returning to the simple worship of the New Testament. Like Paul and the early apostles these men were shamefully treated but they persevered and soon the great Anabaptist movement against the Church of Rome and all churches whose doctrines were not scriptural was in full progress.

#### The New Reformation

The rise and spread of the Anabaptist movement presents a striking analogy with the rise of Christianity. In its object, in its persecutions, in its missionary activities, the Anabaptist movement is almost identical with those of the early Christian Church. Christianity came to relieve men of the burden of Judaism with its innumerable ceremonies, and its exclusive doctrines. The Anabaptists also endeavored to bring about a simpler and purer worship. The early years of both movements are clouded largely in uncertainty. Allowance must be made for this, as well as for men's partiality to this or that side in writing histories, whether those histories be secular or ecclesiastical.

Having its source in Zurich, a small body of men left the state church and became established as a living and aggressive movement in 1525. When it became clear that the great reformers would not establish new churches organized on the "voluntary principle" but would still permit union of the Church and State, the faith of the Anabaptists spread rapidly to Germany, Holland, and Austria, and even entered France.

While this movement did not come into prominence until the sixteenth century, for many years prior to the Reformation there had been hundreds of people who held to the principle maintained by the Waldensians, the Wycliffites and the Hussites, that the visible church is "an assembly of holy persons and ought therefore to be entirely free, not only from ungodly persons and sinners but from all institutions of human device against ungodliness." In other words church and state should be entirely separate. Although the Anabaptists had this belief in common with the Waldenses and other sects, it is, I believe, incorrect to assert that Anabaptists are legitimate descendants of the Waldenses, for the first Anabaptists were not Waldenses nor did they originate in the countries where the Waldenses of that age resided.

One of the most important public meetings of the Anabaptists was held in January 1525. Baptism was the subject under discussion and Zwingli for the state church opposed the leaders of the Anabaptists.

With partisans of the state church as judges it was to be expected that Zwingli would triumph.

The results of this discussion however were important for by it the magistrates were given an opportunity to understand the position of the Anabaptists on baptism and also it gave them a pretence for resorting to drastic measures for the suppression of the Anabaptist doctrines.

#### Persecution Extended the Real Gospel Evangel

Some of the leaders were expelled from Switzerland and their followers were absolutely denied freedom of worship except in the state church. These harsh measures did not deter the Anabaptists from preaching their beliefs and when the authorities imposed more severe penalties, fines, imprisonment, and even the death penalty instead of easing their activities the Anabaptists merely moved to another country and so their beliefs were spread abroad.

Through these persecutions the Anabaptist leaders were scattered over Switzerland and southern Germany in a very short time, preaching and baptizing hundreds and thousands of believers. Conrad Grebel, a native of Zurich, at first a friend of Zwingli and a prominent leader of the Anabaptists travelled from Switzerland to Schaffhausen in Germany where he labored in the establishment of the church.

Felix Manz, George Blaurock, the first man to be baptized into the organization which owes its existence to that event, William Reublin and Balthazar Hubmeir were all missionaries, teachers, and preachers of the Anabaptist faith. All have doubtless left their impression upon the life and doctrines of the church. All were men of great zeal and courage for the cause of Christ, all were ceaselessly active in their labors, and nearly all were killed by enemies of their faith. One historian thus stigmatizes these apostles of faith.

"Infamous with posterity beyond others of this senseless tribe, were the names of Lewis Hatzer, Balthazar Hubmeir, Felix Manz, Conrad Grebel and others; who, had their abilities been adequate would have involved all Switzerland, Holland, and Germany in tumults and wars." (Mosheim p. 687, sec. 5.)

William Reublin, went from Zurich to Waldshut, being driven from Switzerland by the State Church, and while there he baptized Hubmeir with all his congregation. From Waldshut Reublin travelled to Strasbourg and some churches were found all through southern Germany along the Rhine.

#### Established Large Churches

Hubmeir did much for the Anabaptist faith in Austria, which country had been an asylum for Anabaptists being compelled to flee from Constance in Switzerland. He established churches in Moravia where he was some time afterwards burned at the stake.

Into Holland, Sweden, and North Germany, the Anabaptists fled to escape persecution and wherever they went large congregations were established, some number-

ing over two thousand members, so wonderfully did the Lord bless his laborers. At Augsburg the home of the famous Augsburg Confession the Anabaptist church contained a thousand members.

At Worms, the scene of Luther's remarkable trial, and at Nuremberg, in Germany, congregations were formed and three years after the inception of the movement there were nearly forty churches in Zurich alone.

In all the large cities on the Rhine communities of this faith were found and eight years later a notable convert was made by the Dutch Anabaptist Church in the person of Menno Simons to whose labors the present existence of the church is largely due.

Nearly all Europe was now covered with Anabaptist churches and in spite of bloodthirsty edicts and cruel persecutions she grew in prosperity and numbers. And when in 1536 Menno Simons arose as a leader, and an organizer, the permanency of the denomination, so far as the efforts of men were concerned, was assured.

I have named several leaders of the Anabaptist movement, all great men, all upholding certain essential religious principles. Yet the fundamental principles which governed and which still largely govern the Anabaptist faith cannot be attributed as having their source with one individual.

The old truth that one reaps where another has sown and that no individual lives to himself alone are greatly emphasized in all history. Especially is this the case so far as religious history is concerned. Here the peculiar tendencies of individuals appear to manifest themselves more clearly, and with a more enduring effect in the lives of other people than seems to be the case in any other sphere of human activity. The ground in Europe was well prepared to receive the Anabaptist faith by the earlier evangelical sects we have mentioned.

#### The Power of the Unchained Bible

Besides this however there was another very potent factor in the spread of the Anabaptist belief. This was the increasing and almost universal reading of the Scriptures by the common people. Before the sixteenth century the Bible had been a closed book to the laity but during this century interest in the Word increased, its teachings were studied and in many cases applied.

Numerous translations appeared about this time. In Germany there were no less than fourteen complete translations of the whole Bible into the High German language and four in the Low German dialect made between 1466-1518. In addition to this the Gospels had appeared in almost twenty-five editions, the Psalms in thirteen and other portions of the Bible in as many more.

Bearing these things in mind and remembering the words of David that the entrance of God's Word gives light, it should not be thought strange that men should perceive the spiritual deadness of the church which existed at that time and should endeavor to interpret the Bible



literally and reinstate the conditions which prevailed in apostolic times. There have been thousands of missionaries since the foundation of the Church. There have been thousands of missions established since Manz, Grebel and Hubmeir travelled through Europe establishing churches and there will be innumerable missions founded in the years to come for the earth is to "be filled with the knowledge of God as the waters cover the face of the deep." Yet there is only one Spirit to which this great activity can be attributed. The Spirit of God which abides with men for-

ever. It is this Holy Spirit which brings faith in Christ. It is this Spirit that teaches the great truth of the Fatherhood of God and the Brotherhood of Man. And from this Spirit alone comes the desire of men to preach the Gospel of Christ so that men everywhere may become the children of God through faith in Christ. Should we not therefore pray for the extension of this great body where there is neither "Jew nor Greek, neither bond nor free, neither male nor female for all are one in Christ Jesus."

Goshen, Ind.

## TOBACCO AND CHRISTIANITY

By O. H. Shenk

Tobacco is filthy. Christianity is clean.  
Tobacco creates unrest. Christianity gives rest.

Tobacco causes disease and death. Christianity gives health and life.

Tobacco gratifies created lusts of the flesh. Christianity feeds the soul.

Tobacco pleasure (?) is transitory. Christianity is eternal.

Tobacco satisfies no real need. Christianity satisfies a hungry soul.

Tobacco is inconsistent with Christ. Christianity is consistent.

Tobacco dissipates. Christianity sanctifies.

Tobacco decreases power. Christianity increases power.

Tobacco is destructive. Christianity is constructive.

Tobacco weakens, never strengthens. Christianity strengthens always.

Tobacco is never beneficial. Christianity is always beneficial.

Tobacco has many vices. Christianity has many virtues.

Tobacco has no redeeming feature. Christianity has redemption for all.

Tobacco tramples the rights of others. Christianity respects them.

Tobacco is repulsive. Christianity is inviting.

Tobacco is injurious. Christianity is beneficial.

Tobacco hinders the good. Christianity increases the good.

Tobacco stops mouths of preachers. Christianity opens their mouths.

Tobacco defiles. Christianity purifies.

Tobacco is unholy. Christianity is holy.

Tobacco increases vulgarity. Christianity cleans speech.

Tobacco degenerates. Christianity regenerates.

Tobacco causes misery. Christianity creates happiness.

Tobacco causes premature death. Christianity prolongs life.

Tobacco perverts appetite. Christianity regulates.

Tobacco is intemperate. Christianity is temperate.

Tobacco defiles God's temple. Christianity makes it pure.

Tobacco destroys humanity. Christianity redeems it.

Tobacco weakens will power. Christianity strengthens it.

Tobacco dulls conscience. Christianity makes it tender.

Tobacco gives false pleasure. Christianity's joys are real.

Tobacco destroys liberty. Christianity creates liberty.

Tobacco increases vice. Christianity decreases it.

Tobacco soothes by dope. Christianity is a solace.

Tobacco does not cure distress. Christianity is the unfailing remedy.

Tobacco destroys moral sense. Christianity strengthens it.

Tobacco is a dirty traffic. Christianity a clean business.

Tobacco is a mocker. Christianity never deceives.

Tobacco is a robber. Christianity a friend in need.

Tobacco lowers standards. Christianity lifts them up.

Tobacco blinds the eyes. Christianity makes the blind see.

Tobacco fruits condemn it. Christianity commends itself.

Tobacco is a great waste. Christianity a great economy.

Tobacco lowers anyone. Christianity elevates even the lowest.

Tobacco is in business for money. Christianity for souls.

Tobacco unqualifies Christians. Christianity qualifies them.

Tobacco needs apology. Christianity needs none.

Tobacco deceives. Christianity enlightens.

Tobacco binds hands and feet. Christianity loosens the bands.

Tobacco fills jails. Christianity fills churches.

Tobacco is a poison principle. Christianity a righteous one.

Tobacco legalizes temptation. Christianity overcomes it.

Tobacco causes heart failure. Christianity strengthens it.

Tobacco costs \$3,000,000,000.00. Christianity \$500,000,000.00 annually.

Tobacco wants church support. Christianity has it.

Tobacco couldn't live without money. Christianity could.

Tobacco gives leanness of soul. Christianity fatness of soul.

Tobacco believes in slavery. Christianity frees from it.

Tobacco has death in it. Christianity is life.

Tobacco is not a truth seeker. Christianity is.

Tobacco builds houses. Christianity builds churches.

Tobacco advocates impurity. Christianity purity.

Tobacco believes in dope. Christianity in faith and hope.

Tobacco gives disturbed misery. Christianity peaceful rest.

Tobacco yoke is heavy. Christianity's burden is light and yoke easy.

Tobacco parents supply criminals. Christians the law abiding.

Tobacco lives among prostitutes. Christianity with the virtuous.

Tobacco sows to the flesh. Christianity to the spirit.

Tobacco warns too late. Christianity prevents the wreck.

Tobacco is treacherous. Christianity dependable.

Tobacco produces inferiority. Christianity leads to superiority.

Tobacco is a destroyer. Christianity a life saver.

Tobacco is a great curse. Christianity the salt of the earth.

Tobacco is suicidal. Christianity is life giving.

Tobacco conceals truth. Christianity reveals it.

Tobacco is not in the Bible. Christianity is.

Tobacco stands for anything bad. Christianity is for everything good.

Tobacco leads into temptation. Christianity leads away.

Tobacco draws nigh the devil. Christianity draws nigh unto God.

Tobacco is darkness. Christianity is light.

Tobacco seeks earthly things. Christianity things above.

Tobacco is an enemy. Christianity the sinner's friend.

Tobacco is angling for boys. Christianity must rescue them.

Lancaster, Pa.

### SENTENCE SERMONS

#### Youth Does Not Need—

Much more liberty but a great deal more stability.

To demand freedom when it shows its ability to handle it.

Hasty criticism as badly as patient instruction.

More exciting entertainment, but more thrilling examples of character.

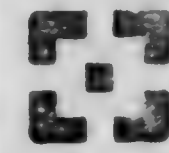
More opportunities of self-expression, but more guidance in self-mastery.

To poke through the gutters to see life.





# BIBLE STUDY



## BIBLE STUDY COURSE

### Exodus

#### The Meaning of Exodus

The name indicates the nature of the subject matter of the book. It is the book recording the history of Israel's going out of Egypt. It is the **Going Out Book**.

In a spiritual sense it is the book of separation. In it is the record of the fact that the people of Israel were always separated from the people of Egypt even while dwelling in their midst, and mingled among them in their employments. The closing history of Israel in Egypt marks this distinction between the races more definitely and shows how impossible was the existence of the two races in one fellowship with their spiritual interests so widely differing.

The going out of Israel was the only solution of the religious problem between Egyptian and Israelite. The principle of the separation of the children of God from the children of the world is exemplified, and proved to be reasonable, as well as Scriptural, by the numerous incidents of the records of Exodus. Moses went out from Pharaoh's house: he was called out of Midian; the whole tribe of Jacob was called out of Egypt; they were separated from idolatry, from unbelief, murmuring, lusts and sin during their experiences in the wilderness, and were consecrated unto God and His worship. Going out means separation.

#### The Author

Moses is the reputed author of the book of Genesis and with perhaps more undisputed evidence than that concerning his authorship of Genesis, but both books bear the name of Moses during the long period of their existence and remain the records of the Word of God during those ages under the honored title of Books of Moses. Disputing evidences of authorship has never disproved them.

#### The Nature of the Book

The narrative of the experiences of the children of Israel in Egypt and their miraculous deliverance from the cruel bondage which they experienced while sojourning in that land are recorded in this book. Their history is continued in this record up to the time of their receiving the law and the tabernacle at Mount Sinai. The following are the matters of chief interest in the book.

1. The descendants of Jacob in Egypt—Ex. 1.
2. The increase of their families the cause of their oppression—1.
3. The nature of their oppression by the King of Egypt—1.

4. The birth and adoption of the Levite child, by Pharaoh's daughter—2.
5. The defense of his own people by Moses and his flight from Pharaoh—2.
6. The miraculous call of Moses to return to Egypt—3, 4.
7. The repeated efforts of Moses and Aaron to secure the release of their people from Pharaoh, and his greater oppressions—5-11.
8. God's Passover Covenant with the Israelites and the death of the first born of the Egyptians brought about the deliverance—12, 13.
8. The miraculous passage of the Red Sea by Israel and the overthrow of the Egyptians in its waters—14.
10. The beginning of Israel's journeys in the wilderness—15-18.
  - a. The joy of the deliverance at the Sea—15.
  - b. The miracle of the waters of Marah—15.
  - c. The miracle of the manna—16.
  - d. The miracle of the water from the rock at Horeb—17.
  - e. The victory over the Amalekites—17.
  - f. Jethro and the feast to the Lord at Sinai—18.
11. The encampment of the Israelites at Mount Sinai—19-40.
  - (1) The manner of His appearance—19.
  - (2) The record of the ten commandments—20:1-21.
  - (3) The record of the first series of regulations for the life of the people—20:22-24:8.
- b. The giving of the tables of stone and the instructions for the tabernacle, to Moses accompanied by Joshua—24:9-31:18.
- c. The idolatry of the people and the broken tables of stone upon the return of Moses and Joshua—32, 33.
- d. The renewal of the tables of stone and the promises of mercy from the Lord—34.
- e. Constructing the materials and tabernacle—35-39.
12. The tabernacle set up and consecrated—40.

The narrative is simple and free from any pretensions of enlarging on the characters of those whose place in the narrative is of any importance. It is but a statement of facts as they occurred and even in those parts where the miraculous occurs there is no effort at explanation or clarification of the manner of the divine power displayed. It is a simple revelation of how God wrought among His people whom He had chosen for His name.

#### The Purpose of the Book

1. It reveals the faithfulness of God to His people—3:7-10.
2. It proves the faithfulness of God to His covenants—Gen. 15:12-21. Many years had passed by since the promise made to Abraham, and His people seemed to have

forgotten the promise, but God did not forget.

3. It reveals the fact that God chooses and fits men for the work He desires to accomplish, and that without reference to the opinions of men or of the individuals themselves—2:2; 3:11.

4. Kings and kingdoms can not withstand the purposes of God—12:29-31.

5. God works miracles for the sake of His people—Many examples.

6. God has and does speak audibly to men,—to make known His will to them—19, 20.

7. Men have had the privilege of speaking with God, as it were face to face—Moses in the Mount of God.

8. The laws of God are revelations. They have not come to men by observation, tradition or experience.—Tradition, observation and experience only prove the fact of revelation.

9. The things of heaven are revealed to men through the patterns of those things given to men by special revelation—25:9.

10. God can be worshiped truly only by following the instructions given by Himself. Under the law, by following the directions given by Moses, and under grace by following the Word of Christ.

11. God is a God of terrible glory, but He is a God of mercy—34:6, 7.

12. The most glorious fact in the world is that God dwells in the midst of His people, and the most glorious thing in the world is the House in which He dwells.—1 people—40:34, 35.

#### The Content and Truth of the Book

- I. The children of Israel in a strange land and under terrible oppression—Ex. 1:1-22.
  1. They had come to Egypt with Jacob 1-6.
    - a. They were not there by choice—Gen. 15:12-21.
    - b. Their lot was at first favorable, while Joseph was with them.
    - c. All shared the same conditions—the twelve brethren.
    - d. The truth.—We are just where God has placed us, not creatures of choice, but sharers together of common experiences and temptations of men—1 Cor. 10. God watches over each one,—none are missing of all whom the Lord claimed as His under His covenants.
  2. They had been preserved as a people in Egypt.—1:7-22.
    - a. They were Joseph's charge and protected by his power.
    - b. Without Joseph they were exposed to the cruelty of a king whose people they were not.
    - c. Not of his people the king destroyed them to save his people and kingdom.
    - d. The truth.—The people of the Lord are not of this world, and not of the people of this world. We are in the world, but not of it. The world hates and would destroy, but the believers are kept by the special providences of the Lord. Persecution increases the fold of God's people. It scatters the seed of His truth. It is the aim of the powers of the world's darkness to destroy the Son and all of His seed—John 15, 17.



II. Moses, the mediator. In a most remarkable manner is he a type of Christ.

1. The birth of the goodly child—2:2.
2. The tribe of mediation, the tribe of Levi—Levi was the child whom his mother believed would reconcile her husband to her—Gen. 29:34.
3. The hidden child in Egypt. Moses was concealed and called from the house of the princess, when the Lord made use of him—2:15.
4. The bride of Moses. The royal bride in Egypt,—his own people, and the wilderness bride in Midian,—the Gentiles—2:21.
5. He was the shepherd of the sheep—Luke 10. Ex. 3:1.
6. He was the deliverer of his people—3:10.
7. He revealed God to his people—4:29-31. John 1:17, 18.

III. God revealing Himself to his people.

1. He revealed Himself first to Moses—3:1-22.
  - a. The miraculous fire in the bush.
  - b. The voice of God that spake to Moses.
  - c. The holiness of God who spake—v. 5.
  - d. The mercy of God declared—v. 7.
  - e. The promises of God remembered—v. 8.
  - f. The name of God made known, the Eternal One,—I AM—v. 14.
  - g. The covenants of God to the Father's to be fulfilled—vv. 15-17.
  - h. God the Judge declared His purpose to His enemies—vv. 18-22.
  - i. The signs of His truthfulness given—vv. 21, 22.

IV. The miraculous testimony of God given to His servants.

1. The testimony of divine power bestowed on His servants, to persuade His people—4:1-31.
  - a. The sign of the serpent—v. 3.
  - b. The leprous hand—v. 6.
  - c. The water turned to blood—v. 9.
  - d. The miracle of a new and holy life that turns the evil into good is the evidence that convinces of the power of God with the believer. With Moses it was to be a sign of judgment upon the kingdom of Pharaoh by the power of God.
2. The separation of Moses to the work of God—vv. 18-26.
  - a. His farewell to Jethro—v. 18.
  - b. Separation unto a new work, dealing with Pharaoh. The conflict between God's sons and Pharaoh's son—vv. 19-23.
  - c. The new life of Moses, saved by the blood of circumcision—vv. 24-26. Typically, death without the blood of the Son of God.
  - d. Moses and Aaron joined in their testimony to Israel—vv. 27, 28.
  - e. The people remember the covenants of the fathers' and worship God—vv. 29-31.
  - f. The truth. Men separated unto God must have the new life that results from the blood of the Son of God, and then their testimony will bring men to worship God.

V. The conflict between Pharaoh and the LORD,—Jehovah.

1. The first interview and the harder bondage—Ex. 5.
  - a. The denial of God by Pharaoh—v. 2.
  - b. The complaints of the people against Moses and Aaron—vv. 20-23.
2. JEHOVAH against Pharaoh.
  - a. His name "Jehovah" declared to Moses—6:1-8.
  - b. The people loath to accept the message of Moses—6:9-12.
  - c. The people whom the Lord accepted—6:7, 8, 14-30.
  - d. The truth. Hardships are not a proof of God's forsaking His people

—ch. 5. The troubles of His people move God to reveal Himself with clearer manifestations and greater power—6:1-30.

3. The methods of God's power against Pharaoh—Ex. 7-12.

Note.—The signs and plagues against the Egyptians were direct attacks upon the gods of the Egyptians, who worshiped the serpents, the Nile river, the frog, the beetle, the sacred cattle, the sun, the elements, their priesthood and their king. All were gods to them. Jehovah made Moses a god to Pharaoh to overcome the gods of Egypt.—See 7:1 and 12:12. Moses was not a god but possessed the power of Jehovah whom Pharaoh would not acknowledge—see 5:2. The final judgment was against Pharaoh himself and his son, as against a god and his son. It was Jehovah and His Son against the gods of Egypt—Ex. 4:22, 23.

- a. The Egyptian serpents eaten up by the rod turned to a serpent by Jehovah—7:1-13.
- b. The god of the Nile turned to death—Ex. 7:14-25.
- c. The frog gods made an abomination—Ex. 8:1-15.

Note.—These three plagues were reproduced by the magicians because of which Pharaoh was not inclined to believe in the higher power of Moses.

- d. The purity of the Priests of Egypt affected by lice plague,—all Egypt plagued—8:16-19.
- e. The plague of flies (sacred beetles) upon Egypt, not on the people of God—18:20-32.
- f. The plague of grievous murrain upon the cattle,—also Sacred Bull of Egypt; but not in the land of Goshen—Ex. 9:1-7.
- g. The furnace plague,—resulting in boils and blains on man and beasts,—The ashes supposed to have been taken from the furnace where human sacrifices were offered to the gods of Egypt—Ex. 9:8-12.
- h. The plague of hail destroying their source of life—but not in Goshen—Ex. 9:13-35.
- i. The plague of locusts,—objects of worship by the Egyptians—Ex. 10:1-20.
- j. The plague of darkness, the sun which they worshiped could not shine—only the dwellings of the Israelites had light—Ex. 10:21-29.

#### WHAT IS OUR READING?

She read the Journal and the News,  
The Green Book and the Red;  
She kept the serials of the month  
Securely in her head.  
She read the sporting page; she knew  
Each athlete by his name;  
She read of baseball, football, golf—  
Familiar with each game;  
She looked the funny pages through;  
She watched the mails to seize  
The magazine she liked the best,  
Whose columns most did please;  
But in her house there was a Book,  
With pages never turned,  
Whose message of hope and truth  
Were still by her unlearned.  
And still she reads and laughs and cries  
O'er stories by the hour,  
And lets the Book, dust-covered, lie  
Unopened in its power.

—Selected.

4. The hardening of Pharaoh's heart.  
a. God said He would harden Pharaoh's heart—4:21; 7:3, 13.

b. Pharaoh's hardness of heart, he refused to acknowledge God or the messengers of God—5:2-9.

c. Pharaoh's heart was hardened by deceit of the magicians—7:22, 23.

d. His heart was hardened because of the failure of his magicians—8:18, 19.

e. He hardened his own heart, turning from the resolutions formed by the overwhelming plagues sent by God—8:28, 32.

f. Pharaoh exalted himself against God—9:11-17, especially v. 17; Ex. 10:3.

g. The hardened heart of Pharaoh—10:27, 28.

Note.—The wilfulness and pride of Pharaoh were elements of his nature. God did not harden a heart that sought to know Him and that was repentant for its own sin against God. Pharaoh's repentance sprang from a sense of his own suffering and loss.—See 10:7, 8.

5. Death and Liberty.

a. The final conflict, the death of Pharaoh's son declared—Ex. 11. Cf. 4:22, 23.

b. The Passover instituted—the slain lamb or kid.

(1) The male of the sheep or goats—12:1-6—representing the Son.

(2) The blood upon the door, above and at the sides—12:7.

(3) The flesh roasted and eaten during the night—vv. 8-10.

(4) The people eating prepared for journey—v. 11.

(5) The death angel passing through Egypt while the saved people feast on the Pascal lamb—12:11-13.

c. The Passover a memorial of deliverance—12:14-20.

(1) The eating of the lamb—v. 14.

(2) The seven day feast of unleavened bread—vv. 13-20.

d. The night of the passover—12:21-30.

(1) Israel observed the passover—12:21-28.

(2) The first born of all Egypt, man and beast, slain—vv. 29, 30.

e. The going out of the Israelites at the command of Pharaoh—12:31-42.

f. The great memorial of deliverance among the people of Israel—12:43-51.

VI. Ceremonial tokens of redemption established for Israel's observance—13:1-18.

1. The consecration of the first born males to the Lord, of man and beast, either by money, by a substitute gift, or by death, as in the case of an unclean beast—13:1, 11-13. The explanation, 13:14-16.

2. The Feast of unleavened bread and its explanation—13:3-10.

VII. The journey to the Red sea—the bones of Joseph taken with them—13:19.

VIII. The journey of Israel from Egypt—13:20-18:27.

1. The Lord's presence with them, pillar of fire and cloud—13:20-22.

2. The people entrapped at Pibahiroth—14:1-20.

a. The Lord brought them thus far—14:1-4.

b. Pursued by Pharaoh—14:5-9.

c. The people's fear and surrender—14:10-12.

d. Moses encouraged to deliver by God's power—14:13-20.

3. The dividing of the sea—14:21-31.

a. The passing of Israel—14:21, 22.

b. The overthrow of Egyptians—14:23-31.

Note.—It is true that the first born of Pharaoh's house was slain by the last plague in Egypt. It is not clear that Pharaoh was overwhelmed in the sea. Authorities give it that the unfinished tomb



of one of the Pharaoh's indicates the sudden and unexpected death of one of the monarchs, presumably the Pharaoh who pursued Israel into the sea.

4. The Songs of Moses and Miriam concerning the deliverance of the people—15:1-22.
5. The Miracles from the Red sea to Sinai—15:23-17:16.
  - a. The waters of Marah sweetened—15:23-26.
  - b. The comfort of the waters of Elim.
  - c. The miracle of the Manna and how it was to be used—16:1-31.
    - (1) The Pot of Manna preserved—16:32-35.
  - d. The waters brought forth by the smiting of the rock at Horeb—17:1-7.
  - e. The victory over the Amalekites—17:8-16.
6. Moses again meets Jethro—18:1-27.
  - a. Moses joined by his wife and sons—vv. 1-6.
  - b. Moses, the Elders and Jethro feast before the Lord in honor of all the blessings the Lord bestowed upon them—vv. 7-12.
  - c. Moses accepts Jethro's system of government to judge the affairs of the people—vv. 13-26.
  - d. Jethro returned home—v. 27.

Note.—The presence of the Lord was manifest not only by the pillar of fire and cloud; also by the power of His presence in sustaining their life and saving them from danger.

#### IX. Israel at Mt. Sinai—19:1-40:38.

1. Meeting God at the holy mountain—19.
  - a. Four occasions of Moses meeting God in the mountain and the messages—19:1-7; 8, 9; 10-15; 16-25.
  - b. The names of God's appearance—19:16-19.
2. The Word of God spoken from the mountain—20:1-17.
3. The people ask for the mediation of Moses—20:18-21.

Note.—At this point Moses definitely became the mediator of the people, by choice of God and acceptance by the people. "The Law was given by Moses, but grace and truth came by Jesus Christ."

4. The first period of Moses in the mountain—The giving of the civil and moral regulations and the pattern of the tabernacle and the tables of stone whereon God had written the ten commandments—20:22-22:33.
  - a. The laws for the people given—20:22.
    - (1) His worship and altar—20:22-26.
  - b. Laws concerning servants—21:1-11.
  - c. Laws concerning the sacredness of the person and the sacredness of human life—21:12-27.
  - d. Laws concerning the sacredness of property—21:28-36. And the theft or destruction of the same—21:37-22:15.
  - e. Laws concerning the sacredness of the person—laws against adultery or fornication—22:16, 17. And against spiritual and natural confusion—vv. 18, 19.
  - f. Laws against oppression—22:20-27.
  - g. Law concerning honor—22:28.
  - h. The law of the first fruits—22:29-31.
  - i. The laws of truth and mercy—23:1-8.
  - j. The laws of the Sabbath and Sabbath years—23:9-13.
  - k. The law of the feasts of the Lord—23:14-19.
5. The forty day period in the mountain—24:1-31:18.
  - a. The people consecrated to the Lord by blood—24:1-8.
  - b. The elders, with Moses, saw the glory of the Lord—24:9-11.
  - c. Moses and Joshua ascend into the

mountain to receive the law commandments—24:12-18.

- d. The Revelation of God and Moses.
  - (1) The materials for the tabernacle and the pattern of it—25:1-9.
  - (2) The material and manner of the ark of the covenant—25:10-22.
  - (3) The manner of the table of shew bread and its vessels—25:23-30.
  - (4) The manner of the golden candlestick—25:31-40.
  - (5) The materials and manner of the four coverings of the tabernacle, the beautiful covering, the goats hair covering and rams skins and badger skins—26:1-14.
  - (6) The dimensions and manner of the tabernacle, the boards, sockets, bars, the two vails and the pillars and their sockets—26:15-37.
  - (7) The brazen altar for burnt offerings—27:1-8.
  - (8) The curtains, pillars and sockets for the court of the tabernacle; the gate, and the vessels of the court of the tabernacle—27:9-19.
  - (9) The oil for lamps of the golden candlestick—27:20, 21.
  - (10) The garments, breastplate, girdle, mitre and golden plate for Aaron, the high priest—28:1-39.
  - (11) The garments for Aaron's sons—28:40-43.
  - (12) The manner of the consecration of the priests to their sacred office, with purifications, anointings, putting on of garments, sin offering, burnt offering and consecration offering, and seven days of separation in the tabernacle—29:1-37.
  - (13) The daily offering of the tabernacle—29:38-46.
  - (14) The altar of incense, the place of ministry for the consecrated priests—its manner of construction—30:1-10.
  - (15) The atonement money for the people—30:11-16.
  - (16) The brasen laver for the court of the tabernacle no description or dimensions given—30:17-21.
  - (17) The holy anointing oil—30:22-33.
  - (18) The sweet incense for the altar—30:24-38.
  - (19) The men whom the Lord chose to construct all of the tabernacle—31:1-11.
  - (20) The Sabbath to be a sign between the Lord and His people—31:12-17.
  - (21) The tables of stone written with the finger of God—31:18.
6. The idolatry of the people under Aaron's leadership—32:1-33:34.
  - a. The golden calf made and worshiped—32:1-6.
  - b. Moses and Joshua return and God's anger, the table broken—32:7-19.
  - c. The judgment upon the people—32:20-35.
  - d. The repentance of the people who feared the judgment of the Lord—33:1-10.
  - e. The plea of Moses for the people—33:11-23.
7. The renewed tables and Moses con-

firmed in the Lord's presence with the people to lead them into the land—34:1-35.—A sacred forty day period.

- a. Moses' vision of the Lord—33:18-34:1-8.
- b. The covenant of faithfulness demanded of the people—34:9-27.
  - (1) Separation from the nations in Canaan.
  - (2) Observation of the feasts of the Lord.
  - (3) Redemption of the first born.
  - (4) Keeping the Sabbath and the feasts.
  - (5) Keeping the altar pure, and His laws to be kept faithfully.
- c. The glory of Moses in the presence of the people—34:28-33.
8. The tabernacle materials assembled and the work done as God commanded—35-40.
  - a. The materials assembled—35.
  - b. Bezaleel and Aholiab constructs the tabernacle and all the vessels—36-39.
9. The tabernacle set up, the first day of the first month of the second year—A new year and new era for Israel—40.

Note.—As the work of erecting the tabernacle proceeded the consecrations of the priests, and the various altars and vessels were instituted—See 40:16, 23, 25, 27, 31, and when all was done, the Lord accepted the offering by coming in His glory—40:34-38.

The abiding presence of God in the midst of His people is the pledge that God had given them—33:14.

#### Israel's Equipment to journey, and to enter into the Promised Land

1. The presence of the Lord over them a light and a protection.
2. The Lord their guide, to direct each journey.
3. The power of the Lord to provide for them sustenance and to protect them from their adversaries.
4. The law of the Lord to keep them in righteousness and life.
5. The dwelling place of the Lord in the midst of His people,—in the tabernacle.
6. The presence of the Lord for counsel and help,—the word received by the interceding priesthood.
7. The atonement for sin an ever present opportunity to turn away the anger of the Lord for any transgression—this through the offerings of sacrifice that atoned for all transgressions, and by the ever present ministry of their priests.
8. Access to God at all times, symbolized by the brasen sockets of the court and of the pillars at the door of the tabernacle, permitting a daily access of the priests who ministered in the court. The daily incense which which was the prayers of the people.
9. The ministry of God's angels to his people. The angel, or cherubim figures covered the tabernacle and at the sides of the holy place under which the daily ministry of the people occurred through their priests.
10. The promise to the people that they might thus "dwell in the house of the Lord forever."

## THE EPISTLE TO THE HEBREWS

### X.

#### THE NEW PRIESTHOOD OF JESUS CHRIST.—Heb. 7.

There is a very close relationship between the fundamental doctrines of the faith of the Gospel, which are the basis of Christian growth and success, and the means of grace which God has established for the effectiveness of doctrines. The

doctrines enumerated in chapter six are essential, and the oath of God is needed for our confirmation in those doctrines—6:16-19, but the particular ministrations of Jesus Christ, as the High Priest of God is essential to make all effective. The hope of the believer is secure, heaven is a reality and the power to make effective our



hope and bring to us the rest of our souls in the place prepared in heaven for us must be, and is, as sure.

**Jesus Christ Is a Priest of God**—Heb. 6:20.—This fact was asserted by the apostle in Heb. 5:10. The method of His appointment was also previously explained by the fact that Aaron was appointed of God and that no man can appoint himself to that office, and that Christ was called a Priest by the Father in Heaven. The peculiar ministry of Jesus was that of His entering heaven, to appear before God for us. Other priesthoods did not reach as far as did that of Christ.

#### **The Great Importance of the Melchisedec Priesthood**

It is the desire of Paul to show that the Priesthood of Jesus is a great and important office—Heb. 7:1-10.

1. Melchisedec was greater than Abraham.

He was not greater because he was the king of Salem nor because he was called King of Righteousness, nor was he great on account of his ancestry—v. 3. His greatness was manifest in the fact that he was acknowledged greater than Abraham, to whom God had given the promise, "In thee and in thy seed shall all the nations of the earth be blessed."—v. 4. Melchisedec, then, was greater than Abraham because he was a priest of God, and in a position to become a blessing even to the great father of faith, Abraham, and Abraham paid tithes to him as an expression of the homage due to God through him. He uses the mediator between Abraham and God.

2. Melchisedec was a priest of the order of those whose calling is from God and does not depend upon descent from father and mother—v. 3. see margin. It is apparent that every priesthood among men is patterned after the priesthood of heaven. Melchisedec needed no descent from a priestly family in order to be like the Son of God, who Himself is eternal and was only begotten in the flesh. All that was needed by Melchisedec was the call of God to his special office as priest of God, and this he did receive although there is no record of the time of his calling neither of the end of his ministry. But this is also in perfect harmony of the priesthood of Jesus, of whom the only record of priesthood is that God called Him an "High Priest forever, after the order of Melchisedec."

3. The nature of the priesthood of Levi—7:5-10.—It is somewhat of the nature of the Divine and Melchisedec order. It was a priesthood called of God, as is manifest in the setting apart of the tribe to the service of the sanctuary—Numbers 3. But their priesthood was not forever, for Aaron and his sons were to serve as priests under the Covenant of Moses, which was not to endure forever—7:5, who also paid tithes to a superior priesthood through Abraham. Melchisedec did not descend from Abraham and return to Abraham the blessing of God. The priests received

tithes and died—as Aaron, Eliezer, and the sons of Levi. Their work went on through succession of office and not by special appointment. But Abraham paid tithes to an **Eternal Priesthood**, of which Melchisedec was one priest, and Jesus Christ was one, and Eternal.

4. The failure of the Levitical Priesthood—7:11-18. In the Epistle to Romans, Paul suggests that the law could reveal sin but could not take it away, Rom. 7. The Levitical priesthood was a part of the legal system, whose purpose was to show sin to men, to reveal to men that they are sinners and to bring them to Jesus Christ for Salvation.

The coming of Christ to be the priest of God was a consequence of the failure of the Aaronic or Levitical priesthood—v. 11. Not only was there a change from the family of Aaron, but also from the tribe of Levi. Jesus sprang from the tribe of Judah—12-14. The tribe of Judah had no right to minister at the altar, nor was the privilege of ministry ever given to the tribe of Judah thus to minister, neither did Jesus Christ ever serve at the altar consecrated to the service of God through the Levitical priesthood. Both the priestly order of Levi and their altar passed away because of the weakness of the law and the human ministry thereat—18, 19.

5. The perfect Priest and eternal in Jesus Christ—15-17. Under what authority did God appoint Jesus as a Priest of God? Under the established precedent of Melchisedec. Thus was Jesus appointed and there was never a limit to His ministry. Death did not end His service for He rose from the dead; His ascension did not end His service for men; through the Holy Spirit He continues to minister and His ministry will never end for He shall never die. It is this priesthood that was appointed by God, thus superseding that of Levi, doing an effective ministry and continuing forever. This is the better hope, which encourages men to "draw nigh unto God." What encouragement to the soul to know that there is a means of access to God that will give peace and bring the blessing and power of God into the soul. The better hope—v. 19.

Already noting that the oath of God confirmed the promises of God—Heb. 6.—the means of fulfilling the promises, the priesthood is also confirmed by an oath. How can God refuse the soul that comes to Him for forgiveness and eternal life?—v. 21. This is the nature of the better priesthood, and the surety of the new will of God made for us through Jesus Christ. God has sealed his will and purpose to us by signing it with the blood of His son and confirming it with His oath. **The sure hope of believers.**

The everlasting Priest is ever able to serve the every need of those who are ever coming to God for help. His ability is established by the fact that His life and character is so far above that of men or angels and all other powers. He is holy harmless, undefiled, separate from sinners

and made higher than the heavens, able to save others, sent to save others and saving others because He is able and free from sin.

He is the only High Priest of God. All others have passed away, and He endures forever—7:28.

#### **THE AIM OF STUDYING THE BIBLE**

Read it with a view of living it rather than learning it.

Get the truths in your heart.

Work subjects out of your study.

Feed on the promises of your Bible.

Study it so as to walk with God and lead souls to Christ.

The result of study is not to show how wise you are, but how much you can imitate Christ.

Apply what you read to your life.

Remember the great theme of the Bible is Christ; look for Him while studying.

The question is not what you read but but what you make your own.

The very aim and end of our daily study should be growth in grace, in knowledge and in holiness.

God's great object in giving us the Bible is to reveal Christ to us as the Savior, God's own gift of love, and our object in reading the Scriptures should be to find Christ in them.

Seek to know the kind of truth each Book contains and what particular phase of truth we get in each chapter in the Bible.

The Bible should be constantly fresh in our minds to secure us against temptations which are sure to meet us daily in some form or other.

Attempt to draw individual lessons from every passage you study.

The Bible aims only to touch the main-spring of character, and so to set men right with God, with themselves and their fellow-men, by enlightening the understanding, purifying the conscience, changing the heart, and preparing men for every function and department of life.

The aim of the Bible is not to teach everything that men do in the light, but merely to furnish the light for doing what their circumstances and necessities require to be done. Bread does not undertake to reap the harvest, or plow the field, or blast the rock, or delve in the mine, or fish in the sea, but it makes a man strong so that he can do it.

God's Word is intended as a guide in the formation of dispositions, in the regulation of conduct and character, in the founding of hope for this life, and that which is to come.

The Bible is intended to cheer man when the tempest beats around him and the waves roll high.—Publisher Unknown.

"In the morning sow thy seed, and the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:6.



# EDUCATIONAL

## A REGION OF VANISHED PINES

### Old and Historic Forests along the National Road and other Highways in western Maryland and adjoining sections of Pennsylvania

By Leo J. Beachy

The Scripture says much of TREES. The trees planted by the Lord. The trees of God. God spoke through the holy men of old of trees in the Garden of Eden, as recorded in Genesis; in Exodus of the seventy palm trees at Elim by the twelve wells of water; of the fir tree and the great cedars of Lebanon, to the tree of life in the last chapter of Revelation.

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon" (Psalms 92:12).

"And say, Thus saith the Lord God; A great eagle with great wings, long-winged, full of feathers, which had divers colors came unto Lebanon and took the highest branch of the Cedar" (Ezekiel 17:3).

Sennacherib, King of Syria was the eagle that after this prophecy by Ezekiel came against all the defenced cities of Judah with a great army and took them. Isa 36:1.

"Thus saith the Lord God, I will also take of the highest branch of the high cedar, and will set it. I will crop off from the top of his young twigs a tender one and will plant it upon an high mountain and eminent" (Ezekiel 17:22).

So we may go on reading many precious things of trees and learn of their meaning in the Bible, the greatest, most truthful book in the world to-day. Trees have always been of great interest and of mighty benefits to travelers along the highways and byways of all the earth. Trees are beautiful for situation in the fields; they are interesting for decoration on the rugged mountains, and furnish the most glorious spots of shadows and shelter in the oasis on the long stretches of the burning desert sands.

But what the writer of this narrative wishes to speak about further, is the great and beautiful white pine forests that formerly covered the eastern portions of Garrett Co. Maryland.—

The great and beautiful white pine forests that formerly covered the eastern portions of Garrett County; western Maryland, running over a considerable distance into Pennsylvania, extended from the base of the western slope of Little Savage Mountain on the east, to the base, and in some places to the summit of Meadow Mountain on the west. Those lofty, primitive evergreen trees that grew in such

splendor came as a heritage from God and past centuries.

Nowhere in all America is there a more interesting or more historical region than this. The sighing of the ancient pines of the mountains as the wind rushed through their branches and needles, must have impressed the tall, youthful message bearer, George Washington, as he passed through this primeval forest for the first time in the autumn of 1753, just before the French and Indian War. When only twenty-one years of age, he was intrusted with an important communication given to him by Robert Dinwiddie, Governor of the Dominion of Virginia, to carry about four hundred miles through the solitudes of this highland wilderness to the French commander at Fort Duquesne, the site of which is now covered by downtown Pittsburgh, Pennsylvania.

Not over thirty years ago there were still many thousands of large barkless pine stumps to be seen in the fields and meadows of this high, wide valley to the right and left of the old National Road, as relics and a silent reminder to travelers of the noble trees that once stood here in a dense dark forest. Especially was the landscape heavily dotted with them at the Johnson farm, near the foot of Little Savage Mountain, known in stage coach times as the "Four Mile House."

They were also in great numbers along the first and second "Long Stretch," a distance of two and one-half miles, and at the "Shades of Death," later known as the Frost place, noted for the density of pines and the number of robberies in the olden days, and at Piney Grove. My father remembers the time when, as a small boy, he even saw stumps of forest trees alongside the National Road on what is now Main Street, Grantsville, Maryland. Especially high ones stood eighty-five years ago in a stump field since transformed into the present John Zehner residence and orchard.

He also told me of a monster white oak tree, seven feet in diameter, with which he had something to do, just a mile north of the town outside of the borough limits on the "Miller Church" road in 1853 when he was twenty-two years old, while attending school in the town, and boarding at minister Joel Beachy's.

This big tree stood only a few hundred yards north, and up the hollow from the present site of the Amish Mennonite Childrens' Home, then the Joel Beachy farm. It was cut down for the value of a colony of honey bees harbored in its trunk about twenty feet from its base. After a tree of this size was down it was not an easy matter to work it up on the spot, cut it into rail lengths or move it to a saw mill. Imagine seeing a six-foot man standing beside such a regular "Gulliver" of a tree trunk when he was a foot short for looking over the top. Or may we imagine a man standing on top of the log trying to chop it off with an ordinary length handle in his ax of two and one half feet long. Or let us imagine how difficult it would be for an axman with an extraordinary long handle in his ax, say seven feet long, to swing the ax and chop straight. An ordinary length cross cut saw would not reach across the log.

This was the way they cut big logs off in those days. They did what they termed "niggered them off." That was burning the logs off by first chopping certain length from the log eighteen inches in diameter and standing two of these pieces beside each other, with one end on the ground and leaning up across the big log. Then a fire was built to burn up back of the short pieces and across the big log. If the charred live coals were rubbed from the big log every now and then with a hand-spike and the fuel kept up, the flames ate their way pretty fast across the big log.

Joel Beachy offered father a pair of half soles for his shoes if he would "nigger off" that big white oak log, on his way back and forth to and from school. He did so, and got the pair of half soles, and earned a second pair for niggering off the tree trunk at two places. He was offered two and one-half cents each to nigger off smaller fallen trees in the same field. He paid fifty cents a week for board at Bishop Beachy's.

Every motorist of to-day going over the National Highway eastward or westward across this region is thrilled as he looks from some rounded knoll on the road to another beyond these long romantic stretches; and is probably stimulated and tempted to speed. He is seeing at close range the diversity and variety of scenery for which this part of the Allegheny range is noted; and is also traveling about midway between the Cumberland Narrows and the summit of Negro Mountain, the highest elevation on the National Old Trails Road east of the Rocky Mountains.

This excellent timber was the first cut



in Garrett County, and many enterprising people made fortunes from the sale of the white pine; among them the Johnsons, descendants of the first Governor of the State of Maryland; the Bealls (Richard and Nelson), and the Grahams of Frostburg, Md.; the Lockharts, members of the Standard Oil Company, now of Pittsburgh, whose cutting in the New Germany, Md., and Savage River country is well remembered as the Lochiel Company, the Dorseys of Grantsville, Md., the Willisons of Frostburg, Md., the Hines and Landriehr families of Cumberland, Md., and the Halde-mans of Hagerstown, Md.

All these and probably more, received their start on fortune's road from the manufacture of white pine lumber in this region. Others who owned large tracts of the finest white pine in these mountains failed, among them a Governor of Maryland who had acquired titles and deeds for about 50,000 acres.

William Frost, son of Meshack Frost, the first male child born in Frostburg, and in whose honor that "Mountain City" was named, operated a sawmill at Two-Mile Run or Little Piney, also referred to as "Shades of Death" or Shade Mill. Logs were dragged from Meadow Mountain to the water power, "up and down" sawmill located at "Little Crossings," owned by Jesse Tomlinson; and the man who converted them into lumber received half of it in payment for the sawing.

The white pine grew tall, frequently reaching a height of from one hundred to one hundred and fifty feet; some specimens have been reported as measuring from 250 to 260 feet from butt to tip. Being an evergreen it grew in density, so that in many places the sun's rays never fell upon the earth; under and among its branches was fine shelter for the denizens of the wild.

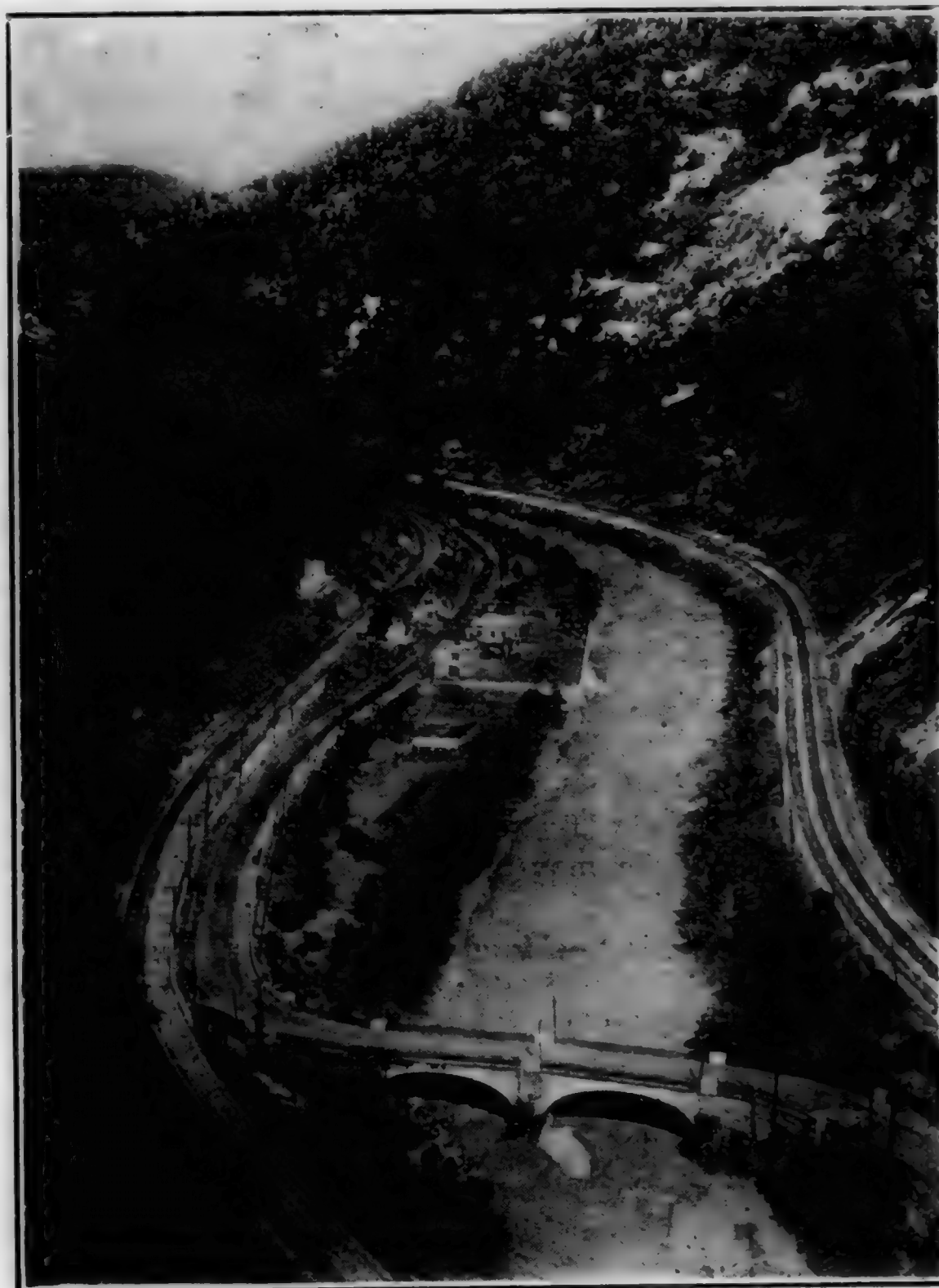
From ten to fifty thousand feet of lumber were produced to an acre; it was reported by Michael Baker to my father that one particularly good acre produced seventy-seven thousand feet and another even one hundred thousand feet. Sometimes only ten or twelve of these great spreading trees, averaging four or five feet in diameter, found room for full development on an acre.

My father, now nearly ninety-four years old, who operated a sawmill in the New Germany, Maryland, pines for a few years, tells me that one day they rolled a pine log four feet in diameter and twenty feet long onto the carriage of the sawmill, and were afraid it would break down the carriage. The saw could not reach through it until they cut slabs off with the axe; and there were two logs like that one out of the same tree.

Rather than to have so much trouble in handling the second large log in the mill

it was converted into shaved shingles and made five thousand seven hundred of them. Four hundred and seventeen logs were lying at one time in the mill-yard and on the skidway. Another tree that he cut at this mill to make lumber for Samuel Custer's house (now the residence of his son, Richard Custer, within a half mile of where this is being written), contained six fifteen-foot logs and one sixteen-foot log—or one hundred and six lineal feet of tree trunk for lumber.

Mr. Patrick Dorsey told my father that he had cut a pine tree in the "Wolf Swamp" tract of timber, on the east slope and summit of Meadow Mountain, near the National Road, that made one hundred and thirty-five lineal feet of logs. About 1873, Dorsey furnished the large timbers



The Cumberland Narrows Showing the Historic National Road

for building the "Winchester Bridge," which carries the elevated Georges Creek or Western Maryland Railroad over the Winchester Pike in the vicinity of the Six-Mile House, near Cumberland, Md. All was white pine, mostly 8 x 8 and 12 x 12 inches, though some of the pieces were sixty feet long; they are still solid and serve their purpose to this day.

It is interesting to know in this connection that recently the Maryland Forestry Association announced the prize winners in the State-wide tree contest among the three hundred and fifteen contestants as follows:

First prize, to R. Fillmore Lankford, Princess Anne, Maryland for his pecan tree, measuring 124 feet in height, with a

spread of 130 feet, and a circumference at 1 foot from the ground of 21 feet 1 inch; and at 4½ feet of 14 feet 6 inches.

Second prize, to Mrs. W. J. Starr of "Hope House" near Easton, Maryland for an English yew, measuring 8 feet in circumference 1 foot from the ground also 8 feet at 4½ feet from the ground. It is 41 feet in height with a spread of 49 feet.

Third prize, to Mr. James E. Stewart, of Mt. Stewart below Annapolis, for a white oak tree measuring 99 feet in height, with a spread of 114 feet and a circumference at 1 foot from the ground of 34 feet 6 inches, at 4½ feet of 32 feet 6 inches.

Fourth prize, to Mr. J. Harris Franklin of Sudley for a black oak tree standing on the property of Miss Elizabeth Murray near Cumberstone and measuring 32 feet 11 inches in circumference at base, 21 feet 1 inch in circumference at 4½ feet from the ground. It is 98 feet high and has a spread of 123 feet.

Fifth prize, to Mrs. Georgie C. Wilson, Landover, Maryland for a white oak tree measuring 85 feet in height, with a spread of 96 feet and a circumference at 1 foot from the ground of 38 feet 7 inches and at 4½ feet it measures 25 feet 1 inch.

#### White Pine

Massachusetts has a large pine near Lenox that was much loved by the poet Oliver Wendell Holmes. It measures 16 feet 4 inches in girth, has a spread of 90 feet and is 97 feet tall.

In the town of Ossipee, New Hampshire is a large white pine measuring 150 feet in height and 18 feet in circumference.

We in Maryland, however, can boast of a taller pine, that on Mr. James Merrill's place on the Savage River between these two high mountains. This tree was entered in the contest by Mr. Raymond Beeman. It measured 160 feet in height, had a spread of 40 feet, and a circumference of 14½ feet at 1 foot from the ground and 11½ at 4½ feet from the ground. It is known as the "Lucky Pine" because it has

been spared by the woodsmen. Along this river grow the sycamore trees of Garrett County.

Once, high fine specimens of the Yellow Poplar or Tulip tree grew on Meadow Mountain.

Mexico claims the largest tree in the world. This huge Cypress at Tule, in the State of Oaxaca measures 154 feet in circumference. It would require 30 men with outstretched arms to encircle it.

(Concluded next month)

"We die but once, and die without distinction if we are not willing to die the death of sacrifice."

"Extraordinary men are only ordinary men with extraordinary grit."



## HEALTH TOPICS AND HINTS

By Dr. John D. Burkholder

Health is present unless Nature's laws have been broken. Disease is the penalty that must be paid for disobedience. Ignorance of natural laws excuses no one. God, the great Architect, made the natural laws for man, which can not be improved upon, or evaded without loss.

**Sunshine, Air, Water, Food, Sleep, Exercise, and Magnetism** are the greatest health-giving medicines in the world. The animals all employ these natural remedies and they are not sick like man. They do not use pills, castor oil, salts, or fountain syringes—they don't need them.

**Sunshine.**—Its seven visible colors travel on an average of 167,300 miles per second, making a combined force traveling over a million miles per second, which strikes the body and literally floods it with health-giving vibrations, and these **visible** rays represent only thirteen per cent of the sun's energy. You can not stay indoors and expect good health, neither can you shut your blinds, draw the shades, keep out the air and sunshine, unless you sacrifice health. Contagious and infectious diseases, blood diseases and all the little ills of life soon start to mend when fresh air and sunshine are allowed to get to the sufferer.

**Air.**—Fresh air should be circulating in your room day and night. Air should not be stuffy, laden with dust, foul odors, or tobacco smoke.

**Water.**—It is Nature's God-given drink. Nothing is as good. Coffee and tea are not advised, for they do not replenish the body with needed elements.

**Food.**—Food is necessary to sustain life. If natural food in moderate quantities is consumed, it keeps you in good health. If denatured food in large quantities is consumed, it produces sickness and disease. Natural whole wheat as it comes from the field contains all the mineral elements of the body and sufficient bulk to replenish the blood, and stimulate bowel action. Whole milk, fresh from the cow, comes next but is slightly deficient in iron as compared to wheat. White flour is man's invention to please the sight and the taste. White, refined sugar likewise. These two things with excess meat diet are responsible for many ills of life. One of the chief causes of Bright's disease, rheumatism, neuritis, anemia, catarrh of various organs, tonsillitis, skin eruptions, such as eczema, acne, shingles, rash, dandruff, pimples, boils and carbuncles, is an excess of protein diet. (By protein diet, I mean meat of all kinds, including fish and fowls; peas, beans, nuts and cheese). Such foods should be reduced to three times per week for grown people and once a day for young people. If you are constipated, or have excessive gas in the stomach and bowels, you are probably eating too much white bread, white sugar and starches. Change your diet to whole wheat bread, whole grain wheat, figs, dates, raisins, prunes,

oranges, peaches, pears, apples and berries. Vegetables, such as spinach, lettuce, raw cabbage, celery, water cress, dandelion, endive, kale, sorrel, rhubarb and all leafy greens should be eaten raw as much as possible in the summer time. The roots, such as onions, potatoes, turnips, carrots, parsnips, beets, rutabaga are beneficial. Melons, pumpkins and squashes are excellent. Very little salt or vinegar should be used. Use lemons for sour dressings. If you are sleepless, nervous, have palpitation of the heart, or severe morning headache, coffee or tea drinking should be stopped. Drink pure water, orange or lemonade, grape juice and buttermilk. If you must have coffee, use cereal coffee.

**Sleep.**—A grown person should sleep eight or nine hours. Children should have nine, ten or eleven hours, according to their age. You simply can not rob yourself of sleep without breaking a natural law.

**Exercise.**—You do not need to work all day in order to exercise the muscles of your body. You can take sufficient exercise in ten minutes' time morning and evening to keep your body in good trim. Bend yourself every imaginable way, stretch yourself by reaching as high as you can with each hand, walk around the room on your tip toes, kick forward, backward, and sideways, as high as you can, lie flat on your back and raise the body up and let it go back, then raise your feet straight up in the air and let them go back to the floor. Five to ten times for each of the movements will be very beneficial.

**Magnetism.**—Magnetism is that unseen force in nature that makes the compass needle point to the north. This delicate power should strike your body and flow to the earth, placing you in the magnetic circuit. The animals walk on the ground, sleep on the ground and derive more benefits from magnetism than man, who spends most of his time off of the ground and wears shoes on his feet. Keep the little folks barefooted as much as possible.

### Disease on the Increase

Cancer, heart trouble, high blood pressure, apoplexy, rheumatism, neuritis and nervous troubles are on the increase. About ninety per cent of the American people are constipated, which explains the source of most diseases. Regulate your bowels by natural food, water and exercise and conditions will change. Disease is Nature's effort to rid the system of poison. Disease is the result of the body's poisoning itself. Right living keeps the poisons removed. **Obey Nature and be well; disobey Nature and be sick.**

**Don't Be Too Fat.**—Fatness does not mean good health. Overweight shortens life. To reduce weight, cut the quantity of all foods in half and double the amount of exercise. Abstain from salt and salty

foods. Eat very little starches and sweets. Exercise until you perspire freely every day.

**Fattening Diet.**—If you are leaner than your brothers, sisters, father and mother, do not eat many varieties of food at one meal, but change varieties at each meal. Eat unpolished rice, whole grain wheat, whole wheat bread, mashed potatoes, drink whole milk with some cream added, drink eight to ten glasses of water daily.

### A Few Don'ts

Don't eat pickles; don't use vinegar, use lemon juice instead; don't eat or drink anything excessively hot; don't eat things fried, is a good rule; don't overeat on meats, beans or peas; don't use tobacco or stimulants. Tobacco is more poisonous than strychnine. It is a slow poison and cuts life short eight years on an average. Don't keep eating until you feel full; don't disobey when your bowels want to move, whatever you do; don't lose sleep; don't go to bed in a state of worry, fear, anxiety or anger. The same rule applies at the table. Don't depend upon taking something for the bowels. Proper diet will correct constipation. Don't eat solid foods when you are sick with the "flu" or any acute disease; drink plenty of water and fruit juices instead. Animals do not eat when they are sick. Sickness is Nature's way of cleaning house. Don't add to the trouble by feeding.

### Things To Do

Eat more fruits and vegetables and less meat. Use whole wheat bread. Reduce if overweight. Use brown sugar or honey for sweetening. Eat cabbage, celery, lettuce, berries and ripe fruits raw as a rule. Drink a glass or two of fresh water or lemonade the first thing in the morning. Take some exercise before breakfast. A short walk is good. Be in a happy frame of mind at the table. Take plenty of time at your meals. Chew your food well and mix with saliva. Avoid fear, worry or anxiety. Where disease kills one, fear kills twenty. Be natural and composed. Have something to do to occupy your time in health or in chronic illness. Be hopeful—never give up. As long as there is life there is hope.

Avoid excitement, bad news or gossiping in a sick room. Only cheerful friends, agreeable to the patient, should be admitted to the sick room. A hopeful doctor, a pleasant nurse, quiet, sunshine and pure air are favorable conditions for recovery.

Avoid electricity, X-ray, radium or cutting in cancer. If the growth is malignant, it will return in worse form within three years. The right kind of heat will stop the growth of cancer; proper diet and natural methods to build up the system will add years of life, providing vital organs have not already been interfered with.

### Health Hints

When poison has been taken, to cause vomiting, take a teaspoonful of ground mustard and a half-teaspoonful of common salt in a cup of hot water and drink it.



Keep your mouth free from decayed teeth.

To prevent flea bites, make a strong solution by dissolving Epsom salts in water. Rub this all over the body at night or morning. Let it dry on the skin.

To keep flies and mosquitoes away, use equal parts of oil of Pennyroyal and oil of Citronella.

Onions should be eaten occasionally. Raw onions are best. If they do not agree with you, mix them with raw tomatoes or oranges. They are a powerful tonic and should be eaten for tuberculosis or anemia.

Running water on a sore or a steady stream of water on an inflamed part, acts like magic in relieving pain or congestion.

White flour is called "tomb stone flour."

Countries that do not vaccinate have less smallpox than countries that do vaccinate.

For stings of bees and bites of insects, use ammonia on the parts.

For snake bites, quickly tie a handkerchief tightly above the bite. Raise the wounded skin and cut it away with knife or scissors. Suck the wound and spit out the poison. If patient gets drowsy, make him walk until the doctor arrives. Put ammonia in the wound.

Feeding children candy, cookies and cakes when well, and feeding them solid food when they have fever, is "the straw that broke the camel's back."

One ounce of raw spinach contains as much iron as a pound of beefsteak. Animal flesh is dead meat, second-hand food.

Worry is a state of chronic fear. Repeated anger destroys the body as with fire. "Let not the sun go down on your wrath."

Don't suppress emotion. Admit it to yourself and tell some friend about it, and get your mind on something else.

Colds usually come from overeating, excessive hot bathing, lack of exercise, or impure air. Treatment for colds: Correct the cause, abstain from food one or two meals. If throat is sore, a cloth wrung out of cold water and wrapped around the throat and changed from time to time is excellent. Wrap flannel or woolen cloth around the wet cloth. Bathe feet in hot water; keep adding hot water until you perspire. Drink several glasses of hot lemonade and go to bed. Cover up well. Sore throat should be treated the same way.

Sleep is the only perfect rest.

Smiling rests the face.

Lancaster, Pa.

persecutions and the confessions of the martyrs, the writings of Zwingli and Luther (which contain much pertinent material) and the books of early writers referring to the Mennonites.

#### Need of Historical Research

The importance of a fresh study of our history arises principally from the fact that the leading church historians (of Europe), who have done research work in this general field, are representatives of state church Protestantism. It is unfortunate that, from the viewpoint of state church Protestantism, it seems undesirable to bring to light the whole truth about the origin, principles, and early history of the Mennonites. There is still a marked tendency to portray the fathers of the Mennonite Church as at least in a measure deserving the treatment which they received at the hands of the dominant Protestant churches. The truth about the principles and character of the Mennonite church fathers will place those who sanctioned their persecution in an unfavorable light. Yet the truth of history cannot forever be suppressed. The old saying, "Truth crushed to earth will rise again" is here applicable.

Only recently Professor Karl Holl, a leading Protestant church historian of Germany, published an article in which he insists that all Anabaptists, including the Swiss Brethren, the Mennonites and various other sects, must be considered as of one and the same party. He classes them all under the general heading of "Fanatics and Enthusiasts" and claims that Thomas Muentzer, the revolutionist and rank enthusiast, was their principal spokesman. Now, merely to say that this writer and others who hold similar views are wrong will not do a particle of good. What is needed is a comprehensive work on Mennonite history which not only makes statements and assertions but supports them with ample proof from first hand sources.

#### Evidences of the Practical Value of the Library

The question whether the study of the material collected in our library has led to any tangible results of practical value in establishing important new facts can be affirmatively answered. A number of such facts may be worth mentioning.

1. All writers of books and pamphlets, who express themselves on the subject, hold forth the unwarranted opinion that the Mennonites descended from a sect, or sects, called Anabaptists. It has been supposed that the founders of the Mennonite Church, Grebel, Manz and others, shared in a measure the unsound enthusiastic opinions of certain Anabaptist sects, and after the death of these men their followers modified and changed their creed and accepted Mennonite tenets. This view is defended in a recent book written by a Mennonite historian, Dr. Cornelius Bergmann, entitled *Die Täuferbewegung in Kanton Zurich*, an important work that is considered strictly up to date.

## THE MENNONITE HISTORICAL LIBRARY

By John Horsch

The Mennonite Historical Library at Scottdale, Pa. consists of more than three thousand books, pamphlets, manuscripts, photographic reproductions of rare books and other prints, written copies of source material of various description taken from records that are kept in European and American libraries and archives and from books and other prints that could not be acquired. This enumeration includes only the books and other units which are of importance for the study of Mennonite history and principles; books on other subjects are not included in this number. Unbound periodicals are counted by volumes. Units of which there is more than one copy are counted as one. It is the most comprehensive collection of source material of Mennonite history in existence, excepting the Mennonite library in Amsterdam.

#### The History of the Library

A beginning in collecting material for the study of Mennonite history was made soon after the establishment of the Mennonite Publishing House as a church institution. Valuable books were obtained from various sources. Catalogues of European dealers in rare second hand books were procured from time to time and searched for pertinent material. The comprehensive private collection of the writer was added in 1913. We had the good fortune to be permitted to select from three European collections of rare Mennonite books such works as we did not yet have, namely from the libraries of J. Honig, of Balk, Holland, and of the Mennonite editors of

Germany and Switzerland (Samuel Bachler and Ulrich Hege). About two score of books and pamphlets were acquired from these three collections. More recently the private library of Bro. John F. Funk was added. This collection consisted of 611 books, pamphlets and numbers of periodicals, of which 452 are of value for the study of Mennonite history and principles and have been listed in the catalogue of the library. Copies of a considerable number of these books had been acquired before this collection was secured. Members of the Mennonite Historical Committee and others have donated a number of books and pamphlets.

Efforts to obtain important books relative to Mennonite history through second hand book houses in Europe were continued from time to time with good results. Valuable material that is preserved in European archives was copied by reliable persons and added to the library. American libraries having material not elsewhere obtainable, were visited and the most important parts of such material were copied. Considerable source material found in American libraries was loaned us upon request. Some of our most valuable books were obtained from European libraries by exchange for books of which we had more than one copy.

The most valuable features of the library are the first-hand source material of our history, such as the early editions of the writings of the Mennonite church fathers and the accounts of religious discussions in which they took part, the accounts of the



Now on the ground of the material collected in our library it can be definitely shown that the founders of the first congregation in Zurich were free from the unsound teachings laid to their charge; in other words, that this congregation was a Mennonite church from the beginning. It is needless to say that this is an important fact. It gives the early history of our people a quite different general aspect. It is scarcely necessary to repeat here that the name "Anabaptists" (Wiedertäufer—rebaptizers) was given all who did not recognize infant baptism as Scriptural. Even today our people in certain sections of Europe are known by this name. Among the sects called Anabaptists the Mennonites were the oldest. The other Anabaptist sects were of later origin. This

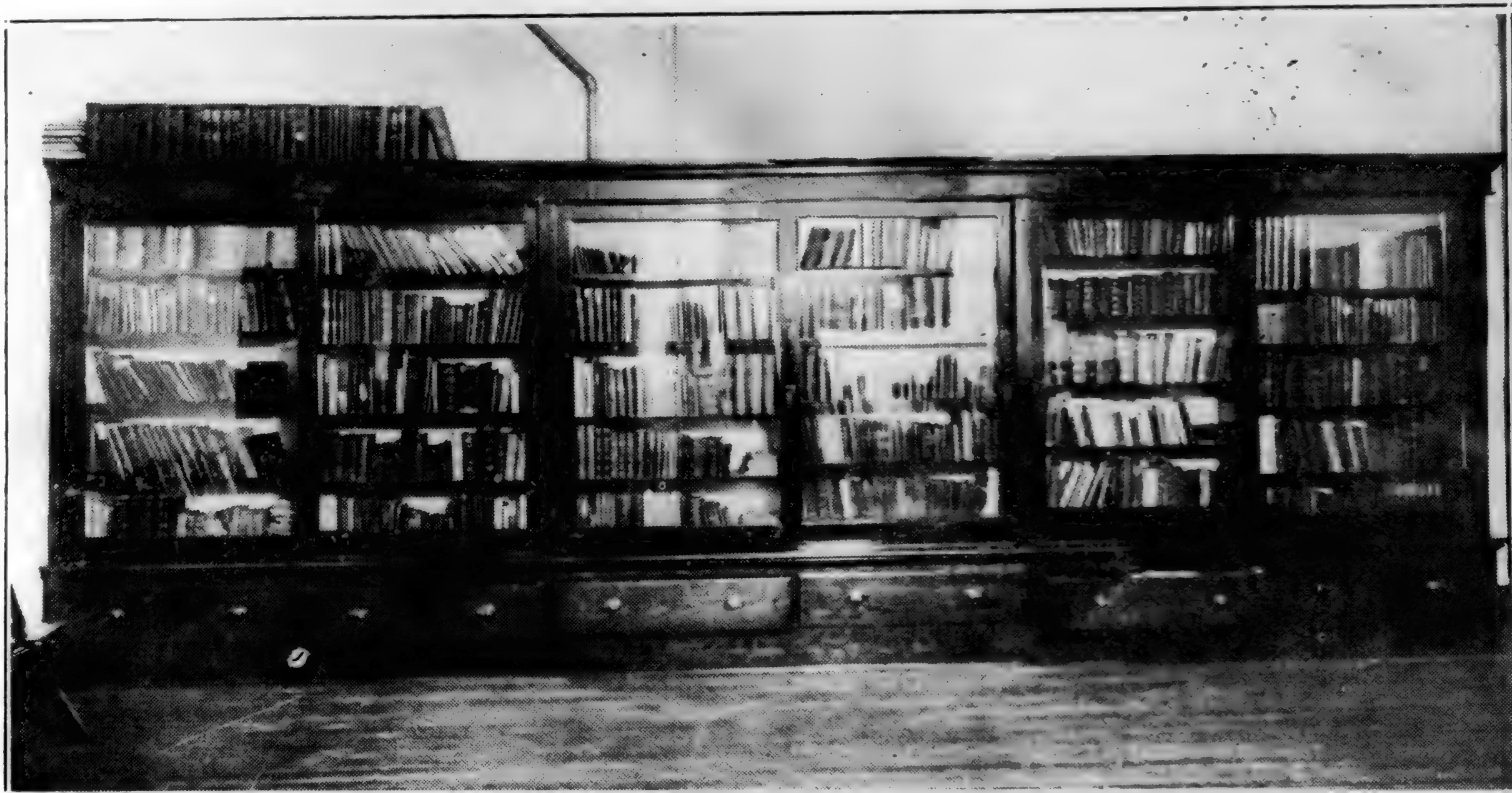
support, if he would comply with their earnest entreaties.

There is convincing proof that the men who first organized the Mennonite Church did all in their power to persuade Zwingli to organize a New Testament church. For a long time they found it impossible to believe that he would finally decide in favor of a state church, since this was contrary to his former views as expressed clearly in his writings. Only after the senate of Zurich, on Zwingli's advice, ordered them to have their infants baptized and forbade their meetings, did they give up the hope to win Zwingli. Then they proceeded without him to baptize and to organize a church.

3. Another commonly accepted opinion is that the Anabaptist sects which were

compelled Menno to accept it. Rather than risk excommunication, which would destroy his influence, Menno showed himself weak and yielded against his better knowledge.

Now, what is the evidence for these strange suppositions? They are founded on a certain report of a meeting of Mennonite bishops held in 1557 at Harlingen in Holland. This report was written by Hans Alenson in 1620, more than three score years after the conference had taken place. Alenson received an oral report of the meeting from another person whose name he does not give. This second person had his report from a third party, an opponent of Menno Simons, named Apolonia Ottes, who claimed that she was hiding behind the door of the room in which the



A Larger Section of the Library

means that the Mennonites did not descend from other Anabaptist sects.

2. The historians of state church Protestantism have advanced serious charges concerning the cause of the separation of the early Mennonite leaders from the state church. They have defended the view that Conrad Grebel and Felix Manz acted from motives of jealousy and ambition. It is alleged that they envied Zwingli for his position of leadership and decided to make a division in order to become leaders.

Now it is remarkable that the evidence refuting this theory is found in Zwingli's own writings. Strange to say, this has not been noticed by any writer on the subject. In a book written in 1524 Zwingli states that Grebel and his friends came to him often and urged him to renounce the Roman Catholic Church and organize a pure Christian church independent of the state. Zwingli says further (since his livelihood depended on his office as a priest) that they offered him adequate means for his

given to fanaticism were originally of the same people as the first Mennonite congregation. This opinion has recently again been expressed by a prominent Mennonite historian of Germany. It can be definitely disproved.

#### An Unfounded Supposition Regarding Menno Simons

4. Quite recently Professor Knappert, of Holland, in an important work, speaks of Menno Simons as follows: "A man of great importance yet, with all his consecration, a weak character." That such is the general opinion of historians is evident from the fact that the leading historian of the Mennonites of Holland has quoted the above sentence with approval.

This opinion concerning Menno Simons is based on the supposition that Menno, against his better judgment, accepted a certain view regarding excommunication and avoidance. It is alleged that this view was first advocated by Leonard Bouwens who, by a threat of excommunication,

meeting was held and could give a reliable report. The story which she told according to Alenson's statement, is an impossible one. It sounds like a dream, yet there is no way of ascertaining whether we have her story, as she told it. It is needless to enlarge here on the worthlessness of third-hand testimony, given two generations after the event. Moreover, it is clear from Menno Simons' writings that the view of excommunication which he is supposed to have accepted from Bouwens was defended by Menno many years before the meeting in Harlingen took place.

5. Concerning the relationship of such men as Hubmeier, Denck, Hätzer, Hofmann, Schwenckfeld and others to the Swiss Brethren and Mennonites there is still much confusion that needs clearing up.

#### The Work Done Only a Beginning

The study of church history has too long been neglected. We owe it to the Church and to our forefathers in the faith to re-

(Continued on page 64)



## ON HOLY SOIL

## By The Banks of the Abana, The River of Damascus

By Anis Ch. Haddad

I happened to be in Damascus, known to thousands as the Pearl of the Desert, and wishing to ride along the bank of the River Abana, I left the city at seven, on the morning of August twenty-first, 1925. Following the river for a time, the road entered the deep ravine through which Naaman's competition with Jordan approaches Damascus.

Like Christians, and probably from having adopted New Testament conceptions, the Moslem pictures heaven as having a great central metropolis, through which flows a river of crystal water, giving off its irrigation streams where the most luscious fruits are always ready to drop into his mouth. This ideal so rarely even dreamed of in the arid land of the Arabian peninsula, seems to be finally realized in the City of Damascus. We cannot readily conceive the vivid impression it creates in a race who outside its oasis know only of sandy wastes where life is endurance rather than enjoyment. That Arab poets sing its praises is therefore not to be wondered at.

Barada the "Cool,"—no doubt the ancient Abana, called by the Greeks "Chryssorhosa", the "Golden Stream," a mighty mountain river that wanders through rills across the plain,—is fed by a thousand secret springs from the winter snows of Anti-Libanus, and flows into the Meadow Lakes, "Buhairat el Marj" about eighteen miles to the north-east. It supplies water for the city, water to slake the thirst of man and beast, water for the roots of plant and tree, water for the wild fowl! It is this river that calling forth the idea of Paradise, gave at all times to this most ancient city, known even by Abraham and conquered by David, its great importance. At the outlet of its gorge the river divides into seven branches, two of which are used for distributing water through the city, while the rest are employed in irrigating the numerous beautiful orchards, groves and gardens for which Damascus is so famous, and that stretch to the very edge of the desert.

We rode for some hours along its precipitous rocky defile where the rippling brook, beside which we had hitherto been following, swelled into a small river, opening a path for itself in most beautiful picturesque cascades through luxuriant verdure to the great plain. Here the river flows rapidly over its bed of rocks, among the loveliest gorges of poplars, figs, walnuts, olives, pomegranates and vines, innumerable bright and clear streams springing from the rocks close to the roadside; but lift up your eyes above them; naked, red and grey rocks appear everywhere giving back the burning rays of the sun. But in the narrow glen through which the river flows, all is beauty, richness and verdure.

The orchards are exceedingly beautiful especially in May, when the walnut tree is in full leaf and the vines climb from tree to tree, or even later in the season, when the apricot trees in their rich green setting, bear their golden fruits, and the pomegranates burst forth in their wonderful blossoms. As far as the eye can reach, a long waving line of poplars mark the course of the stream. These minaret-like trees and dome-like masses of the sycamore's heavy foliage, relieved against the evening sky, resemble a strip of some Oriental city. Beneath ran the bright river in a channel of emerald green, with here a foam-flecked mill and there a vine-sheltered inn upon its banks. At times the low singing of unseen water threaded



A Conduit That Takes the Abana Thru Damascus

the air with faint laughter, laughing all the poets to sweet scorn who had deserted Damascus. The fig, the almond, the rounded chestnut, the olive, all the stately romantic trees, cluster here as if the absolute aristocracy of foliage is only to be found in the girdle of the most ancient and the most beautiful of cities. Later we saw tombs high in the rocks and the remains of a temple below, and of an aqueduct excavated in the rocks. Here the water gushed, gleamed and sparkled around us. From aqueduct above and rivulet below, from the marble fountain in the walls, everywhere is poured forth its rich abundance, and we soon quenched our thirst.

The scenery became more and more beautiful as we came in sight of Zabadani, a beautiful summer resort in the Lebanon; each vineyard was protected by its low wall and hedge with cross-barred gates. Here according to Arab tradition Cain slew Abel! Adam was made of the red soil of Damascus, the plain in which the city stands, being Paradise! Tombs of many other patriarchs, giants and men of renown are found in the neighborhood. Here the comparison of Naaman the Syrian rises spontaneously to our lips, "Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel?" I do not wonder at Naaman's question. In fact I believe he was perfectly right. Those of you who went down into that plain and saw the Jordan coming out of its wild gorge between the hills, winding down through the desolated region once occupied by the cities of the Plain, with only a narrow border of verdure to mark its course through wild bituminous wastes to the Dead Sea, and especially those who have looked upon the marvellous luxuriance of the plain around Damascus, I suppose you sympathize with Naaman's question more than you ever thought you would. Yes, as mere rivers, I think that the Abana and Pharpar are better than all the waters of Israel. But has the Jordan lost its charm forever on that account? On the contrary I know more certainly than ever that the mark which the Jordan has made in the world's history is as no mere river.

The Abana flows through the very middle of Damascus, but is almost carried underground and by various ingenious devices conveyed into innumerable little channels which trickle down the sides of the streets on their way back to the river. On our return to the city let us sit outside some eating house in the dusk drinking a cup of coffee, when the heat of the day is cooling off and the spirit of the East envelopes one more every moment with its air of mystery and desire and hear the gurgle of the water at our feet and feel the cool breath of the night above the nameless odors of the city. Then indeed the immemorable age of Damascus affects one with a strange sensation of vitality and romance. All is hushed, the houses are already shuttered and dark, the few people going down the street have a furtive air and the dogs lie curled asleep in every shadowy corner.

The contrast with the day is complete, and all the basking splendor of the noon, so full of noise, of color, of crowds, has gone utterly, like a vision from which one has awaked.

Near Syrian Orphanage, Jerusalem, Palestine.

Trust in the Lord with all thine heart, and lean not upon thine own understanding.—Prov. 3:5.



# THE SUNDAY SCHOOL

## OPPORTUNITIES OF TEACHING THE CROSS

By Anna Christophel

When we think of the Cross we at once think of something hard to endure or to bear and our minds are at once taken back to the Garden of Gethsemane, where Jesus was so heavy-hearted and His soul exceedingly sorrowful. As He did not wish to be alone He took with Him His three best friends, and asked one favor of them, that they should wait and watch with Him.

We see Him go a little farther and there falling to the ground we hear Him pour out the burden of His heart in agony—"O Father if it be possible, let this cup pass from me,—nevertheless not my will, but Thine be done." It was in this extreme agony that the angel appeared to strengthen and support His body and soul. And struggling went on with increasing earnestness of prayer for that terrible hour. When He had prayed He went back to find His friends—but they were sleeping. Peter, James and John, the three loved ones, the specially chosen ones, had allowed themselves to be overcome with sleep. They could not grant the last and only favor which He asked, they who had received so many. In return for His blood, and His soul, for all His promises, for all His love, He had asked one thing only that they should watch with Him and this small favor they could not grant Him. He who gave all received nothing, and yet He was struggling and suffering at that moment for the sake of those who slept.

He went away again for the second and third times in deeper agony, and more heavy hearted than ever, and there with His lips wet with tears, wet with sweat, and wet with blood, He prayed more earnestly—"O my Father if this cup may not pass from me except I drink it, Thy will be done."

After the third temptation and struggle He returned victorious and no longer bade His disciples to watch, for He knew now His destruction was at hand, He knew His body would be destroyed, that His flesh would be pierced, and that His blood would be poured out on the ground. He knew He must die, and He was willing to die for His friends, for His enemies, for those who loved Him, and for those who hated Him. And there on the cross He was laid with outstretched arms, with thorns on His head, nails through His hands and body—Jesus hung bleeding for you and me.

Man was under the curse of the law, like wandering sheep going astray in a

sinful lost world, and Jesus who was so pure, who never knew sin, lived a perfect life, so graciously, lovingly, willingly suffered and paid such a great price to set us free. He was made a curse in our stead and not only covered our sin but our sins, the transgressions we have committed or ever may commit. By His stripes we are healed. It is in Christ we were chosen and in Christ we have been redeemed. The redemption is "thru His blood." It is not the life of Christ that saves men but His death. Had He come into the world and lived the life He did and said the wondrous things, and done the mighty deeds and not gone to Calvary, no soul would have been saved.

Every other man comes into the world to live—but Jesus came into the world to die. He was willing to bear the sins of the entire world. There is not a nation, not a person so high or low, great or small, rich or poor but that Jesus suffered for them. All men have been redeemed, all have been paid for but not all have been pardoned. Men must accept their ransom if they would be pardoned and saved. O the awful agony that Jesus suffered for you and me! Why did He love us so? In all the suffering and temptation He remained humble, kind, loving, pure and true. Enduring it patiently, not a groan of complaint, and in answer to the most cruel words we hear Him say, "Father, forgive them for they know not what they do."

His patience was not the patience of weakness for at any moment He might have summoned legions of angels from heaven to strike down His enemies. In the midst of His agony and at the point of death He teaches—"Love your enemies." Never did the world see any other patience so sweet, so gentle. His response to the world's enmity was the gift of salvation.

Such patience, such endurance, such love is almost more than our minds can grasp, but after all how well we know it is true. Jesus was obedient and faithful unto death. He had finished His work and glorified the Father. He put away sin. He sent the Holy Spirit. The cross was behind Him and a crown of glory before Him.

Since we have been redeemed, and, have accepted this ransom we become His disciples and have no more claim to our own life. In order to be a true follower of His, we must deny ourselves and take up our cross daily and follow Him. We must

be willing to make sacrifices, to give up our own way, our own ease, our own comfort, possibly even our own life and with faith and patience and resignation to God's will, readily submit to whatever losses and persecution we may meet in following His example and obeying His commands. Evermore the cross lies at our feet, and daily it must be taken up and carried if we would follow Him. "Whosoever doth not bear his cross and come after me, cannot be my disciple."

There never comes a day when we can live nobly and worthily without effort, without resistance to wrong influence, without struggle against the power of temptation, for we are made perfect by suffering. We are apt to grow weary of this unending struggle, and become discouraged because there is no rest in it. But here is an opportunity to live the Christ life, to show to those about us the patience and love of Jesus, and at the same time strengthen and beautify our character. A certain man expressed his desire to become a Christian and a member of the church. When asked what sermon or appeal led him to take this step, he answered, no sermon, no one's word but a fellow workman for many years, at the bench beside him had been so true, so faithful, so Christ-like in his character and conduct, in his disposition and temper, that his influence brought him to Christ.

O for a Christ-like spirit to meet the little details of our everyday life! It is easy to go to Sunday school and church and do good on Sunday, but to start out on Monday morning and meet people in business, to try to please others rather than ourselves, to be careful that we say nothing that will cause offense, to continually aim to be a help to each individual we come in contact with, to ever keep sweet when things go wrong and repeat th's the next day and each day for six days is a harder thing. But that is like Jesus. There must be resistance of evil, struggle and self denial or there can be no development of strength. Just to the extent that we are able and willing to endure and overcome them are we able to use our influence for good to others. It is the daily walk with Christ in His sufferings that count in our lives. We cannot teach others anything but what we have been willing to endure. We cannot lead others one step higher than the plane we have attained. Our lives teach more than all the words we can say. Undoubtedly there is no better way of teaching the cross than to show by our lives that Jesus died for us and that we are following Him.



The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Daily opportunities come to us in the home, in the store, in the office, in the factory, on the farm, in the schoolroom; there are open doors of opportunities: on the other side are doors of responsibilities. They are here for a short time and then gone never to return and they are left to us to interpret them for good or evil.

Many people who fail to make much of their life, charge their failure to the lack of opportunities. They look at one who is continually doing good and whose life counts for much and think that they are specially favored and have more chance than they. The difference is not in the opportunities that come to them but in their use of their opportunities. It is in their capacity for seeing and accepting what the hours bring of duty or privilege that their success lies. Where some people see the evil, others see a sacrifice to make, a service to render, a duty to perform, or some burdens to bear patiently. A chance to take revenge is also a chance to show love and mercy. The chance that brings great financial gains often would be a chance of self denial for the welfare of others. Too many of us wait long for opportunities wondering why they never come to us, when really they have been passing by, one by one unaccepted. After they are gone we look back and see where we failed in doing good to some one, the opportunity we had to lead a soul to Christ, the blessings we might have enjoyed, and how we wish that time might come again, but it is gone and all we can do is to bear the pain of regret, having only the hope that in some way, some time we may be able to pay the debt.

When we look at the life of Paul, we see him glorying in preaching the cross. To the Jews it was a stumbling block, to the Greeks foolishness but to Paul it was a glory. He loved to suffer for Christ. He was willing to go through any hardships for the welfare of others. His motive in life was to preach Christ crucified.

May we make that our aim, and watch for and grasp our opportunities. Then at the close of our life we will be able to say with him, "I have fought a good fight. I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them, also that love his appearing."

Nappanee, Ind.

In every community there are boys and girls who are not being trained to love and serve Jesus Christ. The Christian Worker's responsibility does not cease until every effort has been put forth to reach these as well as to "hold our own." God would say to us as He did to Joshua, "There remaineth yet very much land to be possessed." Josh. 13:1.

## A LITTLE CHILD SHALL LEAD THEM

Selected by J. J. Wagner, Chicago, Ill.

The reverent stranger, passing by night for the first time through the town of Harriman, in the mountains of eastern Tennessee, is deeply impressed by a large, electrically lighted cross on a lofty eminence in the vicinity. This cross, which is 60 feet high and 40 wide, stands out boldly against the sky, especially on a cloudy night when everything else is enshrouded in darkness.

There is something in the aspect of this towering symbol of Christ the Redeemer, which inspires the beholder with awe. It seems to say, in the language of him who cried in the wilderness nineteen centuries ago, "Repent ye, for the kingdom of heaven

do not know about Jesus, and I thought if they saw the cross they might ask questions and be good." The mother then realized, probably more than she had ever realized before, what the great teacher meant when He took little children into his arms, and, blessing them, said, "Verily I say unto you, suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." And again: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

This incident bore fruit in a way which neither child nor mother could then foresee. The saying of little Dan Denny was carried from house to house among the Christian people of the community, and from it sprang the happy thought of what a splendid thing it would be if a huge cross, lighted by night were to be erected on the top of a mountain where it could be seen by all who pass for many miles.

A devout Christian gentleman stood one evening on his porch looking out toward the mountains. There he was joined by T. M. Rhodes, general manager of the Harriman & Northeastern railroad. Mr. Rhodes had brought Mr. J. A. Moore who was anxious to learn about the proposed cross on the mountain.

"It is my idea," said the first man referred to, "to let everybody, black as well as white, contribute toward the cost of putting up this cross, even if it is only five cents which each can give. If this is done each person in the community will feel that it is his cross, that he has had something to do with it being there."

The others agreed to this plan, and as the three men stood there on the porch and talking they selected the site for the cross high upon the mountain. Moore brought the matter to the attention of his Sunday school class, the Royal Bible Class of the Christian Church, which at once got behind the proposition and pushed it to completion. The town favored the proposal and agreed to assume the responsibility and cost of keeping the cross lighted at night. Mr. A. R. Davies, secretary of the local Board of Commerce, says one of the purposes of the cross "was to influence the criminal element to lead a better life. As the cross is always in plain view for miles around it was thought to deter those who would do wrong to stop and think when they saw the cross blazing forth before them." Nor were the city fathers mistaken, according to Mr. Davies. "It has wrought," he says, "a change in this community by reducing crime."

Such is the story of the cross on the mountain of Harriman. It stands there a monument to the loving thought of a little child and the untiring efforts of a man who loved the Lord. It is more than that, for who can estimate the influence for good this blazing cross may have, not only on those who see it daily, but also on the thousands from other parts of the nation who look upon it as they come and go?—The Pathfinder.

## A RAIN DROP

By Lawrence Keister

A little world of water  
Sweeps through the upper air  
As true as any planet  
To laws that reign up there.

The little sphere, not perfect—  
The earth we know is not—  
Obeys the laws of nature  
In which we all are caught.

Sometimes in path of comet  
It drives before the storm;  
Sometimes it comes down slowly  
With due regard to form.

When rounding out the rainbow  
Reflections upward tend;  
When earth it quickly reaches  
Its wild career will end.

How friendly is the patter  
Upon the window pane;  
A messenger from heaven  
In what we call the rain.

Then welcome, little rain drop,  
From ocean, cloud and sun;  
Your little world of service  
Includes us every one.

Scottdale, Pa.

is at hand. Prepare ye the way of the Lord, make his paths straight."

The inspiration of which this cross is the realization sprang from the guileless heart and untutored brain of a little child. Dan Denny, happy child in a happy Christian home, was playing one day in the yard of a neighbor. His hostess, a benevolent lady who had no children of her own, gave the little boy a cross. Dan put this cross up in the window of his home and begged his mother to come out of doors to look at it. The mother, out of affection for her child, willingly complied with the earnest entreaty of the boy. "But why, my dear child," the mother asked, "did you put the cross up in the window?"

"You see, mamma," came the answer of the child, "there are so many people who



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

By the Y. P. M. Editor

Someone has suggested that if we would make it a rule to read the Bible every day that the many deceptive snares of modernism would not trap us and lead us away from the "old paths." It is true that much of the confusion in the minds of people as to what is true and what is false is due to ignorance of the Bible, and what is still worse an ignorance of the sacred influences that pervade a study of the Bible in a reverent spirit. In order to strengthen this most important practice among our young people, we have chosen again in the course of our topics the one entitled, "Daily Devotional Bible Study." It is our earnest hope that many will be impressed with the importance of this so that the future of many will be made safe and strong through a daily contact with the sources of heavenly illumination as found in the Holy Scriptures.

In the studies of the month will be found some solid Bible study for us from various themes. The juniors will study about **What Jesus came to Do**. It is a theme that the elders may well ponder and keep constantly before their hearts also. The Doctrinal theme on the plan of salvation will take up the study of faith in its relation to salvation. It is well to have a clear conception of this Bible doctrine. Then we have a topic quite unpopular in some respects because there are so many guilty who do not care to change, or who find it so hard to change that they would rather the light would not be turned on too brightly as to the evils of **Tobacco**. But we cannot be clear of the blood of the many young people of the Church unless we open the gates of light on this question and give them an opportunity to save themselves from the long train of evils that follow in the way of tobacco. May every one lay aside prejudice and self justification and with open heart let God's Spirit teach you. Just the other day after a sermon on, **the Spirit filled life** in which nothing of tobacco was named at all a certain individual who was being taught by the convicting power of the Spirit confessed, "I have not been living as close as I should, and I believe this tobacco deal is wrong." May God grant grace that he will surrender all and let the Spirit have His way. Study the subject of **Intercessory Prayer** and give your heart to the Lord in a way that He may use you as one who uses the Throne of Grace for others.

### JESUS TELLS WHAT HE CAME TO DO.—Luke 4:18-22; 7:19-23; 19:10.

Topic for February 14

#### MOTTO

"Not to be ministered unto, but to minister, and to give his life a ransom for many."

#### MEDITATIONS ON THE TOPIC

**I. Why Jesus Came to Earth.**—The Scriptures foretold that Christ should come to earth and that He will bring blessings upon all people. When Jesus came and had grown to manhood and began to go among the people to do the work, for which He came, the people wondered what it all meant.

In the Synagogue at Nazareth where he had grown up He read the prophecy from the Bible and told them that it was fulfilled at that day. The people wondered at Him. He had read of the way the Messiah would come to preach the Gospel to the poor, how He would heal, how He would deliver the captives, how He would open the eyes of the blind and proclaim the acceptable year of the Lord. It was such a wonderful claim. Did Jesus prove that the claim was true by the way He worked and preached among them? Read the story of His life in the New Testament and you will find that He did.

When John sent men to ask Him about it Jesus told them to report to John what they had seen and heard Him doing. John knew the prophets and would know that Jesus was the One of whom the prophets had spoken.

Jesus on other occasions told about how He would die for the sins of men and make an atonement for them that they might be forgiven and be free. This work was so important that it towers above all the others. If Jesus had not died all His other works would have done us no good. But now that we are redeemed, we can enjoy the blessings of all that Jesus did and taught.

He spent His time in doing good to every one who needed Him. That was a great example to us who live for Jesus.

**II. The Texts** should be read carefully for they tell the story of the kind of work Jesus came to do in a few words.

#### OUTLINE STUDY

**I. He came to Preach Good Tidings to Poor People.**

1. Rest to those who are weary of sin.—Matt. 11:28-30.
2. Joy to those who have sorrow.—John 14:1-3.
3. Peace to the troubled.—John 16:33.
4. Freedom to those in bondage.—John 8:31, 32.

5. Light to those in darkness.—John 8:12.
6. The way of blessing.—Matt. 5:2-12; 7:24-27.

7. The way to the Father.—John 14:6.

**II. He came to Give Himself for Our Sins.**

1. A sacrifice to God.—Eph. 5:2.
2. A ransom for sin.—Matt. 20:28.
3. To lay down His life for us.—John 10:15.

**III. He came to Seek for the Lost and Save them.**

1. Those who have strayed.—Luke 15:3-7.
2. Those whom others have caused to be lost.—Luke 15:8-10.
3. Those who have mispent their lives.—Luke 15:11-32.

**IV. He Came to do Good.**

1. He went about doing good.—Acts 10:38.
2. He healed the sick and cast out devils.—Matt. 4:23, 24.
3. He was a friend to the sin-sick.—Luke 7:37-50.

#### SUGGESTIVE ASSIGNMENTS

**For Children.**

1. Text word, "Came," connected with "Jesus," or "Son of Man."
2. Find as many things as you can which Jesus came to do.
3. Tell the story of one of the acts of Jesus for which He came.

**For Others.**

1. Tell as vividly as you can the story of Jesus leaving Heaven for His work on Earth.
2. What has Jesus accomplished by His coming?

#### PERSONAL THOUGHT

The more we learn of the great and loving work which Jesus came to do, the better we will love Him, for we shall understand better how unselfish He was in all things.

#### SEED THOUGHTS

When I stand before the throne,  
Dressed in beauty not my own,  
When I see Thee as Thou art,  
Love Thee with unsinning heart,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

—McCheyne.

Jesus when He left the sky,  
And for sinners came to die,  
In His mercy passed not by  
Little ones like me.

—Geo. B. Holsinger.

"Jesus, Saviour, Son of God,  
Who for me life's pathway trod,  
Who for me became a child,  
Make me humble, meek and mild.

"I Thy little lamb would be;  
Jesus I would follow thee;  
Samuel was thy child of old,  
Take me, too, within thy fold.

"Teach me how to pray to thee,  
Make me wholly heavenly;  
Let me love what thou dost love,  
Let me live with thee above."

—Sel. from Poems for Boys and Girls.



**SALVATION—FAITH.—Rom. 3:21-31;  
Eph. 2:1-10.**

**Topic for February 21**

**MOTTO**

"Believe on the Lord Jesus Christ and thou shalt be saved."

**MEDITATIONS ON THE TOPIC**

**I. Faith, in its Relation to the Plan of Salvation.**—God's plan of saving men and women from sin and its consequences is one of grace. Grace is undeserved favor bestowed. Nothing we have done or can do is sufficient to atone for sin or bring us into favor before God. Yet God in His love and pity worked out the plan whereby every lost soul who is willing to meet the requirement may have everlasting life. Faith is one of the requirements that must be in the lost souls before there can be any salvation given to them. Though Christ has died and the full atonement is made and all things are now ready and the invitation has been sent forth to all men, yet it is only to them that believe that its benefits have reached the soul and brought reconciliation.

Some things must be done to bring faith in the individual. God has provided the means of faith also. We all have faith in natural affairs. Through the preaching of the Word and the power of the Holy Spirit, saving faith is kindled in those who are willing to give earnest heed to the things they have heard. Thus the Scripture has well said, that faith is not of yourselves, "It is the gift of God." But no gift is of any avail when those to whom it is offered will not receive it. Thus it is concerning faith in God as well as faith in His plan of Salvation in Christ Jesus. How can men believe who have set their hearts on their own ways and are unwilling to earnestly and honestly consider the evidences which God has set before them for the salvation of their souls?

Having received the blessed influences of the message of Life, we may exercise our faith and become heirs of eternal life.

**II. The Text.—Rom. 3:21-31.**—This passage especially shows that the gift of righteousness which is given to men through their faith in Jesus Christ as the Redeemer does not require any works of the law on the part of the recipient. Christ has met all the demands of the law in His death which atones fully and makes it possible for sinners to come by faith and receive pardon for all past sin and to be justified in the sight of God.

**Eph. 2:1-10** has a similar message to the passage above noted. It marks the fact that we were dead in trespasses and sins but by the grace of God were brought into a living relation to God by faith which also was given to us of God.

**OUTLINE STUDY**

**I. Faith That Relates to God.**

1. Believing in His existence.—Heb. 11:6.
2. Believing in His promises.—Rom. 4:20-22.

**II. Faith That Accepts Jesus Christ.**

1. As the Son of God.—I John 5:5.
2. As the Father's Gift.—John 3:16.
3. As our personal Redeemer.—Rom. 24:26.

**III. Faith That Meets all Conditions.**

1. Confessing faith.—Rom. 10:9, 10.
2. Repenting faith.—Acts 2:37-39.
3. Surrendering faith.—Luke 14:26, 27, 33.
4. Obedience of faith.—Acts 5:32; Rom. 1:5.

**SUGGESTIVE ASSIGNMENTS**

**For Children.**

1. Text word, "Faith."
2. Believing on Jesus.

**For Young People.**

1. Saved by grace through faith.
2. A faith that is effectual.
3. Faith that is dead.

**For Older People.**

1. Salvation as a gift.
2. Personal appropriation.

**PERSONAL THOUGHT**

The greatest sin of our times is unbelief. When we are determined to go on in our own course regardless of the blessed means whereby our faith could be made to be set upon Christ we are in the place of those who love "darkness rather than light because their deeds are evil."

**SEED THOUGHTS**

Faith is no blind act of the soul; it is not a leap in the dark. Such a thing as believing with the heart without the head is out of the question. A man may believe with his head without believing with his heart; but he cannot believe with his heart without believing with his head too. The heart, in the Scriptures, means the whole man—intellect, sensibility, will. "As a man thinketh in his heart." "Why reason ye these things in your hearts."—Wm. Evans.

Faith is the consent of the will to the assent of the understanding. Faith always has in it the idea of action—movement towards its object. It is the soul leaping forth to embrace and appropriate the Christ in whom it believes. It first says: "My Lord and my God," and then falls down and worships.—Evans.

**SCRIPTURAL PRINCIPLES AFFECTING THE USE OF TOBACCO.—  
Col. 3:17; Gal. 5:16-24; I Cor. 7:1.**

**Topic for February 28**

**MOTTO**

"Be diligent that ye may be found of Him in peace, without spot, and blameless."

**MEDITATIONS ON THE TOPIC**

**I. God's Word Condemns the Use of Tobacco.**—Someone will say that tobacco is not mentioned in the Bible. But they only show the shallowness of their search for duty toward God and man when they use an argument of that kind. "God is concerned against the evil of a thing more than about the name which people call it. It may be possible to have things called by different names and yet when the evils of them are the same, they are alike condemned by the Word of God. "The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men who hold the truth in unrighteousness." We must search the Word of God to find what evils are abominable in the eyes of God and then when we find these evils in anything, of whatever name, we must cast it out.

Then some one may turn the argument and say that tobacco is useful in ways that are a benefit to mankind and a glory to God. Again we must say, be careful of your manner of search for duty toward God. Of course there is a use for it that would bring glory to God. So there may be for other poisons. But when the great bulk of the use and the motives for handling it, are on the side of an evil and injury, it behooves the faithful children of God to stand on the side where their influence will count for righteousness and blessing rather than evil and a curse. Acres and acres of land and hours of time and thousands of dollars should not be required to make that use of tobacco which might be called beneficial. And when we are spending money and time and energy for that which is not bread

and which satisfieth not, we are not faithful stewards and have become a stumbling block to the cause of Christ.

**II. The Text.—Col. 3:17.**—Here doing all in the name of Jesus will cause us to sift out the use of anything that does not so glorify.

**Gal. 5:16-24.**—This passage deals with the work of the flesh and the fruit of the spirit. When the Spirit has His way the lusts of the flesh will not be fulfilled. Such lusts include all appetites that have fastened themselves on us as a habit when we know them to be evil in their effect.

**III. Cor. 7:1.**—Filthiness of flesh and spirit will constrain every faithful Christian to cleanse the life both concerning the flesh and spirit that they may have the Lord as the abiding comforter of the heart.

**OUTLINE STUDY**

**I. Its use as a Habit is Condemned.**

1. By the principle of Stewardship.—I Cor. 4:2.
  - a. Of time.—Eph. 5:15, 16.
  - b. Of means.—Isa. 55:2; Eph. 4:28.
  - c. Of God's temple, our body.—I Cor. 6:19, 20.
  - d. Of service.—Col. 3:17, 23, 24; I Cor. 10:31.
2. By the Principle of Abstinence from Evil.
  - a. Of fleshly lust.—Eph. 5:24; I Pet. 2:11.
  - b. Of filthiness.—II Cor. 7:1.
  - c. Of things doubtful.—Rom. 14:23.
  - d. Of weights and sins that beset.—Heb. 12:1, 2.
  - e. Of unbridled conduct.—I Cor. 9:27.
  - f. Of selfish enjoyment at the expense and discomfort of others.—Phil. 2:4; Rom. 13:10. Filthy smell—poisonous smoke and spit.
  - g. Of a bad example.—I Thes. 5:22; Tit. 2:7; Rom. 14:21; I Cor. 8:13.

**II. Its Use as a Commodity is Condemned (Cultivating or Selling).**

1. When handled for purposes condemned above.—Col. 1:10.
2. When there is no useful service by our efforts.—Tit. 3:14.

**III. Its Continued Use as a Habit or Business is Condemned.**

1. Because we have better light.—John 3:19; Jas. 4:17; I John 1:6, 7.
2. Because there is deliverance by God's grace.—I Cor. 10:13; II Cor. 12:9; Jas. 4:6-8.

**SUGGESTIVE ASSIGNMENTS**

**For Children.**

1. Text word, "Clean."
2. Why it is Sinful to Use Tobacco.

**For Young People.**

1. Evils Wrought Through Tobacco.
2. God's Grace in Deliverance from Appetites.

**For Older People.**

1. The Responsibility of Example.
2. How Safeguard the Rising Generation from the Evils of Tobacco.

**PERSONAL THOUGHT**

"Let every one that nameth the name of Christ depart from iniquity." Whether that iniquity be a drug habit or a drink habit or any vicious habit of the flesh or spirit, no faithful Christian would desire to be in bondage and need not be because His grace is sufficient.

**SEED THOUGHTS**

Those men who destroy a healthy constitution of the body by intemperance and an irregular life, do as manifestly kill themselves as those who take of poison, or drown themselves.—Sheffield.

There is no portion of our time that is



our time, and the rest God's; there is no portion of money that is our money, and the rest God's money. It is all His; He made it all, and He simply trusted it to us for His service. A servant has two purses, the master's and his own, but we have only one.—Monod.

"I'll never use tobacco, No.  
It is a filthy weed;  
It hurts the health;  
It makes bad breath;  
Said little Robert Reed."—Scl.

### INTERCESSORY PRAYER.—Jno. 17.

#### Topic for March 7

#### MOTTO

"I pray for them."

#### MEDITATIONS ON THE TOPIC

**I. The Prayers of Intercession.**—When one prays in behalf of another and uses the influence of his own words with the one he asks that one is an intercessor. *Inter*, means between, and *cessio*, means to go. One who goes between two persons is an intercessor.

There are intercessions of men for one another before other men. Barabbas brought Paul to the brethren at Jerusalem when they were all afraid of him and told them how he had spoken boldly in the name of Jesus at Damascus. Because the brethren had confidence in Barnabas he could become an intercessor for Paul to his brethren and could prevail with them to receive Paul.

There are intercessions of men for one another before God. Moses was such an intercessor in behalf of the children of Israel. Because Moses took the place in God's favor that gave him a standing before God, his prayers in behalf of Israel were granted. God still is pleased to have his children "stand in the gap" that separates people from God and by intercession receive favor for them. Not that God is not desirous to help them before, but because God would respect the principle of His righteousness that the one who prays must be in right attitude of heart before God.

Through Jesus Christ alone are we made fit to approach God in prayer. Jesus was the great *intercessor*. His sacrifice of Himself was accepted before God because He was perfect and sinless and He could make atonement that was acceptable before God as no one else is worthy to do. When Jesus prays for us, the prayer will be respected. Even the vilest sinner may come through Jesus Christ and be heard of God, if he comes in faith.

**II. The Text.**—John 17.—This is a prayer of Jesus to the Father in behalf of those who had been with Him and had believed on Him. It also includes all those who shall believe on Him through their word. It is very comforting to know what Jesus prayed for all believers and to know that the words of Jesus were acceptable to the Father and that all of us who meet the conditions of faith can be partaker of the blessings of which the prayer of Jesus speaks.

#### OUTLINE STUDY

#### I. Intercession in Prayer in Behalf of Others.

1. The one petitioned, God, or man.—Deut. 9:18; Philemon 10.
2. The one petitioning, man.—Deut. 5:5; (The God-man).—Luke 23:34.
3. The one petitioned for, man.—Job 16:21.

#### II. The Intercessor Must Have a Means of Favor Before the One Petitioned.

1. God Seeks for interceding men.—Ezek. 22:30.

2. He looks for righteousness in the intercessor.—Jer. 5:1.
3. The one unworthy must come in the virtues of another.—Job. 42:8, 10; I Pet. 2:5; John 16:23.
4. The merit of Christ is the only means of worthiness for any man before God.—Eph. 5:2; Acts 4:12.

#### III. Examples of Intercessory Prayer.

1. Moses for Israel.—Num. 14:13-19; Deut. 9:18-29.
2. Daniel for Israel.—Dan. 9:3-19.
3. Paul for Israel.—Rom. 10:1.
4. Jesus for all believers.—John 17.

#### IV. Our Duty of Intercession

1. For those in authority.—I Tim. 2:1-6.
2. For enemies.—Matt. 5:44.
3. For saints.—Rom. 1:9; Eph. 6:18.
4. For ministers.—Eph. 6:19, 20; Rom. 15:30-32.
5. For the erring.—I John 5:16.
6. For open doors to preach.—Col. 4:3, 4.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Ask."
2. How Jesus Prayed for Others.

##### For Young People.

1. The Price of Intercession.
2. The Spirit of Intercession.
3. The Duty of Intercession.

##### For Older People.

1. Our Great Intercessor.
2. Objects of Intercession.

#### PERSONAL THOUGHT

What blessings are mine through the intercession of Jesus Christ! God expects His redeemed ones to be intercessors in behalf of the lost of earth. Am I fulfilling the will of God in behalf of souls? (Rev. 1:6)

#### SEED THOUGHTS

"I have a Savior, He's pleading in glory,  
A dear loving Savior tho' earth friends be few;  
And now He is watching in tenderness o'er me,  
But oh, that my Savior were your Savior too.

For you I am praying,  
For you I am praying,  
For you I am praying,  
I'm praying for you."—S. O'Maley Cluff.

#### SCIENCE AND THE ARK

(Concluded from page 37)

their habitation was "The World." So Noah would have to provide room in the ark for ONLY those animals which live there in the flooded locality. Who can say how many true species there were?

#### Food They Had In Plenty

It is evident they would have no meat diet to provide. In the account of Creation in Genesis the diet of all are given as the same: a vegetarian fare exclusively. See Genesis 1:29, 30:—

'And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of the tree yielding seed; to you it shall be for food: and to every beast of the earth and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food; and it was so.'

AFTER THE FLOOD this law was changed, and flesh was eaten, but up to the time of the flood this law was not violated as far as we can find out. We will see in our study of the flood that there was a physical and scientific reason for the change to meat, but Noah's problem in provisioning the ark was a simple one. That he had plenty of food we can readily see, when we remember that HE HAD A HUNDRED AND TWENTY YEARS TO MAKE HAY!

A very wise and learned lady said to me: "TELL YOUR READERS HOW THE ARK WAS VENTILATED!"

I have always worried about that! Why, there were all those animals and men, and only one little window way up in the roof. How did they breathe? Scepticism has often used this apparent weakness in the structure of the ark to point the finger of derision and raise the cry of improbability whenever the ark was mentioned. Note the language of the text and you will see two lines of thought worthy of deep analysis. Of course, the exact method of ventilation is not mentioned in detail. This is a history of tremendous events, and as such does not deal with small details. Histories of great battles do not bother themselves with the fit of the soldiers' clothes, whether their shoes fastened with laces or buttons, and such variety of minor details. The main facts are given. So here.

We have dimensions of the ark, and the shape. A word about these later on. Let us now look at the meager details of the actual construction. It contains this direction "A window shalt thou make in the ark, and to a cubit shalt thou finish it upward." (Or, up to a cubit shalt thou finish it.) FINISH WHAT? The window, or the ark? If the window is to be finished up to a cubit, that probably means it ran the length of the ark to within a cubit of the end. That would be quite some ventilation! But I believe the words 'finish it' refer to the ark itself. Let us so apply them and see what we get. If the walls of the ark are finished "up to a cubit" that will leave an open ventilator all the way around the ark twenty-two and a half inches wide! That would be more than ample for comfort, and plenty for sanitation. Think not the modern sanitary engineer could add to the structure of the ark, for while the builder was Noah the Architect and Designer was God.

#### The Scientific Accuracy of The Ark

is finally attested by its modern dimensions. The Ancients did not so build ships. The ark was approximately six times as long as it was wide. Upon these identical proportions do we build our great vessels to-day. The most modern vessel that ever crossed my vision is the matchless pride of the American Navy, the U. S. S. 'NEW MEXICO.' Many, many times I have been on her decks, in her ward room and gun turrets, and she seems to me to be the peer of anything afloat. AND SHE IS BUILT UPON THE



### SCIENTIFIC DIMENSIONS OF NOAH'S ARK!

Look up the floating palaces that swim the waters to-day; they are all on this pattern. Six times as long as they are wide.

The ancients did not so build. Their rule seemed to be their fancy! The ancient Phoenicians were the parents of navigation and shipcraft, and as far as they left records they built a boat about twice as long as its width.

When Rome entered the First Punic Wars she had a fleet of three hundred and thirty vessels, both Biremes, Triremes and Quadriremes. These were built on a plan that varied from a length of a hundred and ten feet with a width of eleven feet, to a maximum of one hundred thirty feet long by twelve feet wide; of a general plan of ten times the width for the length. None of the ancients seem to have struck the proportions of the ark: MODERN SCIENCE FIGURED THEM OUT and GOD REVEALED THEM TO NOAH. —The Wonderful Word.

### HOW THE BIBLE HAS COME TO US

(Concluded from page 39)

existence when Christ was on earth.

The Syriac is a translation of the Old Testament Scripture from Hebrew to Aramaic. It was used during the tenth century, but it is not known when or where it was written.

There is another version, the Vulgate, written by Jerome. Jerome was one of the early Apostolic fathers, the son of a very rich man in Rome. His father was early converted. When he became a Christian he soon presented the Gospel story to his son. Jerome became converted. He became full of the love of God and Jesus Christ, and wanted to give up his life to the study of God's Word. He nearly became bankrupt by buying Origen's manuscripts. He went to Palestine and studied for twenty-one years the Hebrew Scriptures. He translated them from Hebrew to Latin. This is what the Vulgate is. It was the work of a lifetime, and after all it was not accepted. Not until Jerome was dead for two hundred years was it accepted by Pope Gregory, one of the best popes of Rome.

The "Canon of the Bible" contains the Books that are genius, the Books that were accepted by the early Christians to be the inspired, inerrant Word of the Living God. This Bible is the Holy Canon. The Books that are in our Bible were accepted by the early Christian fathers to be the inspired Books.

The uncanonical books are the Son of Hermans, the Epistle to Barnabas, and the Apocrypha.

So many people will ask you what is the Apocrypha, and why they are not in the Word of God. I will tell you very briefly. A compilation of the writings was made by the Israelites during the 420 years after

Malachi before Matthew. The Apocrypha deals particularly with the time of the Maccabees and is very interesting historically. It is not inspired, and does not have a place in God's Book. And why not? Because when it was written by the Hebrews, it was not written in Hebrew, but written in Greek. The writers of the Apocrypha never claimed inspiration, never said that God gave them the sayings. Another reason is because our Lord and Savior never quoted from the Apocrypha, nor did any of the disciples.

This is a marvelous Book, this Bible that we love, the Bible that has come down to us, first written 1500 years before Christ, not completed until about 100 years after Christ, surviving all the persecutions and heartaches of the early Church, it came down to us, the Word of God, absolutely perfect, harmonious from beginning to end.

This is the Book that the higher critics attack. It changes the life of a sinner to the life of a saint.

Study it more on bended knee! Oh! Love it and see Jesus Christ in it. Although it took 1600 years in writing by from forty to fifty scribes, in many places, strange to say this Bible has only one theme, sin and the plan of salvation. It tells of only one person, Jesus Christ. He is the center. He is the circumference of of the Book. In every page, in every chapter, He is the key. There is only one word that binds the Books together. It is the Blood of the Lamb.

Let me beg of you to pray God He may give you faith and spiritual apprehension to understand and read intelligently this marvelous Book!—The Wonderful Word.

### Automobile Deaths Increase

Deaths due to automobile accidents during 1925 showed a heavy increase over the 1924 total, according to figures compiled by the Associated Press, and for thirty of the larger cities the total number of deaths was 4,411. In Chicago, 787 persons were killed in the year, while New York had 810 fatalities in ten months.

### The English Church on Faith Healing

The Church of England, after neglecting for centuries the possibilities of spiritual healing of the sick, has through the Archbishop of Canterbury, appointed a commission of six clergy and six physicians to study the whole subject of faith healing and to advise the church on all questions relating to the efficacy of healing missions. The Bishop of Southwark will preside over the commission.—Youth's Companion.

### Scopes Case Probably Ended

Because of the failure of the attorneys for John Thomas Scopes to file a bill of errors with the Tennessee Supreme Court within the time limit set, it appears that the case will automatically come to an end with an affirmation of his conviction in the Dayton court and that he will have

to pay the \$100 fine. In the Federal Court, a taxpayer's suit which attacks the constitutionality of the Tennessee anti-evolution law is pending.

### With the Archaeologists

The mummy of King Tutenkhamun has been examined, and it proves to be that of an immature young man much emaciated by disease. The mummy, wearing a golden crown, lay in a coffin of solid gold, the most massive relic of the goldsmith's art that has ever been discovered. It was surrounded by quantities of articles in gold and jewels, rings, bracelets, collarettes, daggers and amulets, all of surprising beauty both of material and workmanship. These objects are to be put on exhibition at the museum of Cairo. At the same time we learn that the university-museum expedition from Philadelphia has made some remarkable discoveries at Bethshean, the ancient city on the walls of which the body of King Saul was hung after he had been killed in battle with the Philistines. At least eight layers of debris, representing as many different civilizations, have been uncovered at Bethshean. The earliest so far found prove that the site was occupied by the Egyptians before either Hebrew or Philistines appeared.—Youth's Companion

### HIS MISTAKE

He longed to find the road to fame,  
But not a highway bore that name.

He thought to glory there must be  
A level path that he should see;

But every road to which he came  
Possessed a terrifying name.

He never thought that fame might lurk  
Along the dreary path called Work.

He never thought to go and see  
What marked the road called Industry.

Because it seemed so rough and high,  
He passed the road to Service by.

Yet had he taken either way,  
He might have come to fame some day.

—Detroit Free Press.

Remember, O Lord, thy tender mercies  
and thy lovingkindnesses; for they have  
been ever of old.—Psa. 25:6.

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## THE MENNONITE HISTORICAL LIBRARY

(Continued from page 56)

move from their good names the odium which still attaches to them. In this time of crisis and of unscrupulous perversion of history, when our early church fathers are made out to be the forerunners of Modernism, a better acquaintance with our history is of special importance. It should create a greater appreciation for "the faith once for all delivered to the saints."

Only a beginning has been made, as time permitted, in studying and utilizing the material that has been collected. Be-

sides, a great work remains to be done in completing the collection as much as possible. New books, pamphlets and important articles shedding light on early Mennonite history are continuously published in Europe which are needed for thorough historical research on the subject. It is not the work of a day, nor of a year. A practical question is, Will the Church make it possible that this work can be done as it should be?

In conclusion it may be stated that there are a considerable number of important older Mennonite books which we do not yet have in the library. We seek various

Dutch and German Mennonite books of the early centuries; also some of the books issued from the Saur and Ephrata presses; pamphlets printed in Pennsylvania and Ontario during the last century; reports of some of the early Amish conferences etc. Somewhere in Mennonite circles in America there is a copy of the first edition of Menno Simons' "Book on Baptism", printed in 1539. The late bishop John Holdeman, of Jasper, Mo., states somewhere in his writings that he saw this book but does not say at what place. It is a volume of great value, since there is only one other complete copy of this book extant.

The library is the property of the Publishing House, or, in other words, of the Church. Books deposited will be carefully preserved and will be available for use for all who are interested. The value of the collection can be greatly enhanced if the interest and co-operation of the brotherhood in general can be secured.

Scottdale, Pa.

The heavens declare the glory of God; and the firmament showeth his handiwork.—Psa. 19:1.

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# CHRISTIAN MONITOR

MARCH, 1926

## A VESPER PRAYER

Nelson R. Miller

*Give me a heart to understand  
And know, Thy wondrous ways;  
To feel the touch of Thy dear hand,  
Go give Thee nobler praise.*

*I would not stand in eyes of men,  
Aloft, on pillars high;  
With Thee I'd wander through the glen;  
Where none but Thee art nigh.*

*I'd mingle with Thy creatures, Lord,—  
The birds, the flowers, the trees,  
And see Thy love through them out-poured,  
And carried on the breeze.*

*Oh draw me close,—the world shut out!  
Forget all else but Thee;  
And then the joy,—sublimest thought,  
Divine eternity.*



# SELECT READING

## IN HIS NAME

### THE MIRACLE

By Frieda Burritt Lamson

After a long, hot day, the sun was at last setting mistily behind a cloud of dust raised by the clumsy feet of camels as a caravan passed. In a doorway, crouched twistedly upon a heap of rags and straw, lay a man aimlessly watching the little swirls of the dust cloud, seemingly golden in the light of the sun. At times his lips moved as if he were trying to speak, but his eyes gazed vacantly into the distance. As the dust gradually settled, he saw coming towards him down the narrow street the figure of a man bent under the weight of a large bundle.

The man in the doorway raised himself to a sitting posture and called "Simon!" His voice reechoed in the empty street, but the man with the bundle did not pause.

"Simon!" called the voice again, this time pleadingly.

Reluctantly the man paused, shifted his burden, and gazed pityingly down at the twisted figure in the doorway.

"Eh, Barnabas?" he inquired. "Is there aught that I can do for thee?"

"Simon!" said the cripple eagerly. "You were there, that day when the Master hung on the cross? How did He look. What did He say?"

"Nay, Barnabas, I have told thee often. Dost thou forget so soon? Why wouldst thou hear the sad tale again?"

"Ah, Simon, if thou knewest how wonderful He seems to me as I sit here all day with nothing to do but think. His was a sad life, broken off in its prime, but even so He tasted life—the best of life! Even such humiliation would be preferable to a living death such as mine!"

"Thou knowest not whereof thou speakest," replied Simon harshly. "If thou hadst but seen Him hanging there, His face full of agony and yet more full of love—but then, thou hast had a hard life. My mother once told me that thy mother had planned to make thee a great physician. Ah! And thou so greatly in need of a physician, thyself!" His face and voice were full of pity.

"Thy words are true," replied the other bitterly. "All that was planned for me was in vain. I, a great physician! I,

who have been a cripple from the moment I first drew breath! Better that I had never been born!"

"Nay, Barnabas—," but the cripple interrupted.

"Even my name, so foolish to one of my state, is a mockery. A 'son of consolation' indeed! What am I but a son of trouble, a son of disappointment, a son of lifelong uselessness? Simon, thou dost not know!" The cry seemed wrung from him. "For forty years I have been thus, utterly helpless. When the unjust money-lender took away our property, what could I do? Broken-hearted, my mother died in this hovel. But for the occasional care of my half-sister, I too would have perished."

### PRAYER

Ursula Miller

Prayer is the open avenue, whereby  
Each soul's utterance seeks the Most High ear.  
Our hunger for God's manna surmounts fear,  
As our petitions take to wing and fly  
Through nether air where clinging doubts do lie.  
Prayer is a covert port to each career,  
Wading through murk and tumult, to revere  
The God to Whom we pant, and weep, and sigh.

Darkly we see—are oftentimes dismayed,  
Our anguished tears are oft our only prayer—  
And heartache languishes for words delayed,  
While burdens numb us—groping—unaware  
That prayer reaches heaven unafraid!  
Responding, God enshrines us with His care!

Hesston, Kansas.

"But thou art able to earn somewhat, thyself," comforted his friend.

"Aye, and at an occupation to which none of my family has ever before stooped. A beggar! 'Tis bad enough to be a hideous cripple but to be a beggar is far worse," he said and buried his face in his hands.

"Barnabas," said his friend gently. "Let me tell thee of the day when the Christ was crucified. Thou knowest how He raised up my child from death, and cured the leprosy that had come upon me? He seemed indeed from God. All day I had been in the crowd watching, but taking no part in the cruel treatment. When He

was not able to bear the cross, how willingly would I have taken it that He might rest, but another was before me. And through it all, He was so gentle, so forgiving that it would touch thy heart. What human could have conducted himself thus? Yet the teachers in the synagogue say He was not divine. If I were only learned, perhaps I could have understood. To me, He seemed as God Himself come down to bless this wicked world. He did so much for me and mine, but the teachers say—"

"Simon," interrupted the cripple, his mind completely taken from his own condition, "Dost thou believe that He was the Son of God, the predicted Messiah?"

"Nay, Barnabas, I do not know. To me, He was a great physician, and cured me when none other could, but how could He have been the Messiah? The King of Israel? 'Tis a preposterous thing. Why, man, He was born in a common stable!"

"True," said Barnabas, "but strange things do happen in this world. He was born in a manger, but He became the greatest physician the world has even known. The eyes of the whole country have been centered upon him. I was born in a rich mansion, was surrounded with wealth and luxury, but behold me here, with no kin to care for me, and obliged to beg for bread. Oh, Simon, 'tis a strange world, indeed. But I feel somehow that this Jew was the Messiah. Perhaps His kingdom was the heart and His glory that of the spirit."

"That is a strange thought, truly," said Simon wonderingly. "Take care lest the teachers hear of it. Thou wouldst be tortured and put to some terrible death. 'Tis best

to abide by their doctrines if a man would live happily."

"The more I consider it, the more I believe," answered Barnabas firmly. "Ah, if only I might have spoken with Him or even seen Him! 'Tis a pity I might not have died in His place. The world can spare such as I far better than men like Him."

"'Twas a horrible death," said Simon with a shudder. "And, strange as it may seem, it appeared as if he suffered from something other than the wounds from their spears. Once he cried out to God in a strange way which I did not under-

(Concluded on page 96)



# CHRISTIAN MONITOR

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## TRAVELLING WITH CHRIST

By George Waverly Briggs

Not everybody on the train knew that Christ was aboard. But I knew it. And I was sure there were others who knew it even better than I.

All that many saw, however, was a child traveling alone—a little pale-faced boy hardly six years old, with an express tag tied to a button of his cheap jacket, bearing these words: "Jimmie Watson. He is going to the Baptist Orphanage at Evergreen. The superintendent will meet him."

Presently the conductor came through, a big, boisterous man, slamming the door with a bang, and shouting at the top of his voice, "Ticket!" But when he came to the child's seat, and read that tag, he was a different man.

"All right, my little man. Don't worry. I'll look after you." The big man's voice became soft as a woman's, and there was a light in his eyes that was good to see.

"If you want anything let me know," he added; "for until we get to Evergreen this car belongs to you."

And he was right about it. The car was crowded, uncomfortably so. But the child had a whole seat—room for himself and room for his belongings—the cheap black valise, and the meager lunch basket.

Yes, he owned the car. But his title to it was not to be found in the conductor's words, but in those words spoken two thousand years ago. I could hear them ringing all about me. The very air was articulate with them. They wreathed themselves like music with the throb of the racing wheels: "Inasmuch—as ye did it—unto one of the least—of these—ye did it—unto Me!"

The morning had worn away, and we were well into the drowsy afternoon, when the conductor coming through stopped

for a moment at the child's seat, and then turned toward a lady seated just across the car aisle, and whispered: "Our little man's asleep!"

"Yes," said she, "he looked so drowsy that I made him a little bed of wraps and a rubber pillow. He thanked me so sweetly, and went to sleep at once. I think he was sound asleep by the time his head touched the pillow!"

"Thank you a thousand times," said the big man, and turned away to his ticket gathering.

When he reached the seat in front of me, the man seated next to the aisle touched him on the arm, and said: "How far to Evergreen?"

"About forty minutes," he answered.

there for a moment, his soft black hat in one hand, and in the other something which I could not quite make out. And then he began speaking.

"My good friends, if I may call you so, I hope you will pardon an old man's mistake, if a mistake it turns out to be. But we are not far from Evergreen, and there is something I want to say before our little friend awakes. I have been at some pains this morning to learn all I could about him. I find that his father and mother lost not only their lives, but all their savings in an explosion and fire in a mining village near Wheeling. Hence, the child is doubly orphaned; he is not only without kith or kin, but also without means. I happen to know the superintendent of the Home to which he is going. He is not only a thoroughly good man, but a capable and judicious one. And any means put into his hands in trust

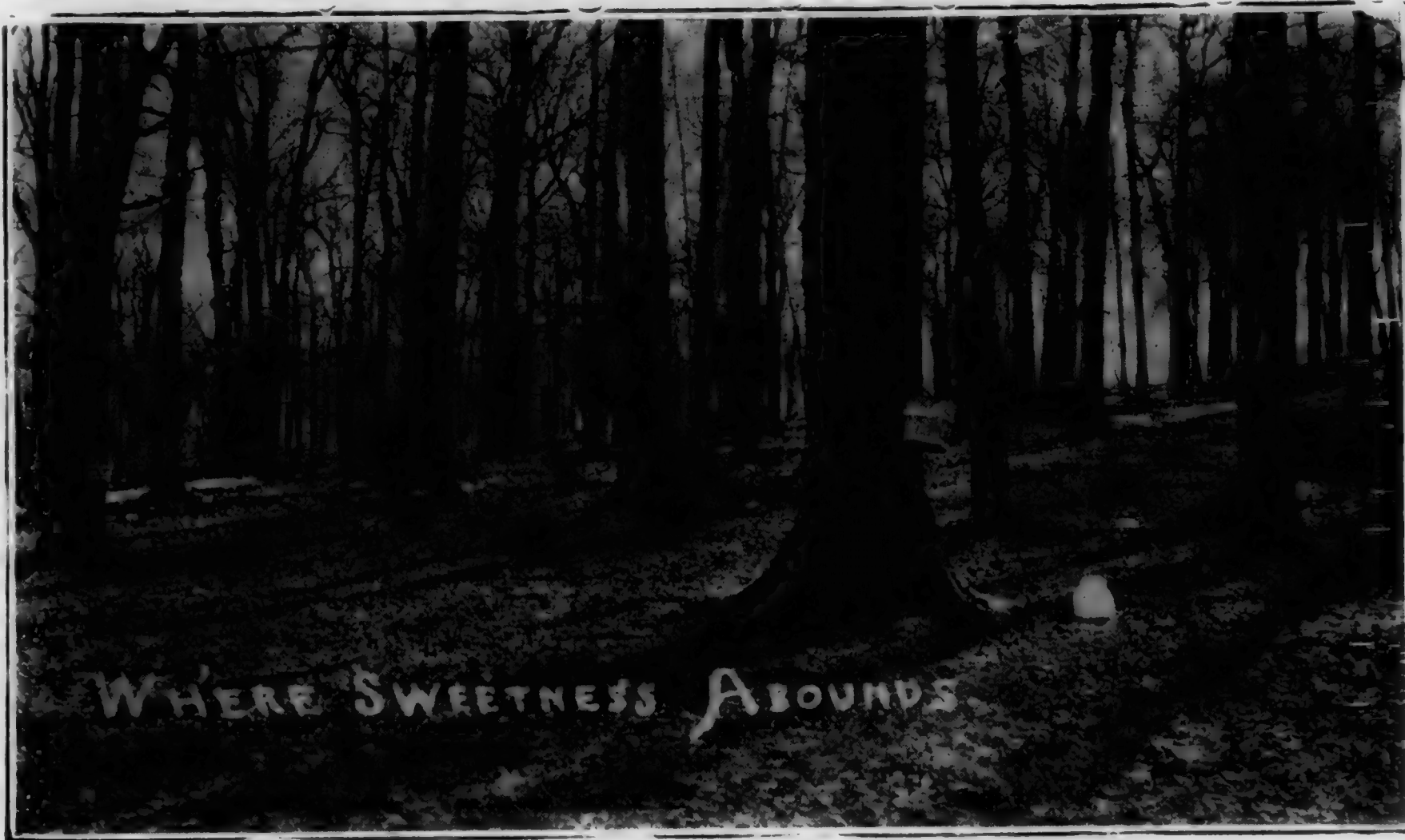
for this child will be used in the best and wisest way for his benefit. Now I am not a rich man; but I can spare this much for him."

And then I saw what he had been holding between his fingers—five yellow-backed bills!

"I am going to put these bills into my hat," he continued, "and then I am going to walk from here to my seat near the rear of the car. I shall not ask any of you to give anything, for I do not feel that I have a right to do that. But as

I pass down this aisle, if any of you feel that you would like to add something to the child's little store, just speak to me, or touch my arm, and you shall have your chance."

Speak to him? Touch his arm? They fairly mobbed him! The whole car was on its feet to a man, to a woman. Every man with his wallet, every woman with her purse, crowding past one another to get to the car aisle! He could hardly make his way to the car's end, and when



A Maple Grove in the Sugar Season

As he left the car the man who had spoken to him arose, and making his way to the front of the car aisle, turned and faced us. I saw then that he was an old man; quite old, with white hair falling almost to his shoulders. His face I can never forget; for in spite of the many furrows that time had plowed there it made one think of the Beatitudes.

There is something else I can never forget—and that is the little speech he made. Baring his white head, he stood



he did get there he had both hands under that soft black Stetson hat—for it was overflowing with notes and coin.

And just then the conductor swung open the rear door, and stepped in.

"Hullo! What's up?"

In a modest word or two the old man told him what he had tried to do. And now comes another thing that I can never forget: it is that conductor's answer.

Listen! I have always despised slang; and few words have seemed more hateful to me than the word "kid" when applied to a child. But for once in my life at least slang was good, magnificent, and the word "kid" beautiful. It was when that big conductor, with tears streaming down his face, thrust his hand in his pocket, and cried out: "Hold on, here! You must let me 'chip in,' I have got a few 'kids' myself!"

After that I closed my eyes the better to think and dream, and must have fallen asleep for I remember no more until startled by the big conductor's voice shouting, "Evergreen! All out for Evergreen!"

I was on my feet in a moment, and saw him coming down the aisle, the child in one arm, and his little belongings in the other; and behind him the dear old man, his face shining like the sunrise, and a big fat railroad envelope clutched in both hands.

In a moment the car was empty. Every one of us was on the platform with the child. And there was the good sup-

erintendent, insisting on giving a receipt for the fat envelope. And there were the women, some laughing and some crying and kissing the child good-bye. And there, too, were the men, patting him on the back, and not knowing quite what to do next.

And the child—what of him? Why, his eyes were misty, and he seemed a little bewildered withal; but smiling for the first time that day. And in his eyes, despite the tears, there was a light that was good to see, for it was daybreak of a new hope and a new opportunity.

"All aboard!" And we were soon back in our seats; and it was once more only a common railway-coach racing southward.

No; it was no longer common, and could never be. It was like a temple. A strange hush fell upon us all. And through the stillness I could once more hear the dear and ancient words; once more their music wreathed itself with the throb of the racing wheels; music sad enough, but infinitely sweet and triumphant; "**Inasmuch—as ye did it—unto one of the least—of these—ye did it—unto Me!**"

And I thought; So it might be always and everywhere. Had we only eyes to see and hearts to feel, there need no longer be any common thing or place. All would be sacred—every roof a temple roof, and every acre God's acre.—Western Christian Advocate.

only infallible guide: "If ye were of the world (world-system) the world would love his own; but because ye are not of the world (world-system), but I have chosen you out of the world (world of mankind), therefore the world (world-system) hateth you." (Jno. 15:19).

**Fourth.** Should the Christian be a friend of the world-system? Here is the answer: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4). A Christian may say, "You have to be friendly with lost sinners, if you would win them to Christ." Yes, that may be true but Christ never intended that the Christian should be conformed to the ways of the sinner, and love his pleasures, in order to win him. The Word says to the Christian, "Be not conformed to this age." (Rom. 12:2). So the excuse, often given, that if the Christian accompanies the unsaved one, to the theatre, or takes part with him in other worldly amusements, he has the opportunity to win that person to Christ, has certainly no foundation in the Word of God. You never heard a saved person say that he or she was won by that method. The fact is, compromising Christians never appeal to sinners, whom God, by the power of the Holy Spirit, has under conviction of sin. Christians who compromise with the world, and enjoy its amusements side by side with non-Christians, do not attract unbelievers to the Savior. The reason is quite plain. In compromising with the world, they are disobeying God, and He has no part with them, in the gratification of their worldly desires. How then, could such Christians win unbelievers to Christ? "**Without Me ye can do nothing.**" (Jno. 15:5). "Whosoever therefore will be a friend of the world is the enemy of God."

**Fifth.** A Christian who loves the amusements of this age, and indulges in them, has no power in prayer, or in personal testimony and soul winning. Such a Christian may have a **form** of prayer, but no power of the Holy Spirit in praying. He or she may also be busy in some kind of church work. But watch for the fruit of the Spirit that they bear in the Christian life, and you will find none. "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for **without Me ye can do nothing.**" Did you ever hear a **very definite** witness and testimony for the Lord Jesus Christ, from any Christian who is compromising with the world, by enjoying its amusements and pleasure? "If any man love the world, the love of the Father is not in him."

**Sixth.** To have unhindered fellowship with God, the Christian must walk in the light of the Holy Spirit's leading. "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in

## SHOULD CHRISTIANS TAKE PART IN WORLDLY AMUSEMENTS

### What Saith the Word of God?

There is only one true answer to the question, "Should Christians take part in world amusements?" You will find that answer in the Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16).

When we ask Christians this question regarding world amusements, we mean by the word Christians, those who have the testimony of the Word of God, and the witness of the Holy Spirit, that they have passed from death unto life. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, **hath everlasting life**, and shall not come into condemnation; but is **passed from death unto life.**" "The Spirit Himself beareth witness with our spirit, that we are the children of God."

If you have experienced the second birth as required by the Word of God, and have confessed Jesus Christ before the world, as your individual Savior and Lord, then this message is to you. But the unsaved, no matter what denominational membership they may hold, or **form** of godliness they may have, cannot receive nor understand spiritual instruction. "The

natural man (the one out of Christ) receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14). Let us see then, what God has to say to Christians, as to whether they should take part in world amusements or not.

**First.** What do we mean by world amusements? We mean amusements that are of this age, particularly the dance, the theatre, and the card party. There are others, but we mention these three, because they are recognized at once, as standard ways in which the age provides amusement. Unbelievers are always to be found in these avenues of world pleasure.

**Second.** If these amusements are, "of the world," is the Christian justified in taking part in them? What saith the Word of God? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is **of the world.**" (I Jno. 2:15, 16).

**Third.** Is the true Christian, **of the world?** Again we quote God's Word, our



the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I Jno. 1:5-7). Did you ever run across a Christian, who loved worldly amusements, and at the same time, manifested evidence of having unhindered fellowship with the Father and the Son? "If we say that we have fellowship with Him, and walk in darkness, **we lie**, and do not the truth." What is one phase of darkness for a Christian? Is it not in loving amusements and pleasures that are unmistakably "of the world?" "If any man love the world, the love of the Father is not in him."

**Seventh.** The Word of God says to the Christian, "Whether therefore ye eat, or drink, or whatsoever ye do, **do all to the glory of God.**" (I Cor. 10:31). Is the Christian glorifying God, by attendance at the theatre, or by taking part in the modern dance? Or does God want the Christian to glorify Him in the card game, whether playing for gain, or otherwise? Suppose that Jesus walked the earth with us to-day, in the flesh, as at His first Advent, would He be found spending any of His time at the theatres? Do you think He would attend the society dances, or be found playing cards? No, certainly not. Jesus said, "The prince of this world (Satan) cometh, and hath nothing in Me." "I am not of the world." And He says of His disciples, "They are not of the world, even as I am not of the world." (Jno. 17:16).

**Eighth.** If God sent you a messenger to inform you, that at a certain time next month, you would depart this life through death's gateway, do you think you would spend your evenings between now and that time, mingling with unbelievers in the theatres, or taking part with them in the dance, or the card game? God tells you in His Word that life is very uncertain, and of very short duration. We should live, therefore, as if this day were to be our last on earth. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14). "Be not ye therefore partakers with them (the children of disobedience), for ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:7-11).

**Ninth.** In Ephesians 5:20, we have these words addressed to **believers** in the Lord: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Could the believer give thanks unto God the Father, in the name of Jesus Christ, for amusements such as the theatre, the modern dance, and the card party (standard playing card)? Could the Christian, in the name of Jesus Christ, and by the power of the Holy

Spirit, ask God's blessing upon amusements that glory in the lust of the flesh, the lust of the eyes, and the pride of life, and sanctify such amusements by prayer? Surely not. Then these things are certainly "of the world." "If any man **love the world**, the love of the Father is not in him."

**Tenth.** The Scriptures plainly state, that there shall be believers in our Lord Jesus Christ, who shall be living on the earth, at His second coming. The apostle John, writing under the inspiration of God the Holy Spirit, says: "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." (I Jno. 2:28). Would you, a Christian, and a professed follower of the Lord Jesus, not be heartily ashamed, if Christ

#### A WINTER NIGHT

By J. L. H.

I gaze upon the landscape  
On a silent winter night;  
The stars are faintly twinkling  
And the moon gives fitful light.  
The shadows of the treetops  
Cast their image on the snow;  
The cold and chilly night wind  
From the north descends to blow.

I sit beside the fire  
And enjoy its fragrant heat,  
With an open book before me,  
As a friend I love to meet.  
But my thoughts are running far  
away  
From book or starry light,  
And my heart grows sadly pensive  
On this solemn winter night.

I think of loved ones far away  
Beyond the silent sea;  
They have crossed the icy river  
And are sheltered in the lea  
Of the great celestial harbor  
Where all is calm and bright;  
They are basking in the light of God  
Which knows no winter night.

should suddenly appear, and find you on the dance floor, in company with His enemies, and unbelievers? The same argument applies to the other amusements of the age, where a Christian attends, or takes part with unbelievers, and the ungodly. You may say that you select your companions, when you dance. Or that you just attend high class plays in the theatre. But think it over; take time for some earnest thought on this. No matter how select your dance companions (perhaps all professing church members), or how high-class your theatrical play, or how select your company at the card game, would you desire that your Savior and Lord should find you enjoying these amusements? No, you certainly would not. "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, **denying** ungodliness and **worldly lusts**, we should live soberly,

righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2:11-13).

**Eleventh.** As a Christian, you may be glad that you are not narrow-minded like some Christians whom you know, but can attend the theatre, play cards, or dance, and you see no wrong in these things, when kept in their proper place. You may even be thankful that you can enjoy such liberty, while other Christians, who deny themselves these amusements, are so limited in their views. But what saith the Word of God? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). You are yielding the members of your body as servants to obey the call of worldly amusements. Instead of being free, you are still in the service of the old master. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:12, 13).

**Twelfth.** Do you bear the reproach of Christ, in connection with world amusements, because of your separation from them, and your testimony against them? The Cross of Christ is an offence unto the world, and if that Cross is not manifested in the Christian life, it is because the Christian is not living the separated life God would have him live. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14). Our Lord said, "I have chosen you out of the world, therefore the world (world-system) hateth you." If the Christian, being in the world, will abide in right relationship with Christ in not being "of the world," his separation from world amusements will prove an offence unto the amusement lovers. "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13). "For **consider Him** that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." (Heb. 12:3).

(Concluded next month)

It is not what we earn, but what we save, that makes us rich.

It is not what we eat, but what we digest that makes us strong.

It is not what we read, but what we understand, that makes us wise.

It is not what we intend, but what we do that makes us useful.

"Walk is greater than talk, and it is much more easy to talk about our walk than walk our talk."



# CHRISTIAN MONITOR PULPIT

## THE SIGNIFICANCE OF THE ATONEMENT

By S. V. Carmany

"He appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

In the ninth chapter of Hebrews we find the three appearances of Christ mentioned: 1—Atonement, "He appeared to put away sin." 2—Advocacy, "Christ has entered into heaven itself, now to appear in the presence of God for us." 3—Advent, "Unto them that look for Him shall He appear the second time without sin unto salvation."

We are interested not only in what Christ has done but also in what He is now doing. "But this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God." He is at the right hand of God. On the cross He made expiation. At the right hand He makes intercession. He saved us by His death. He keeps us in His life. His is a work of advocacy at God's right hand: "He now appears in the presence of God for us."

Some fail to read Heb. 10:12 correctly but after this manner, "After He had offered one sacrifice for sins forever sat down." This is not correct. He did not sit down forever but made one sacrifice for sins forever. The "forever" is connected with the sacrifice, not the seat. He has not taken a seat forever. He is coming back again.

Therefore, we are interested not only in what Christ has done and is doing, but in what He will yet do, "From henceforth expecting till His enemies be made His footstool." He is expectant. The program is not yet full. He was made the footstool of His enemies but the next time He will subject His enemies. The first time He came it was to servitude, the next time He will come in sovereignty. The second Psalm tells of a time of Messianic subjugation of enemies. His advocacy and second advent are made possible through the atonement, and it is of the atonement that we are to speak.

The "atonement" is the at-one-ment; to atone is to make at one. It means making man and God at-one; not by reconciling God, who has never been estranged, but by winning men to a happy co-operation with God's will and purpose. The fundamental problem to be solved in the doctrine of the atonement is at-one-ment, that is, how to reconcile man to God.

Only God can bridge the gulf between the Holy Creator and the creature. That God admits access to Himself and intimacy with Himself is a grace beyond our power to comprehend, a prodigious paradox. Atonement is an Old Testament

word and in its Biblical use has a temporary meaning, while Christ's work is permanent and eternal, and goes far beyond the literal, Scriptural meaning of atonement. The Hebrew word translated atonement means to cover. In one form or another the word occurs many times in Exodus, Leviticus, Numbers and elsewhere, stating the fact that, by the shedding of the blood of animal sacrifices, the sins of believing Israelites were covered temporarily, until such a time as God could deal with them eternally. The Biblical use and meaning of the word must be sharply distinguished from its use in theology. In theology it is a term which covers the whole sacrificial and redemptive work of Christ. Atonement (at-one-ment) is, therefore, not a translation of the Hebrew, but a purely theologic concept.

The Levitical offerings covered the sins of Israel until, and in anticipation of the cross, but did not take away those sins. Heb. 10:4. These were the "sins done aforetime" ("covered" meantime by the Levitical sacrifices) which God "passed over," Rom. 3:25—for which "passing over" God's righteousness was never vindicated until, in the cross, Jesus Christ was "set forth a propitiation." It was the cross, not the Levitical sacrifices, which made "at-one-ment." The Old Testament sacrifices enabled God to go on with a guilty people because they typified the cross.

The word translated "atonement" in the New Testament means really the "mercy seat" in the Holy of Holies, where God and man met, the place from where God spoke to man. It is translated "reconciliation" in another place; and the verb is used very frequently, "reconciled to God."

There are two words which define its meaning, "propitiation" and "reconciliation." "Propitiation" gives us the Godward definition; "reconciliation" gives us the manward definition. The death of Jesus Christ does propitiate God; and God is not thirsting for vengeance either. God so loved that He gave Christ. The death of Jesus Christ is the expression of God's love and mercy that propitiates His justice, His righteousness, His holiness. The justice of God demands that there shall be satisfaction; the holiness of God demands that there shall be propitiation. The love and mercy of God furnish what His justice and holiness demand. God does not demand propitiation of another. He gives the propitiation that His nature demands, and thus makes it possible for

him to remain God and occupy His throne of justice and righteousness, while He deals out mercy to penitent sinners. "God was in Christ, reconciling the words unto Himself, not imputing their trespasses unto them; and hath given to us the ministry of reconciliation."

The death of Christ is prominent everywhere in the Bible. That the death of Christ was the one great subject into which the Old Testament prophets searched deeply is clear from I Peter 1:11-12. Notice how the death of Christ is presented in the Bible, (1) promised in the Old Testament, (2) provided in the Gospels, (3) preached in Acts, (4) proved in the Epistles, (5) praised in Revelation. All this gives point to Gal. 6:14.

The atonement is the scarlet cord running through every page in the entire Bible. Cut the Bible anywhere and it bleeds; it is red with redemption truth. It is said that one out of every 44 verses in the New Testament deals with this theme, and that the death of Christ is mentioned in all 175 times. When you add to these figures the typical and symbolical teachings of the Old Testament, some idea is gained as to the important place which this doctrine occupies in the sacred Scriptures. Paul says it is the fundamental theme of the Gospel, "I delivered unto you first of all (i. e., first in order, the truth of primary importance) that Christ died for our sins."

There can be no Gospel story, message or preaching without the story of the death of Christ as the Redeemer of men. "He appeared to put away sin."

The incarnation was for the purpose of the atonement. Jesus Christ partook of flesh and blood in order that He might die. Heb. 2:14. Of all the people that have ever lived, Jesus Christ is the only one who came into this world for the purpose of dying. Everybody else is born in order to live. He came to die. I Tim. 1:15.

The faith of the atonement presupposes the faith of the incarnation. The atonement naturally arises out of the incarnation, so that the Son of God could not appear in our nature without undertaking such a work as the world atonement denotes. The incarnation is a pledge and anticipation of the work of atonement. The incarnation was the declaration of the purpose of God to save the world, which He could do only through the atonement. Therefore, God prepared for His Son a body. Heb. 10:5. "He took upon Himself the form of a servant and became obedient unto death." "He came not to be ministered unto, but to minister and to give His life a ransom for many."



The very purpose of the entire coming of Christ into the world, in all its varying aspects, was that, by assuming a nature like unto our own, He might offer His life as a sacrifice for the sins of men. "He was manifested to take away our sins." He suffered according to the will of God, His own volition and the predictions of the prophets; His death becoming substitutionary, sacrificial, atoning, reconciling and redeeming.

The final cause of His manifestation was to annul sin, to propitiate divine justice, to procure for us God's righteousness, to ransom us and to reconcile us. Christ's death was conciliating, in that by it men are reconciled to God, and sin's curse and the sinner's slavery and liability to death and incapability of returning to God are overcome by the death of the Lamb, who was slaughtered as a victim and became our sacrifice.

All love, all regeneration, all power, circles around the atoning work of the Lord Jesus Christ, who died for us and did for us objectively something that man could never do, and who wrought that incredible, that impossible thing, salvation by the substitution of His life in the place of the guilty.

The word substitution means the replacement of one person or thing for another. Though not a Bible word, it has a specific meaning when related to the Scriptures concerning the work of Christ on the Cross, and by it is indicated the fact that those unmeasured, righteous judgments of God against the sinner because of his sin were borne by Christ substituting in the sinner's room and stead. A substitute is one who takes the place of another. Christ's death was substitutionary in that it was the death of the sin-bearer. "He bare our sins," meaning that He took their penalty and their consequence. His death was the substitutionary, the vicarious work of the innocent on behalf of, in the place of and instead of the guilty. I Peter 3:18.

Here we must face the question: Can sin and guilt be transferred to another? The idea of the sins and guilt of one person being literally and actually transferred to another will not bear analysis. It is true that the New Testament speaks of Christ bearing our sins in His own body on the tree. I Pet. 2:24. Such language may be used symbolically in reference to vicarious suffering which has great redemptive efficacy. Christ "bore our sins" in the sense that He died because of human sin and that He redeems us from its power. But the actual transference of sin and guilt is morally and psychologically inconceivable. Such a conception strikes at moral responsibility and therefore at the very foundations of the moral order. A man may have a deep consciousness of the sins of his fellows. He may be ready to die and bear everything that will make for their redemption. But he cannot take the actual burden of sin and guilt upon himself. When Paul says, "Him who knew no sin, He made to be sin on our behalf," he

means that God made Him who knew no sin to be the sin-offering on our behalf.

In Galatians 3:13 we read: "Cursed is every one that hangeth on a tree." This simply means that dying the cursed death of the cross He was treated by men, not by God, as a malefactor. Paul is quoting Deuteronomy 21:23, "Cursed of God is everyone that hangeth on a tree," but he leaves out "of God," and the deliberate omission is significant.

Just here lies a most vital and important reason for holding strictly to the doctrines of the deity and the humanity of the Lord Jesus. As deity He was God, having all the attributes of God, including holiness, or freedom from sin. In His incarnation (John 1:14), as God manifested in the flesh (I Tim 3:16), He was also free from sin because of His virgin birth by the Holy Spirit (Matthew 1:18; Luke 1:35; Hebrews 7:26). And in this double freedom from sin He identified Himself with our fallen race, partook of our common humanity and thus justly bore the penalty of our guilt (Hebrews 2:14, 15). That "sin" in II Cor. 5:21 refers primarily to guilt as shown by its opposite, "righteousness," or justification.

Here it might be well to refer to the ethical satisfaction theories of the atonement, which, while not contemplating a transference of sin and guilt from the redeemed to the Redeemer, do seem to suggest the reverse process—that is, that certain ethical qualities in the Redeemer are, as it were, placed to the credit of sinful men because of the organic relation in which He stands to them. But the conception of vicarious penitence is psychologically unsound. A man can no more be the bearer of another's penitence than of another's guilt or sin.

There can be no at-one-ment without

#### "THOU REMAINEST"

When from my life the old-time joys have vanished—

Treasures, once mine, I may no longer claim—

This truth may feed my hungry heart and famished—

Lord, Thou Remainest! Thou art still the same.

When streams have dried, those streams of glad refreshing—

Friendships so blest, so pure, so rich, so free;

When sun-kissed skies give place to clouds depressing—

Lord, Thou Remainest! Still my heart hath Thee.

When strength hath failed, and feet, now worn and weary,

On gladsome errands may no longer go;

Why should I sigh, or let the days be dreary?

Lord, Thou Remainest! Couldst Thou more bestow?

Thus through life's days—whoe'er or what may fail me—

Friends, friendships, joys—in small or great degree,

Songs may be mine—no sadness need assail me,

Since Thou Remainest, and my heart hath Thee.

—J. Danson Smith.

penitence, and each man must enter into that experience for himself. The cross shows us the way; it has become the well-spring of penitence.

The result of the substitution is itself as simple and definite as the transaction—the Savior has already born the divine judgments against the sinner to the full satisfaction of God. There is therefore nothing left for the sinner to do or for him to persuade God to do; but he is asked to believe this good news, relating it to his own sin, and thereby claiming his personal Savior.

The sinner cannot claim any salvation or any hope of salvation in what he does, or ever did do, or ever can do. He is not saved by his works, or by his goodness, or his morality, or by his character, or rank, or strength, or social position. None of these things weigh an atom with God, and none of these things can by any means set aside the condemnation that is hanging over souls. "He was manifested to take away our sin." An old philosopher has well said, "Man could know that he was a sinner without Christ but he could not know how God could forgive sin without Christ."

Let us remember that the cross is not punishment; it is a substitute for punishment. The Cross transcends penal methods of dealing with the soul, even as grace transcends law. God accepts "satisfaction" in place of punishment. Without satisfaction—that is, without the spontaneous payment of the debt—neither could God release the sinner unpunished, or the sinner attain to such bliss as he enjoyed before his sin. This satisfaction must be proportionate to the transgression; and man cannot make it for himself, for he can only offer to God that which he owes Him already (penitence, obedience, etc.) The satisfaction can be effected only by one who is God and man. These conditions are fulfilled by Christ. The idea of substitution brings home to us the completeness of Christ's identification with us. If for substitution we read identification—Christ's identification with us in our sin and weakness, and our identification with Him on the cross, we are back at Paul's mystical idea of reconciliation through the crucifixion, burial and resurrection of Christ.

Jesus has taken our place, He has honored the law in our stead; and now God sees fit to make the offer that whosoever believeth in Him shall not perish. "He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

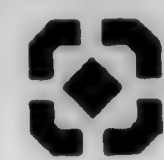
Jesus Christ was not a manifestation of God but God manifest in the flesh. The sufferings of Christ are a manifestation of the sufferings of God on account of man's sin. Christ's sufferings are themselves the expression of the divine mind regarding our sins, and a manifestation by the Son of what our sins are to the Father's heart. God in Christ bore the burden of our sins

(Concluded on page 96)





# EDITORIALS



## A Special Prayer Service of Thanksgiving

When the new missionaries arrived safely in India a special prayer service was called in which thanksgiving was the predominant note. The coming of help was an answer to their prayers such as the Apostle Paul brought to Macedonia, when he answered the call, "Come over into Macedonia, and help us." May the Lord make these missionaries true helpers indeed. May the Spirit of our God be their sufficiency and produce in them a real Divine efficiency. May they be empowered by the Holy Ghost. May their ministry be a work of God in behalf of the lost of India. God speed.

## What Do You Think About This Communication?

With some manuscripts which were the result of painstaking work, and we shall say from the pen of one who has been one of the most faithful contributors to the Monitor since our connection with the same, we clipped a note at the bottom of his letter. He is not speaking for himself, since he is supported by the Church already, but he has a word that is worthy of consideration and action. What do you think about it? Then what will be done about the matter?

"I believe that more of our people ought to get busy on literature of a kind that will be fit to become standard as works of reference. The Publishing Committee should push the matter. The Church should endow some such movement and then encourage the writing of manuscripts and then help men who have talent and special interests along this line to get to work. I believe we have the men who can do it."

## We Seriously Wonder

The riddle of every age has been the problem of the rising generation. This has been the task of every generation. The youth of every decade have forced upon their elders the question, "How can we lead this oncoming group of future men and women in channels of safety, so that they may be a benefit to society and a glory to God?"

Quite often the negative method is resorted to in all sincerity. By this we mean things have been prohibited, and that quite vigilantly, in words like this: "Now, you can't do that," "You can't go there." This doleful note can be used with such frequency that it sometimes has provoked an anarchistic spirit in the life of the young people. Prohibition of evil is Scriptural, but we wonder whether to stop there is wise. To tell the young man that he dare not go to such and such places is the solemn duty of parents. But just in a personal way, looking at myself as a father, I am ready to confess that I have too often taken the quicker and easier way out of a situation

and said "No." We often wonder why our young people do not understand their parents better, but are they altogether to blame? What we seriously wonder is this: Have we gone the step further and provided the right things in place of the things we have forbidden? Have we been their comrades? Have we spent the time and the effort to produce proper and legitimate substitutes? We forbid the card table, and that rightly, but what have we provided in its place? We forbid, and quite properly, the pool hall for the young man; but how much better to so provide for the young man that he will have no desire for such places of amusement! In the home of one of our much appreciated bishops in the Western States I noticed a father whose every child was a member of the Church, whose every son though living close to town spent practically every night at home around the family hearth. I watched for the reason for such conduct. I would say a good example, wholesome instruction, a genial and happy spirit in the home all the way to the grandfather, a general interest in every activity of the Church. All this and more, but I asked the father for the reason why the family seemed so well content in doing the right and avoiding the evils in the nearby town. He replied, "I guess you saw the library table. It costs something to keep it up, but it seems to pay quite well in the long run." "Thank you!" I thought to myself, "that is meeting the problem." But someone says, "My son cares nothing for reading." All right; the question then is, What does he care for what does he like to do? what is he interested in? in what channels does his mind run? After this is found out, you are on the way to a solution.

In the city of Chicago lives a family of highly trained children, surrounded with every call to sin in that metropolis, with every chance to shine in the social world, with every opportunity to go with that surging mass in the ways of sin and folly; withal, they are going in the other direction. Again we would say that this family had many of the things that were mentioned in the above account of the home in the country out west, but also they had something more. They had a good mother, but they have a rare father. One of the busiest men in his church, encumbered with numberless duties, cares that he alone knows, yet a mission superintendent remarked of him, "*Never in my life have I seen a man who takes such an interest in his children, nothing too much trouble for him to do, so painstaking in their enlightenment, no walk too long to show them some beautiful shrub or flower, time to explain the minutest detail in what will be to their good.*"

This is the challenge to us all—to parents, to the teacher, to the community, to the pastor, to the worker. Shall we meet it? The answer is fraught with momentous possibilities.



### Hearing From Our Three Colleges

The three Colleges and Schools under the Conferences supporting the General Conference have accepted our offer to fill six pages of the Educational Department. This will give them an opportunity to speak to the Church at large, instead of only to the subscribers to their school journals, which we are glad to say are worthy of your support. They are always appreciated at the Editor's desk. We mean all three of them. They are sending forth papers of which the Church need not be ashamed.

We will give preference according to the date of arrival at Kitchener. We look for messages in the interest of the school for which they write. Messages which shall be of interest to the non-school constituency, as well as those interested in and attending school. Messages in the direction of our General Church Educational Problem. May the Lord use them in His own way.

### Is World Peace a Possibility?

Yes. Just as soon as everybody is saved, world peace is a possibility. Besides this unattainable ideal we can help create an atmosphere of good will among all nations. But there is a lot of talk about good will among men which will never advance us very far. In the following rather pessimistic, tho Scriptural, message we have sought to point the way to world Peace, the route of the nations to peace, which has been a failure in general, is also set forth briefly:

**Intermarriage of European Rulers.** (Dan. 2:43).—The prophet Daniel wrote that following the fall of the Roman empire, no other world kingdom would stand, "till he come whose right they were." He also wrote that by force of arms, combines, and finally thru marriage, in mingling their seed they would attempt to set up a kingdom to dominate the world. But God expressly revealed to him that all would be a colossal failure, that they would not cleave together.

King Christian IX of Denmark, and Queen Victoria, of England, are the grandparents of the crowned heads of Europe. This shows the attempt in two generations. This combine in marriage includes Russia, England, Denmark, Greece, Norway, and yet failed to hold those nations together.

**False Peace Cries.** (I Thes. 5:3).—Paul writes of the time and seasons prior to His coming thus: "When they shall say, Peace and safety, then sudden destruction cometh." Saying peace and sharpening the instruments of war run concurrently these days. The Word of God declares that wars and rumors of wars will not cease in this age. Those who do not hide behind the shed blood of Calvary, will continue to fight, and thus must shed their own blood. The Lord has a controversy with the nations of long standing, and He emphatically declares He will turn and overthrow till He come whose right it be. It was Pilate representing the world powers that crucified the Lord of glory. The lowly Nazarene is not yet enthroned in the hearts of mankind. Sunshine prophets may speak of the end of war. Martial men may say, "Let us fight this war, and end wars." Hague tribunals may assemble, and rulers kiss each other's cheeks, but

all will not avail. The prophet David advises, "Kiss the Son." The war question is rooted and grounded in relationship with God thru Jesus Christ. Let this question be settled by all, and war will cease. The vain struggle to end war makes us look for and long for Him "who will make wars to cease from the 'rivers to the ends of the earth.'"

**World-wide Armament.** (Jer. 25:29-31; Joel 3:9-12; Rev. 15:14).—The world is a military camp. We are sitting on the verge of a volcano constantly. "Armed to the teeth," is an accurate description. Beating swords into plowshares isn't making much noise. The Conference of Disarmament caused very little rejoicing to those who feel the real pulse of the world. God will call for a sword upon the wicked; He even goes on and warns that He will give the wicked to the sword. By choosing sin they choose what goes with it. Prophecy hints of days ahead when the earth will not disclose her slain ones. Has the late World War lessened building battle-ships, poisonous gases, and other instruments of destruction? If 15,000,000 dead and a nation of cripples does not teach the world wisdom, what shall? The war business is a carbuncle; cutting it off only aggravates. The trouble is in the blood. The world is scared of itself: "The wicked flee when no man pursues." No peace with God guarantees no peace with the rest of humanity. It's a universal law.

God expects to end the war business by several methods. One is giving the world enough of it. Read the above Scriptures. The other is by swift judgment in the person of the Son of God. Humanity will be called to account for lowering the value of human life, and making it cannon fodder. Thus when war, rumors of war, and high taxes make us sick because of armament, we hear the heavy footfall of the Umpire of the Nations, the Prince of Peace. Then shall the swords be beaten into plowshares and spears into pruning hooks.

But it is evident to every lover of peace, that certain evil conditions removed, that just treaties made, that unjust treaties annulled, that boundary lines properly adjusted, that considerations for the lesser nation, that the Golden Rule practised among nations will do much in the interests of peace, in spite of the fact that wars are the result of fallen and depraved humanity, and are the natural result of the Adamic nature, which needs conversion to bring man into a state of peace.

One of the factors that helped in the Locarno settlement was that if the German Foreign Secretary failed, as well as Mr. Briand for France, it meant their political death in their respective countries. The populace is becoming aroused over the failure of politicians to amicably adjust these momentous world problems.

With the results of the Locarno Peace Treaty coming before the world through the press and other agencies, we are glad with the rest of humanity for this desirable agreement among the "powers that be" in Europe. We are glad for the spirit that existed among the diplomats that sat around the table in the beautiful town of Locarno in Switzerland. May the Lord add His blessing according to His unerring wisdom.



# CHRISTIAN LIFE

## THE BOOK OF THE LORD

### VIII. The Four Gospels

By Geo. J. Lapp

(Concluded from last month)

**The Gospel of Luke.** It was written to people of reason and culture therefore the beauty and sublimity of the book. It is indeed one of the most remarkable in the New Testament for eloquence. The original manifests a flow of language which at once captivates the reader. The author was a Greek proselyte of learning and a physician by profession. Both internal and external evidence show that the Gospel must have been written near 60 A. D., perhaps just before the writing of the Acts of the Apostles. It was most probably written from Rome as Luke was closely associated with the apostle Paul. It was addressed to an individual but served a much wider purpose. There had been numerous accounts written of the Lord's life and labors which undoubtedly led this devoted disciple to search out facts from eyewitnesses and record them with the special purpose of bearing a reliable message to his own people the Greeks.

Let also note a few characteristics of this Gospel:

1. He alone mentions a number of incidents, parables, etc., 5:1; 10:30; 12:16; 14:1; 16:1, 19; 17:11; 22:51, etc.

2. He alone records the questions to John the Baptist (3:10, 14), the conversation at the transfiguration (9:31), conversion of Zaccheus (19:1-10), weeping over Jerusalem (19:41), etc.

Many more details in relation to the above might be given but the reader by careful study can pick out many more which Luke alone recorded.

A brief analysis of the Gospel is as follows: (a) The preface, 1:1-4; (b) Infancy and boyhood, 1:5-2:52; (c) John the Baptist's ministry, 3:1-20; (d) Christ's preparation, 3:21-4:13; (e) The Galilean ministry, 4:14-9:50; (f) the later ministry, mostly in Perea, 9:51-19:28; (g) The last visit to Jerusalem and His passion, 19:29-23:56; Christ's resurrection and manifestation, ch. 24.

**The Gospel of John.** Clement of Alexandria wrote that John having observed that the bodily things (historical facts) had been sufficiently set forth by the Gospels produced a **spiritual** Gospel. This would suggest that John took in hand the penning of an interpretation of the Christ, the Son of God. The apostle's simple language and free use of symbolisms are charming. In the Gospel we have set before us a series of portraits of Christ as the uplifted Ser-

pent, the Water of Life, the Light of the World, the Door of the Sheep, the Good Shepherd, the Way, the Vine, etc.

The authorship has never been questioned. Polycarp, a disciple of John, witnessed to this. Others both Christian and non-Christian such as Basilides, a gnostic, Valentines, Justin Martyr, etc., quoted from the Gospel. Titian included the fourth Gospel in his harmony about 160 A. D. and Ireneus (177 A. D.) speaks of the Gospel of John again and again. Clement, Origen, Tertullian and Eusebius unhesitatingly placed it among the undisputed writings of the New Testament.

Internal evidence is too strong to consider the Gospel having been forged by any other writer. His acquaintance with Jewish law and custom, his knowledge of insignificant places and his accurate description of the Temple are manifest proofs of the authorship of an eyewitness. Reliable early sources agree that John wrote the Gospel in Ephesus in his old age, perhaps about 90 A. D.

The Gospel is unique in this that it presents symbolisms as already mentioned, ascribes various titles to Christ and contains detailed reference to the work and office of the Holy Spirit. Nearly every part of the gospel is linked up with an interpretation of Christ and an emphasis upon Witness and Truth.

We give the following as a general analysis of the book: (a) Prologue, 1:1-18; (b) early manifestation of Christ, 1:19-4:54; (c) Growth of unbelief among the Jews, 5:1-12:50; (d) Growth of faith among the disciples, 13:1-17:26; (e) The climax of unbelief in the crucifixion, 18:1-19:42; (f) The climax of faith in the resurrection and its proofs, Chs. 20, 21.

The underlying purpose of the Gospel, or of all the Gospels for that matter, is given in 1:1-18 and 20:31.

**Closing remarks on the Four Gospels.** If there were no other proof available, the fact that the Gospel of Christ as recorded by the four apostles is in itself a message which has the self-verifying power of the Holy Spirit would be sufficient to establish the authenticity of the record. Beside this about sixteen hundred old copies of the New Testament have been found. The Codex Sinaiticus in the library of Petrograd contains the whole of it and by comparing that with the

Codex Vaticanus in Rome, the Codex Alexandrinus in London and all the other parts and fragments extant honest men of God of our day have easily determined that the New Testament record as we have it in our standard versions are what they were divinely meant to be. The gross number of New Testament readings number about 120,000 including the various manuscripts, translations and versions which while a few differ in a few respects manifest sufficient uniformity to give the New Testament as it is its undisputed place as the inspired Word of God.

The discussion should convince us that the four Gospels present historical facts and give us the interpretation of Christ to God and man. How could we then tolerate any theories of unbelief either regarding the Gospels or the person and mission of Christ Whom they faithfully present to us. The very phenomena of the books and the witness of the early Church fathers would repudiate this. Prophecies which were fulfilled in Christ would stand even though no New Testament had been written. Each Gospel manifests such a personal touch with Christ that He becomes their divine author. Consequently by them we are raised into a spiritual relationship with Christ by faith. Dr. D. M. Panton in "Science and Christ" says, "The faith of Christ is in no wise dependent on human intellect for it is simply a publishing of **facts**; an arrived and departed Messiah, His slaughter in our stead, His empty tomb, His enthronement at the right hand of God ere He returns in the clouds; and **facts** are in no way altered or modified by doubt or denial."

In closing I wish to emphasize the eternal presence of our Lord about Whom such evident **facts** have been recorded. His birth, life, service, death, resurrection, manifestation, and ascension, were one great miracle, no one more wonderful than the other. He became lost to natural hope that He might be gained as the Savior of all mankind. There is no other name given under heaven nor among men whereby we can be saved.

Ghatula, Sihawa, Via Dhamtari,  
C. P., India.

### LESSONS FROM RUTH'S NOBLE CHOICE

Lois Detweiler

No doubt we all know the story of Ruth and Orpha, two Moabitish girls who married the sons of Naomi. They met their husbands during a famine. While living in the Land of Moab, Naomi's husband and



two sons died, so Naomi and her two daughters-in-law, Ruth and Orpha, were left widows. Naomi did not like the land of Moab so she decided to go to her home in Judea. She told Ruth and Orpha to remain in their own land, but they would not leave Naomi. They traveled with her part of the journey and again Naomi told them to return to their own country. She pleaded with them, not because she did not enjoy their company, for indeed she did, but because she thought of their welfare and the trials they would meet in a strange land.

At last Orpha kissed Naomi and went to her own people, but Ruth only said to Naomi, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me" (Ruth 1:16, 17).

Ruth then went with her mother-in-law to Judea. There Ruth gleaned in the fields of Boaz, who was a kinsman, and found favor in his sight.

Boaz married her and she was the mother of Obed, who later became the father of Jesse and of David.

Ruth made a sacrifice when she left her home, her people, and her gods. This should teach us a lesson that only through self-sacrifice do we find the secret of true happiness.

In her life Ruth also encountered many difficulties. She went to a strange land and mingled with strangers. The difficulties were overcome with courage and the help of God. In our walk through life we oftentimes meet with difficulties which discourage us, and while in this state Satan comes to us with tempting offers to which we would sometimes yield, were it not for the Master who comes and calls us, showing us the dangers we are about to step into.

Ruth's life shows us a striking example of womanly dignity and simplicity. In it we see three choice gifts, namely, grace, purity, and sympathy. She was winsome, meek, quiet, and pure, and above all, full of sympathy for her mother-in-law, Naomi. Even to-day we may possess the same gifts Ruth did, if we wish to.

Ruth's life was a life of service to her Lord. A life of service in the cause of Christ must of necessity be a life free from idolatry. No doubt Ruth's life was freed from idolatry when she stopped worshipping heathen gods. Some of our idols to-day may be self, friends, money, pleasure, appetite, or any other of America's popular idols.

Ruth sought real worth in her life, so the Lord blessed her and she became an ancestor of David. She left her native country and thus gained the companionship of Naomi, of her people, and of her God. Can we not by forsaking worldly gain, get the companionship of our dear Savior?

Ruth followed Naomi at any cost. So should we follow our Master. As a summary, Ruth's life teaches us the following lessons:

Let us forsake our idols, whatever they are.

Meet the difficulties of life with faith and courage.

Use our talents, thus being a blessing to our Lord and Master that He may say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord" (Matt. 25:21).

Columbiana, Ohio.

### THE SIGNIFICANCE OF THE ATONEMENT

(Concluded from page 71)

on the Cross, and we can say, "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins."

The worst consequence of sin is alienation from God—the sense of an insurmountable barrier between us and Him. The cross breaks that barrier down, and so removes sin's most terrible penalty. The emphasis in the New Testament is on the reconciliation of man to God. "God was in Christ reconciling the world unto Himself." God commended His own love to us in that, "while we were yet sinners, Christ died for us." It is because God calls us to be His sons, and because sin casts a cloud over the filial relation, that He is angry with us when we sin.

The atonement is universal in that it covers the sinful nature inherited from Adam. Rom. 5:12-21 gives a picture of the two Adams, each standing at the head of a creation, or race and each giving to his race that which belonged to himself. The first Adam gave to his race sin, death, etc. The Last Adam, Jesus Christ, gave to His race righteousness, life, etc.

Christ is the Savior of all men in the sense that His atonement acts as a stay in the execution of the sentence against sin, securing for all men a space for repentance, and the enjoyment of the common blessings of life, forfeited by transgression. (II Peter 3:9; Matt. 5:45; Acts 14:17.) On the other hand Christ is the Savior only of those who believe, because repentance and faith are the conditions of salvation. Acts 2:38. He is the Savior of all men potentially (I Tim. 1:15); of believers alone effectually (I Tim. 4:10). The atonement is limited only by men's unbelief.

The Apostle Paul preached Christ crucified as "the power of God and the wisdom of God." The cross was central in his preaching. When he went to Corinth, he "determined not to know anything save Jesus Christ and Him crucified." For him the good news of the Gospel was that "Christ died for our sins." Evangelical religion has won its greatest triumphs

when it has put the cross in the foreground; it has declined in power when it has allowed the cross to fall into the background.

It is very questionable whether the cross is central in the preaching of to-day; indeed there are many who assert that they very rarely hear a sermon on the cross, and that sermons on other themes are not suffused with the message of the cross.

The heart bears consentient witness with theology that the Gospel message centers in the cross. I do not say that the Christian life must necessarily begin there, for there are many different starting points. Christian discipleship may begin in a desire to imitate Christ, or in enthusiasm for social service, or in many other ways, but we must get to the cross ultimately if we are to learn the secret of peace and power. It is significant that Bunyan makes his pilgrim advance a considerable way on his journey before he comes to the cross. He left the City of Destruction, passed through the Slough of Despond, escaped the wiles of Wordly-Wiseman and Mr. Legality, and spent some time in the Interpreter's House before he came to the cross, and there appeared to him three Shining Ones, the first of whom said "thy sins be forgiven thee"; the second stripped him of his rags and clothed him with change of raiment, and the third set a mark on his forehead and gave him a roll with a seal upon it. So to-day, the Christian life may have many different beginnings, but sooner or later all paths meet at the cross, and the redeemed will always sing,

"At the cross, at the cross, where I first saw the light,  
And the burden of my heart rolled away.  
It was there by faith I received my sight,  
And now I am happy all the day."

The preaching of the cross is still a "stumbling block" and "foolishness" to many, but to those who are being saved it is the power of God unto salvation. In the cross is life; in the cross is protection from enemies; in the cross is infusion of heavenly sweetness; in the cross the sum of virtue. There is no salvation for the soul, no hope of eternal life, but in the cross. Walk where thou wilt, seek what thou wilt, thou wilt find no higher way above, nor safer way below, than the way of the holy cross.

"We may not know, we cannot tell  
What pains He had to bear;  
But we believe it was for us  
He hung and suffered there."

"There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven and let us in."

—Selected.

"The perfection of the Christian life is to lose sight of oneself completely and to make everything of Christ."

"It is strange how some Christians can withhold from the world without compunction the best news that ever came into it."



# • MISSIONS •

## WHY SPEND MONEY TO EDUCATE INDIAN CHRISTIAN CHILDREN?

By Geo. J. Lapp

Village schools are a strong evangelistic agency in our work in India. They are established out in villages where the children have no school privileges and besides rescuing them from illiteracy by teaching them to read and write the teachers have the opportunity of daily giving them religious teaching. In this way they implant in the hearts of the village children principles which will lead them into the fear of the Lord and will help them to grow into noble, upright characters. This for the village children whose parents are still in heathendom and idolatry.

Naturally the first question which arises in one's mind is, Why should not the Church in India take care of the education of her own children? Our Indian brethren and sisters have come from the middle classes of people and most of them came as poverty stricken orphans and had to be fed by the Mission to keep soul and body together. The most of these who have married and live in their own homes earn only a little more than they need for their own support. In the poorer homes the parents partly depend on what little the children are able to do as soon as they are old enough to gather fuel, run errands and care for the smaller children. The family income supplemented in this small way is barely sufficient to feed and clothe the whole family. The income of those who depend on day-labor amount to an equivalent of fifteen cents a day for the man and wife when they both work. The family of the middle class teacher or evangelist earns an average of eight to ten dollars a month, which is not more than they need for food and the better clothing they are required to wear. There is a better grade of evangelists and Bible women and teachers in the schools who earn from fifteen to twenty dollars per family a month which means that they must live according to their position and spend more for food and clothing and in entertaining guests, etc. There are not enough of the better class of workers who receive larger wages to make up for what the poorer classes lack to provide all the expenses for the education of the children of the Christian community. Therefore support for part or all of their education must come from outside sources or they will have to be allowed to lapse back into illiteracy which would be very detrimental at

this time and would hinder the further growth and development of the community.

Seeing the great need for educating the Christians' children the Mission has from the beginning sought to provide schools in which they might be taught. Many parents especially those who live away from the main stations have put their children into the girls' and boys' boarding schools that they might receive proper training as well as schooling. They have always been willing to pay in part for this privilege. Fees have been taken in proportion to the income of the parents but not enough could be taken to properly feed and clothe the children. The remainder was taken out of the Mission funds.

The Government appreciates the work we are doing in the Middle and High schools and gives a substantial grant toward their maintenance. But even this is not sufficient for the whole support needed for the schools. In the primary schools the parents as a rule pay for the books of their children while the pay for the teachers comes from mission funds. The future of the children is such an important consideration that the Mission has felt justified in keeping up good schools for them. They are the future hope of the Church and if their parents were worth saving when they came to us nearly starved and opium fed, these girls and boys, their children, who are bright, very much alive, apt, and teachable, are certainly worth investing in during their childhood that they in turn may carry the burden of the Church and the extension of the Cause in the future.

Our own Mission is not alone in this

important work. There are Missions in India who make many more concessions to their Indian people than we because of what they see in the Christian boys and girls. By taking care of the second generation we can expect a much greater manifestation of strength and independence in the third generation. Our Indian brethren and sisters are eager to give their children every possible advantage and are willing to make such sacrifices as they are able to bear, and seeing this we are all the more anxious to help them as far as funds will reach.

We therefore ask you, dear readers, to reach out a kindly hand to them in helping to give them elementary educational training, remembering that their education through the primary school is little more than the fifth grade in America and the Middle School is little more than the eighth grade. The High Schools will not compare to those in America in thoroughness of teaching for the courses have to be adapted to the ability of the students to a great extent. Yet the schools are improving all the time and we are trying to maintain a higher and higher standard each year. The Mission schools have the general reputation of being of a better standard than the other schools which have been established. In our attempt to make them the best possible we have always had the oncoming generations in mind because of the future of the Indian Church in India. But we must save our people from illiteracy by giving them the three Rs, and after that help the few who want to go further in their training. God has a future in store for our Indian brethren and sisters and their families and it greatly behooves us to do our part in their behalf. Pray for the Christian children of India that they may become worthy instruments in His hands for the future.

Ghatula, Sihawa, Via Dhamtari, C. P. India.

## WHEN THE DEACON TALKED IN CHURCH

We were not expecting anything unusual that day, but we got it just the same. It was a warm Sunday in June, and the annual foreign missionary sermon was to be preached and the collection taken. That didn't excite us any, for we had slept, I may say, through both the sermon and collection many a time before. It wasn't the sermon either for that didn't seem so different from usual, but that somehow it just happened to come home to the deacon. So far as I remember, the preacher took

for his text that verse about "Go ye, to every creature," only he dwelt considerably upon the "Go ye." He said it didn't say anything about taking up a collection, but it did say to go, and the Lord would never be satisfied until we went.

Our collections, anyway, he told us, didn't amount to much and always reminded him of the story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog. The mother noticed that and told



him to eat that himself, and after dinner he could take what was left on his plate and give to the dog. So after dinner he picked up the bits of fat, bone, and gristle that were left and took them out to the dog, and some one heard him say sadly: "I meant to bring you an offering, Fido, but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't been giving much of a collection, only just enough to look respectable when the plate was passed.

But the preacher went on until he showed us that the command, "Go ye," meant just what it said; that we had to go. He told us that everybody had to go. Now, I had always thought that there was some special kind of call that comes to one here and another there; and when they felt that they had to be a missionary. But he said that was not in the Bible, that everybody was commanded to go unless they had a call to stay at home. And even if they had a call to stay at home, they were bound to do their best to find a substitute to go for them, and to help everybody to go that could.

Then he just asked us how we would feel if we had no Lord Jesus to go to for forgiveness of our sins, for help in our trials, for strength against temptation, comfort in sorrow, for guidance in perplexity; to tell us how to live here, and especially to tell us about the love of God. This was what made life so dark for the heathen, and in our gifts we were to remember the Lord's command to us and the heathen's need for us to go.

Then he prayed a bit and the collection was then taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you could meet in a day's journey, as good a neighbor and as honest a man as ever lived—nice two-hundred-acre farm and a fine family, all members of the Church. Jim, the oldest, ran the farm, Jack, the second boy, was just ready to go to college, and Mary had her diploma as a teacher and was studying to be a nurse in a Toronto hospital. The mother too was just as nice a woman as you could find anywhere. The old deacon had been getting deaf of late years and he sat alone in the first pew. I guess he got to kind of dreaming over the sermon, for as he rose to get the collection plate he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything.

So, as I said, he took the plate and began to talk. As near as I remember, this is what he said: "So that 'Go ye' means me and every one of us, and this is the

Lord's plate, and what we put in is our substitute and shows how much we love Him and how much we are worth to Him, seeing we don't go ourselves." Then he got to the back seat and passed the plate. Now, our back seats are always full of young men and as they put their money on the plate, the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd have been worth more than that to the Lord. Ten cents from David Brown, five cents from Tom Stone, and nothing from Steve Jackson. Forty cents for four boys, and every one of them could go, too. They're worth six hundred dollars a year to their fathers and only forty cents to the Lord."

In the next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The price of one of your

a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty-five cents for the Lord doesn't match, Tommy McClay."

"Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents in the plate."

"A new home for yourself and an old quarter for the Lord, Alex Bovey?"

"You take in washing and can give five dollars to the Lord! God bless you, Mrs. Dean. What? Minnie has some, too, and wee Robie?"

"Fifty, seventy-five, eighty-five, ninety. Ah, your dinner will cost more than you have given, Mr. Steele."

"A bright, new dollar bill, and spread out, too. Mr. Perkins, I am afraid ninety-five cents was for show."

"A check from Mr. Hay. It will be a good one too, for he gives a tenth to the Lord."

"Two dollars from you, Harry Atkins, is a small gift to the Lord that healed your dear wife."

"Ah, Miss Kitty Hughes, that fifty cents never cost a thought; and you, Miss Marion, only a quarter, when both of you could go and support yourselves."

"Five cents from the father and a cent from each of the family. I guess John Hull and family don't love the heathen very hard."

"Ah, Mrs. McRunion, that means a good deal of you. The Lord keep you until you join the good man that's gone."

"Charlie Baker, and you too, Effie—I doubt if the Lord will take any substitute for you."

"Nothing from Mr. Cantile. Heathen at home? Perhaps you are one of them."

"Five cents, Mr. Donald. I doubt if you'd want to put that in the Lord's hand."

Then the old man came to his own pew, and his wife put in an envelope. "Ah, Mary, my dear, I am afraid that we have been robbing the Lord all

these years. I doubt if we'd have put Jack on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went from pew to pew till the old man came to the front again, and there he stood a moment, the plate in his left hand, and after fumbling in his vest pocket awhile he said, "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down, and, taking out an old leather wallet, counted out some bills on the plate, and said: "I'm sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm, now we're getting old; but I won't keep Jack any longer; and Mary's been wanting to go

#### A MISSIONARY'S PRAYER

(From the fly-leaf of the Bible of a missionary who died in Africa.)

Laid on Thine altar, O my Lord divine,  
Accept this gift to-day for Jesus' sake.  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make;  
But here I bring within my trembling hand  
This will of mine—a thing that seemeth small—  
And Thou alone, O Lord, canst understand  
How when I yield Thee this I yield mine all.

Hidden therein Thy searching gaze can see  
Struggles of passion, visions of delight;  
All that I have, or am, or fain would be;  
Deep loves, fond hopes, and longings infinite.  
It has been wet with tears and dimmed with sighs,  
Clenched in my grasp till beauty hath it none!  
Now from Thy footstool where it vanquished lies,  
The prayer ascendeth—may Thy will be done!

Take it, O Father, ere my courage fail,  
And merge it so in Thine own will that e'en  
In some desperate hour my cries prevail,  
And Thou give back my gift, it may have been  
So changed, so purified, so fair have grown.  
So one with Thee, so filled with peace divine,  
I may not know or feel it as mine own,  
But gaining back my will may find it Thine.  
—Selected.

dinners down town, half of that pair of gloves you wear, almost as much as you spent for ice cream last week, a box of candy," were the deacon's comments as the coins fell from the hands of the judge and family.

The father John Robb put in a bill rolled up, Mrs. Robb put in another, Johnny Robb a little envelope bulging with pennies, and Maggie helped the baby to put in another little bag; and the old deacon said "God bless them!"

You may be sure we were all listening by this time, though we didn't dare turn around; and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord and two thousand



too, only I wouldn't let her. Take them, both, Lord."

Then while the old man sat and buried his face in his hands Deacon Wise jumped up and said: "Dear pastor, we haven't done our duty. Let's take up a collection again next Sunday." And a chorus of "Amen's" came from all over the church. But the pastor got up, with tears in his eyes, and said: "My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then they sang a hymn as we closed, but it sounded different than it ever had before:

"Love so amazing, so divine,  
Demands my soul, my life, my all."

Someone said she believed it went through the roof, and I guess the Lord thought so, too.

I think that old deacon felt pretty bad when he found that his day-dreaming had been done aloud. And one or two felt pretty hard at first, but they knew it was true. So that was what started our missionary Church, and we've kept on ever since. There have been fourteen members of our young people's society to go as missionaries in the last five years—six of our best young men and eight of our brightest girls.

Jack Bright? He married one of these

girls and they are on the border of Tibet. Mary Bright married the minister's son, and they went to Africa.

The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble. You're much obliged? O, that's nothing. I'm glad to tell you. You see I have two of my own boys in the work, one in India and the other in China, and another ready to go. My name? John Donald. You're laughing? Yes, I was the one who gave five cents that day. What the old man said about putting it in the Lord's hand struck me. But I hope to give the Lord a boy or a girl for every one of those five cents. Even my two youngest are talking about going already. You see the Lord said, "Go ye" so we're going. Good-by.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith saith the Lord of hosts if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Mal. 3:10.

God commendeth His love toward us in that while we were yet sinners Christ died for us. Rom. 5:8.

By grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works. Eph. 2:8,9.

—Gospel Banner.

## MISSIONS AND MONEY

By Allen Erb

In a recent article in the Gospel Herald, Bro. J. W. Hess quoted some one as saying that every four verses of the gospels and every six verses of the entire New Testament refer to money or to some theme related to the Christian's attitude towards this world's goods. If this is true, the preacher need make no apologies to his congregation in making appeals for the support of the Lord's work. Money is a Biblical subject and should be presented to the people so that they may be fully acquainted with the teaching of God's Word on it.

God has ordained that all should have a share in His work of spreading the Gospel. This could not be true if only the preacher were to put forth the effort of presenting truth. So every work for the Master, the regular Sunday worship, the evangelistic effort, the Sunday school, the Publishing House, the charitable homes and hospitals, the rural missions, the city missions, and the foreign missions require the investment of money.

A church that makes possible the investment of money for the Lord has one of the marks of non-conformity to the world. The apostolic church laid its wealth at the apostles' feet. "And Jesus, who by the apostles was surnamed Barnabas....having land, sold it, and brought the money, and laid it at the apostles' feet" Acts 4:36, 37.

One of the constant warnings in the

New Testament is against covetousness for covetousness is a constant temptation of the church. **Unless God has our money our money has us.** One of the sad facts revealed in a study of true conditions is that the church is "casting in" only of her "abundance" to the Lord. Mark says, "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" Mark 12:41-44.

It is very inconsistent to hear the giver of small gifts quote the above passage of Scripture in support of his small gifts, unless he has fulfilled every condition of the poor widow. If the gift that was cast in is a small mite, to be truly like that of the widow's, the part that is kept back must be nothing. The following quoted from the Toronto Star is to the point.

### A Nickel for the Lord

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry

change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who puts the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the Church militant.

And what is the Church militant?

The Church militant is the Church that represents upon the earth the triumphant Church of the great God.

And the man knew that he was an atom in space, and he knew that the Almighty was without limitations, and knowing this he put his hand in his pocket, and picked out the nickel, and gave it to the Lord.

And the Lord being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

The nickel hid beneath a quarter that was given by a poor woman that washes for a living.—Toronto Star.

Sometimes we sing with a great deal of gusto the last stanza of that wonderful hymn of Isaac Watts:

"Were the whole realm of nature mine,  
That were a present far too small;  
My richest gain I count but loss,  
And pour contempt on all my pride."

And then we give self the greater part of the present.

The act of Mary in anointing Jesus is significant. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." She loved and she lavished her gifts. So the truth ultimately is that if we love we give, if we do not love we do not give.

La Junta, Colo.

### PARENTAL EXAMPLE

"Parents must give good example and reverent deportment in the face of their children. And all those instances of charity which usually endear each other—sweetness of conversation, affability, frequent admonition—all signification of love and tenderness, care and watchfulness, must be expressed towards children; that they may look upon their parents as their friends and patrons, their defence and sanctuary, their treasure and their guide."—Jeremy Taylor.



## HAS THE MISSIONARY MOTIVE CHANGED?

By Robert P. Wilder

The history of missions, like any other historic presentation of men's spiritual and practical actions, is a progressive development. It changes and adapts itself to successive conditions as the generations march by. But the heart of the movement remains essentially the same. Whether one record missionary motives in 1825 or in 1925, there is one definite motive and model to govern us, namely, Christ's last command.

After the early centuries the apostolic missionary flame died down. Only in the conversion of the tribes of Northern Europe was there an upstarting flare. Then came the Middle Ages, when with exception of the work of such men as Raymond Lull and Francis Xavier, obedience to our Lord's Commission languished. Reformation days were so occupied with the removal of errors within the Church that little missionary activity existed. Then came a recrudescence of missionary enthusiasm, with the Moravian missionary movements (beginning in 1701); the formation of the Society for the Propagation of the Gospel in England and the Danish Mission to India early in the same century. With the opening of the nineteenth century, came the real stride forward in missions and American endeavors were added to the stream led by other nations.

What was the nature of the missionary motive one hundred years ago? In those days, the missionary was mainly recruited from ministerial ranks. It was the preacher who had laid upon his heart a special call to go unto the unevangelized. A pioneer evangelist was preferred. Youth and the ability to follow an itinerant calling were prerequisites. Educated men who could save souls, who were also practical men—men who went for no sake of adventure except for the glorious adventure of presenting the Lord's cause—men who were ready to die if need be in the fulfillment of their calling—men whose lives were dominated by prayer, Bible study, and good works.

The motive for going most often mentioned was the constraining love of Christ and consecration, resulting in obedience to the Great Commission to carry the Gospel into the "regions beyond," where churches did not exist, and where Christ was not yet known. Because there were so many open doors into new fields, because the harvest was so plenteous and the laborers so few, many preachers in the homeland were urged to go into foreign fields where there was greater opportunities to save souls from darkness and death.

There must have been times when it was exceedingly difficult to find men of this caliber to go forth. Many could not stand the rigors of an extreme climate and primitive living. Others would not see in such fields an opportunity to use brilliant talents. It was not enough even to be swayed only by a sense of the worthiness of the un-

dertaking, and a general desire to do the Will of God. Whole-hearted consecration—not merely the greatness of the need—must be the distinct basis of the pioneer missionary.

Even in 1830 the idea that men of lesser ability would do for missions was regarded as unwarranted. "However otherwise it may have been in former times, it is now the sure evidence of a debased heart or an impoverished mind to sneer at the missionary. The title of missionary, even among the most wicked, is no longer a synonym of weakness, fanaticism, and ignorance," said a writer in 1838. Such an idea would have tended to lower the character of all the operations connected with the evangelization of the world. "I cannot well conceive of any field of missionary exertion," wrote one author in 1831, "where high intellectual powers may not have the finest and most useful display. In an acquisition of languages, in plans for the amelioration of the people, in acquiring influence over them—a man of quick perceptions and energetic character does more in the course of a few years, than weaker men could in a long lifetime." The conception that savages or people of low cultures had minds so easily overshadowed by the usual mentality of Christians that it would be an easy matter to master them, was quickly overthrown. The power of reasoning, often discovered in mere savages, showed that no one could be sent out to primitive lands who was either ignorant or stupid.

In the years between 1825 and 1835 came a new departure in missions, the advent of a mode of evangelization which can explain the subsequent subdivisions in various branches: educational, social, industrial, etc. Medical missionaries were sent out, not simply to be attached to the important missions, but to do pioneer work. Said a writer in 1838, "It is meant that these men should be unmarried, generally itinerant, and left to the providence of God to direct to their fields of labor, to combine the qualifications of healing and preaching." About fifty years later, another writer referred to "the most rapidly successful of modern missionary efforts—medical missions..... In all climes and countries, among those of all degrees of advancement in civilization, it has ever been found that the healing of the body, as in the days of our Lord's own work on earth, opens the way better than any other mode of operation, for the healing of the soul."

In the years of 1875-1925 there has been a further development along specialized lines in educational, industrial, secretarial and social work. In our zeal to send out men and women fully equipped for this specialized work, has there been a tendency to neglect the supreme aim of the missionary? Comparing the decade of 1875-1885 with the decade 1915-1925, I believe that we will find the missionary motive, while

revealing an elaboration in expression, is essentially the same. One author, writing in the earlier years of the last half-century said: "Missionary work is promoted supremely by the constraining love of Christ. This is a lofty standard but it is a true standard, and should never be lowered. It is to be feared, however, that to many persons missionary work means little or nothing more than a civilizing agency..... but this is only a secondary part of his mission..... The language of the true missionary everywhere in our day is precisely that of the first Great Missionary whom the world ever saw: 'The love of Christ constraineth us.'"

The missionary did not tamper with the truth, did not shut his eyes to facts, did not believe sin to be harmless, yet none the less he was constrained at every step by the supreme love of Christ in his soul, to obey the specific command to "disciple all nations." These consecrated Christians did not believe that we should wait until distant nations came to our shores, nor until the influence of the Gospel should indirectly and slowly permeate the world, but they heard the call to go to the nations in the places which God had given them for dwelling places. The true missionary spirit was marked by readiness to empty oneself, like the Master, to sacrifice the lesser things for the greater. Moral heroism and an apostolic enthusiasm were demanded. A definite conviction was the need that God had called a man for the duty of preaching the Gospel. After that every step was of necessity subject to successive manifestations of God's will—in equipment, preparation and entrance into work of soul winning.

Now turn to the analysis of the missionary motive as enunciated by a Student Volunteer who went out in 1924. He had a burning message on his heart: "I believe the whole thing comes down ultimately to a question of consecration. Each of us has at some time felt that we had made a surrender of our lives to Christ. And yet the test of that surrender is not so much as to what place we go, as in the quality of our lives. There is a very general dislike of this word 'surrender' in our generation. We say that it smacks of the narrow and the old-fashioned and that it gives a degraded impression of human nature. But I strongly suspect that for many of us these are excuses rather than reasons and that our real dislike is chiefly because the word has a kick in it. In the field of science we do not object to it; where would science be without surrender?....."

This young missionary goes on to say, "The only way in which the principles of Christ can become effective in your life or mine, the only way in which we can measure up anywhere near to His standards, is by letting Him manage our lives..... Are we ego-centric or Christo-centric? The test lies in this; what difference does Christ make in us, and what difference does He make in others through us?.... We must

(Concluded on page 90)





# BIBLE STUDY



## BIBLE STUDY COURSE

### LEVITICUS

After the establishing of the sanctuary of the Lord in the midst of His people it was necessary for Him also to establish the ordinances pertaining to His worship. As the pattern of the tabernacle was given from heaven so also was given the laws concerning the use of it and the ministry of it. "No man can come unto the Father but by me," said Jesus, and that sets forth the fact that the provisions of man's approach to God must come from God Himself. The tabernacle was a revelation of the truth of things in heaven; the ministry of the priesthood reveals the manner of man's approach to God according to His will. Perhaps the most wonderful truth in this revelation is that concerning the ministry of Jesus Christ, the great High Priest of our profession.

The message of the book of Leviticus is, the Law of God Concerning the Ministry of the Priesthood. It is the book of the Levites,—hence the name, "Leviticus." Under this heading it deals with the service of all of the Levites. The priesthood belonged to Aaron and his sons. They alone ministered at the altar of the Lord. The remainder of the Levites were divided into groups according to the families of Levi, the sons of Gershon—Gershonites; to which family belonged Moses and Aaron; the Kohathites and the Merarites, sons respectively of Kohath and Merari. The children of these three groups, excepting the sons of Aaron were servants in the tabernacle, performing such necessary work as might be required in aid of the priests functioning in their office,—see Num. 3, 4, 8. Aaron and his sons ministered unto the Lord, while the Levites ministered unto Aaron. Every duty to be performed by the priests was set forth by the law of the Lord, and all the service of the priesthood and their servants was also set forth. The whole service of the sanctuary was thus a divine appointment with which man had nothing to do except to obey it. This was distinctly a divine revelation in which it is possible to see the divine will revealed for all ages.

#### The Nature of the Book

- I. Man's approach to God through sacrifice of blood, or the access of man to God is accomplished through an atoning death for sin, is set forth.
- II. It teaches that no man can approach God, either for forgiveness, or worship, thanksgiving, repentance, purification, or any other purpose, except through the ministry of a living mediator.

III. It declares that all men, even those chosen of God for the most sacred service are in need of cleansing through a divinely appointed sacrifice.

IV. It shows that God requires the personal cleansing of the lives of those who belong to him.

V. It manifests the fact that the people of God are peculiarly His, and are related to him by a peculiar ministry, not found among the children of men.

VI. It shows that God's people have a common interest in Him as a family of one Father.

VII. It points to the fact of great blessings of joy and happiness in the service of God while serving Him here and of greater joys to come.

VIII. It teaches men the fact of an atonement made for sin by One appointed by God.

IX. It impresses upon the human consciousness the awfulness of every sin and impurity found in the lives of men.

X. It imparts the very love of God and the wonderful grace which He has toward men in every service which he has appointed for His Priests and the benefits declared through that service.

XI. It points to Jesus Christ the crucified One and to the believer's crucifixion with Him.

XII. It looks forward to the final redemption as revealed in the Revelation of Jesus Christ to John.

#### The Law Concerning Offerings—Lev. 1-7

I. **Burnt Offerings.**—Lev. 1, 2.—The Kind of Burnt Offerings.

1. Male of the herd,—killed at the door of the tabernacle.
2. Male of the flock, sheep or goat,—killed at the north side of the altar.
3. Bird, turtle dove or pigeon,—killed at the altar.
4. Fine flour, unleavened.
  - a. Anointed with frankincense—2:1-3.
  - b. Fried with oil—2:5.
  - c. Baked, mingled with oil—2:4.
5. First fruits,—dried, ground, anointed with oil and frankincense—2:15.
6. Salt offered with all offerings—2:13.
7. No leaven or honey to be offered on the altar—2:11.

The manner of offering burnt offerings, animals.

1. They must be free will offerings—1:3.
2. The hand of the offerer must be placed on the head of all animals—1:5.
3. All of the blood is sprinkled on the altar—1:5.
4. It must be flayed and cut to pieces—1:6.
5. The legs and inwards must be washed—1:9.
6. The head and the fat first laid on the altar—1:9.
7. The inwards and the legs to be laid on the head and the fat—1:9.

The manner of offering the birds as burnt offerings.

1. The head wrung off by the priest and burned—1:14.
2. The blood wrung or squeezed out, at the side of the altar—1:15.
3. The crop and feathers plucked away and put with the ashes on the east side of the altar—1:16.
4. Parted, but not cut in two—1:17.
5. Burned on the altar—1:17.

The manner of offering the meal offerings, called meat offerings

1. Of fine flour
  - a. A hand full as a memorial taken by the priest and burned with a memorial of the oil also, and of frankincense—2:2.
  - b. Of cakes, baked or fried,—a memorial taken and burned on the altar, no frankincense with it, and what is left to be used by the priest—2:8-10.
  - c. Of first fruits,—a memorial of it burned with part of the oil, and all of the frankincense—2:16.

#### II. The Peace Offerings.

A. The kind that may be offered.

1. Some times the kind is especially designated.

The usual offerings follow.

- a. Male or female of the herd, without blemish—Lev. 3.
- b. Male or female of the flock, without blemish.
- c. Male or female of the goats, without blemish.
- d. Unleavened cakes, mingled with oil, accompanying the animal—7:11, 12.
- e. Unleavened wafers, anointed with oil, accompanying the animal.
- f. Unleavened cakes mingled with oil and fried, accompanying the animal.
- g. Leavened bread, one for a heave offering for the priest that offered the blood.—7:13, 14.

B. The manner of offering.

1. The hand laid on the head of the animal offered—Lev. 3:2.
2. Kill it at the door of the tabernacle, (outer door)—v. 2.
3. Aaron's sons sprinkle the blood upon the altar—v. 2.
4. All of the fat within, also the fat tail of the sheep, called the rump, burned on the altar—vv. 3-5, 9-11, 14-16.
5. The fat with the breast brought by the offerer—7:30.
6. The breast a wave offering for Aaron and his sons—7:31.
7. The right shoulder a heave offering for the priest that offered the blood and the fat—7:32, 33.
8. The remainder of the flesh, the left shoulder and the two hind quarters, to be eaten by the one who offered with his family or friends, but not by any unclean person—7:15-18; 22:30.
  - a. The regular peace offering eaten the first day and the residue burned on the second day.
  - b. The special offering of vows, to be on two days, and the residue burned on the third day.
9. Of the priest's portion of the meal offerings, remaining after the memorial had been burned on the



altar, all of the priests shall share equally of the unbaked or dry meal, but the baked or fried offering was the portion of the priest who offered the memorial—7:9, 10.

10. No stranger allowed to eat of the portion of offering belonging to the priests, only the members of the priest's family—22:10-13.

### III. The Sin Offerings.

A. The kind of offerings, and manner of offering.

1. A young bullock for the priest who sinned against the commandment through ignorance—4:1-12.

a. Brought to the door of the tabernacle before the Lord, and killed while the hand of the transgressor is laid on its head—4:4.

b. The blood—4:5-7.

1) Sprinkled seven times before the veil, (in the Holy Place).

2) Touched on the horns of the altar of incense.

3) The rest of the blood poured out under the altar of burnt offering.

c. All of the fat burned on the altar—4:8-10.

d. The flesh, skin, head, legs, inwards, burned outside of the camp where the ashes are poured out—4:11, 12; 6:30.

2. The offering of a young bullock for the whole congregation which has sinned against the commandment of God, when the sin is known—4:13-21.

a. Killed at the door of the tabernacle, while the elders (Representing all of the people) lay their hands on its head—4:15.

b. The blood—16-18.

1) Sprinkled seven times before the veil in the holy place.

2) Touched on the horns of the altar of incense.

3) The rest of the blood poured out under the altar of burnt offering.

c. All of the fat burned on the altar—4:19, 20.

d. All of the flesh, skin, inwards, burned outside of the camp where the ashes are poured out—4:21; 6:30.

Note.—The priest and the whole congregation are represented by the bullock sacrifice, the chief of the sacrifices. Both the priests and the elders, hold offices which are representative of the high estate of Christ over his people. The taking of the blood into the holy place is especially typical of the access which God's chosen and elect ones have to Him appealing to the atonement made within the veil, to the offering made by blood the coals of which from the burnt offering had burned the sweet incense of intercession, and to the altar, under which the blood was poured, where acceptable sacrifices were made for sin, and to the ashes outside of the camp, the remnant of past sacrifices. The sin of these sacrifices was laid on no one; they were forgiven on the grounds of sacrifices already made and accepted. The fat burned indicated the acceptableness of the righteousness within, the righteousness of faith. Christ was offered once for all, but his people stand in a special covenant relationship through which they may ever appeal for forgiveness for their sins of ignorance and be forgiven while they also maintain the spirit of righteousness with which is

Him.

always a sacrifice of a sweet savor to Him.

3. A male kid of the goats for a ruler who sinned through ignorance against the commandments—4:22-26.

a. It is killed in the place where the burnt offering is killed, while the ruler's hand is placed on its head—vv. 23, 24.

b. The blood is touched on the horns of the brazen altar, then poured out under the altar—v. 25.

c. The fat is burned on the altar—v. 26.

d. In such a case the priest who offered the blood and the fat is required to eat the flesh of the offering—6:24-30.

Note.—Because he is a ruler the offering is a male,—typical of Christ the ruler of His people. Because he is but one of the body of Israel, his individual sin must be born by the priesthood, as Christ bears the sins of individual transgressors. The offering is made upon the basis of the atoning power of the burnt offering.

4. A female of the goats, or sheep, is offered for the sins of ignorance of one of the common people, who may sin against the commandments—4:27-35.

a. Killed in the place where the burnt offering is slain, with the hand of the transgressor on its head.

The blood and fat are offered as in the previous offerings, while the flesh is eaten by the priest who offered the blood and fat and thus takes the sin upon himself as the mediator of God for the sins of the people. The female, which represents the people or the body of Christ, rests upon the benefits of the male Christ, the head of the Church for the power of His atoning blood.

### IV. Trespass Offerings—Lev. 5: 6.

The trespass offerings were required when one trespassed against any sense of right, and he became aware of it. If a conscious trespass, as in the case of withholding evidence upon oath or of taking an oath before knowledge of the nature of it, his conscience was aware of the error—5:1-4. If the individual sinned against any of the offerings required by the law, the offering was demanded when the soul became aware of his failure—5:11-19. The conscious sin against one's fellowman required a trespass offering also—6:1-5.

1. The offering for the sin of oath breaking or of unlawful oaths—Lev. 5.

a. The female of sheep or goats, a lamb or kid, to be offered in the manner of the sin offering as above. The distinction between the offering and trespass offering lies in the nature of the sacrifice required—in this case a lamb or kid.

b. Two turtle doves or two pigeons—v. 7.

1) The blood of the bird for sin offering first sprinkled on the side of the altar, and the balance wrung out under the altar or at the bottom of it—v. 9—the head wrung off.

2) The body not divided, and, according to other sin offering was used by the priest for food.

3) The second bird was offered in the manner of burnt offering—which see.

c. The meal offering for trespass.—This was used in the case of the extreme poverty of the trans-

gressor.—God meets the needs and the possibilities of men in their desire to become reconciled to Him.

- 1) The tenth part of an ephah of fine flour—vv. 11-13.

a) A handful, without oil or frankincense, burned on the altar.

b) The remainder to be the portion of the priest as a meal offering.

Note.—At this point it is possible to see the associated relation of the transgressor and the one who bears the transgression. The female offerings represented the transgressor, and their guilt was laid upon the priest whose offerings were ever male sacrifices. The two birds were offered one for a sin offering and one for a burnt offering, which offering in animals were males. The meal was offered, a handful for a sin offering without oil, and the remainder was a portion for the priest who bore the transgression of the sinner. In each case the transgressor and the mediator were associated, and the teaching of the New Testament is corroborated, as set forth in the Epistles of Paul.—“I am crucified with Christ.” “God forbid that I should glory, save in the cross of Christ, by whom I am crucified unto the world and the world unto me.”—Galatians. “Ye are become dead to the law by the body of Christ.”—Rom. 7.

2. The offering for the trespass against the holy things of the law, or the offerings of the law—5:14-19.

a. A ram without blemish for a sin offering—vv. 15, 18.

b. A fifth part of the value of the offering that had been the cause of the trespass, added to the original value, in silver. Silver is the redemption money of the law—vv. 15, 18.

3. The offering required for trespass against fellowmen in deception, fraud or theft—6:1-7.

a. A restoration of that which was wrongfully done—v. 5.

b. A restoration of one-fifth more than the value of the fraud—v. 5.

c. The offering of a ram unto the priest for a sin offering—v. 6.

Both in the case of the fraud or failure in making a right offering to the Lord—5:15, or in fraud to a neighbor, the spirit of repentance and sorrow is denoted by the restoration of the wrong and the addition of a fifth more of the value. Repentance should be from the heart.

The allotments of the portions of the offering to the priests—Lev. 6: 8-7:38.

1. Their service at the altar.

a. Approach the altar with holy garments—vv. 9, 10.

b. Change the garments to carry ashes outside of the tabernacle—v. 11.

c. For the sake of their service at the altar they shall live by the altar.

1) Their portion of the meal offerings.—It shall be eaten as unleavened bread by the priests and by the males of their families—vv. 16-18.

2) The portion for daily sacrifice on the altar—19-23.

3) Their portions in the sin offering, and how to eat it—24-30.

d. Their portions in the sin offerings, for them and their sons—7:1-10.

e. Their portions in the thank offering or peace offerings—7:31-34.

(Concluded on page 87)



# EDUCATIONAL

## PRINCIPLES OF GOOD MANNERS

By H. S. Bender

We live in two worlds, the world of inanimate objects, our physical environment, and the world of people, human nature, our fellow-men. In the former, each one of us is a master. Inanimate objects are completely subject to us, at our pleasure; they feel nothing, they give no response. We literally have absolute control and the privilege of working out what we will. How often a man or woman conducts himself as though the world of people, his fellow-beings were of the same nature as inanimate objects, incapable of feeling, incapable of response and as though there were no restraint on his freedom of action. In his thoughtlessness or poverty of character he forgets that practically everything he does affects another and that his words, his speech, his acts, the very expression of his countenance will provoke some response from those with whom he meets and lives. This then is a fundamental fact; we are living together, not isolated, we act and react, our life is a series of mutual relations and influences from which we cannot escape save by withdrawing into seclusion or playing the part of a voluntary Robinson Crusoe. Furthermore if we disregard this fundamental condition we may find ourselves involuntary Robinson Crusoes cast upon a desert island in the midst of a full measure of life much as the leviathan disgorged the indigestible Jonah, a shipwreck of self-determination in society whose first law of piloting is kindness.

Incidental to the ostensible purpose of a college course and yet one of its greatest benefits is this lesson of accommodation, learning to live with others. Viewed from this basis school-life is a process of wearing off jutting corners, a smoothing away of sharp edges down to a smooth solid texture that easily and comfortably bears all the straining, personal contacts of life. Occasionally one is found too hard or too rough to yield to this process, much as the stone which inadvertently finds its way into the mill. Since the pebble cannot be ground, one of two things occurs; either the machinery of the mill itself is smashed by the stone caught in the grinders or the offending material is flung high and sharply into the air while the mill goes on grinding as before. So is society. One discordant, selfish, recalcitrant individual may tear asunder the whole life of a commun-

ity, in his flagrant disregard of others, wrecking the peaceful, happy, well-ordered process of life which all have the privilege and right to expect. One roving flute in the midst of a harmonious symphony produces crashing discords quite as readily and more evidently than a major defection on the part of the whole orchestra.

Life then is but a series of personal relations, being life, it could be nothing else. All that is best and truest and lasting in friendship, in religion, in service, in every walk of life is found in them. It is man to man and man to man from moment to moment. The necessity of something to govern these relations is at once evident. Nor does this necessity primarily presuppose a code of rules to regulate. It calls for a *leit-motif* running through all the varied contacts of everyday life. Upon one's inner attitude toward others will depend his outward conduct, his manners, his courtesy, his behavior. There are but two great principles for this governing; each has adopted one or the other. They are expressed in the time-worn but nevertheless faithful watchwords, selfishness and altruism; in other words, the I'll-take-care-of-my-own-interests let-happen-to-others-what-may attitude or the spirit of consideration, thoughtfulness, kindness, helpfulness, in one word, the spirit of love. There are but these two attitudes, antipodes of conduct, the selfish one and the Christ-like one to which each act may be traced in motive. For the Christian there is but one.

The inner motive, we have said, determines the outward manner, but the converse is likewise true—the outward conduct, manners, behavior, is an index of what is within. Your conduct toward others is a truthful evidence of your heart's attitude. It proclaims to us what you are however much you seek to hide your identity from us.

In any discussion of this subject of good manners, the question immediately arises what are manners, what is meant by courtesy. The question is not readily answered. Manners are to conduct what the bloom is to the peach and perfume to the rose, difficult to describe but easy to detect.

In the first place manners do not mean the putting on of airs. In fact if manners are put on and worn like a cloak only to be dropped when the occasion has passed, they are not good manners. In such a

case it is often true that manners cover a multitude of sins. Manners are not something to be used when company comes and forgotten when company goes. The home folks deserve the same chivalry, are worthy of the same kind attention you give to guests and more so because you live with them everyday. Guests can quickly escape from your presence and forget you. Mother, father, sister cannot. Again manners are not something to be worn at school or abroad and not at home in the home community. In brief, I am saying manners are not a superficial, superimposed affair.

True courtesy comes from the heart and he who is truly courteous is unconscious of it, could not help acting thus. He conducts himself in exactly the same manner and spirit everywhere—would not find it necessary to change should the King of England enter the room nor feel privileged to alter his bearing in the presence of the most lowly child or tattered beggar. Courtesy rests on reality and hates nothing so much as a pretender. If one is centrally true, kind, honorable, delicate, considerate, he will almost without fail have manners that will take him into any circle where culture and taste prevail over folly.

### What Is the True Definition of Courtesy

One says, "true courtesy is real kindness, kindly expressed." Another says, "True politeness consists in making everyone happy about us." An old adage continues in the same vein, "Politeness is to do and say the kindest thing in the kindest way." Emerson exhorts, "Good manners are made up of petty sacrifices." Another adds, "Manners are not idle but the fruit of a noble nature and loyal mind. Politeness implies self-sacrifice; it is the last touch, the crowning perfection of a noble character." An old philosopher out of the distilled wisdom of a lifetime says, "Good manners are the shadows of virtues if not virtues themselves."

We note in all these statements that the central thought is that of forgetfulness of self, thoughtfulness, consideration and regard for others. True gentlemanliness and womanliness is nothing more than a desire for others' happiness and a doing of everything which helps to attain that. St. Paul says, "Love as brethren, be pitiful, be courteous;" from him I draw my definition that courtesy is the spirit of love in action in every smallest detail of life. Manners are these details. No young man or woman can afford to grow up without them. The best of culture is a gentle heart within and while the use of the arts



of manner to cover insincerity is rampant hypocrisy, love in the heart ought always have a winning expression. No one can live the thirteenth chapter of First Corinthians and lack the truest refinement. Love is a law of life and whatever is unlovely is a blemish—lack of its refinement is ever a disfiguring trait. We may not be able to pose gracefully in the drawing-rooms of the upper "Four Hundred," yet we must have that grace and gentleness of heart which draws men and bespeaks the mind of Christ in us.

Seeing that manners have their foundation in the heart and are not superficial, the key to their attainment is at once evident. Negatively, they cannot be successfully imposed from without by a do-this or don't-do-that method. Rules do not make good manners. We are mistaken when we

think that morality, goodness, or courtesy can be added on from the outside. It is the old story of men ever seeking to solve their problems by formulae. Discipline or regulation produce nothing of themselves but serve only to prepare. The temporary results we often congratulate ourselves upon are washed away like sand in the first moral crisis, sloughed off as supernumeraries. Manners must be part of the very fibre of the being, ingrained in the heart. Life problems must be solved by the transforming magic of life by the impregnation of life-sources with this new attitude, whose very own power will propagate itself and bring forth the desired fruit with added beauty of bloom and fragrance which not only softens and adjusts but beautifies all the diverse personal relations and contacts of everyday life.—Exchange.

## FISHING IN THE PACIFIC

By D. H. Bender

This time we have an "honest" fish story, for we have confidence in Brother Bender's veracity. He did not intend this for Monitor publication, but we thought it too good to let it pass. What did us the most good in reading it, however, was to be able to see the busy college president in a moment of recreation, which he much deserved, and the Lord of fisherman apostles did not begrudge His servant the hours spent on the Pacific. May the Lord bless our brother since he is back on the job again, at the helm of the school where he is dearly loved.—Editor.

During my recent stay at the hospitable home of Bro. F. B. Showalter at Roscoe, an extreme northern suburb of Los Angeles, California, it was arranged that we spend one day honoring the profession of Isaak Walton. Consequently on the morning of December 22, 1925, Bro. Showalter took me in his roadster, and after a drive of thirty-five miles, which led us through the famous Dark Canyon, Hollywood, Inglewood, and other busy centers of population, we reached the popular Redondo Beach.

Two miles out in the Pacific ocean lay at anchor in two hundred feet of water the good old lumber barge "Lahiana." After distributing lumber over nearly every part of the world and successfully combating the billows of many seas, her timbers were adjudged unsafe for such strenuous tasks, so her sides were cut down, other changes made, and she was converted into a commodious fishing barge.

In a comparatively short time, the little service motor boat, though bobbing up and down over the waves like a large sea bird, "chugged" us safely to the "fishing station," and we climbed aboard the "Lahiana." Here we were supplied, for the sum of one dollar, with lines, hooks, sinkers, bait, and all necessary fishing paraphernalia. We took our places among the fishermen and fisherwomen who lined both sides of the barge, and fishing began in reality, we dropping our hooks to a depth of from forty to eighty feet. Bro. Showalter managed three lines while I found myself fully occupied in taking care of one line and keeping my head steady on the ever vascillating barge. The day proved to be rather poor for fishing, yet, not counting the numbers of the finny tribe

that got away from us, we succeeded in bagging twenty-five mackerel distributed between us in exact ratio of line employed, three to one, and we went home with about fifty pounds of sea food to feast upon for several days.

A few interesting incidents occurred during the day which merit mention:

Along about noon a cry came from those plying their trade on the opposite side of the barge from us—"A whale!" "A whale!" "Two of them!" "Great big ones!" As friendly jokes and humor were running rather freely among the fishers, and fearing a hoax or trick was being perpetuated, I was tardy in following the rush of the crowd and so was too late to get a view of the twin monsters before they passed beneath the waves. Having learned the direction they were moving and knowing that they must soon rise again for air, I kept my eyes closely in that direction and soon was rewarded. I saw small spouts of water shoot into the air and fall back in spray and almost immediately the large body of Jonah's friend came to the surface, rolled over on his side glistening in the sunlight like polished silver. In a few moments his mate passed through the same maneuvers. It was of genuine interest for me to get so good a view of the denizen of the deep that gives the higher critics so much trouble.

Twice during the day sharks appeared near the barge foraging for the fish already fastened on the hook.

In one instance a friend from Kansas who was playing his line next to us succeeded in saving the upper half of his fish while the shark escaped with the lower half together with two hooks and sinker.

In the other instance a large shark had swallowed fish, hooks, sinker and the part of the line under the water. The men cried for help, but in his excitement he failed to wait until the barge man arrived with the harpoon but tried to pull the man-eater up himself. Result, a very sick fish in the water and a sadly disappointed man on deck.

Just before taking up our lines we heard a sharp bark and on looking up we saw near the boat a fine large seal on the surface of the water, his silken, glossy fur a sufficient temptation to any fashion devotee.

The sturdy motor boat landed us ashore at five p. m., and before we retired that night we feasted on real fresh fish.

Hesston College Journal.

## THE WHITE PIGEONS

(Contributed by an Interested Reader)

"I see you have some pigeons," said my friend looking around the premises. "We have," I replied indignantly. "They came, stayed and multiplied, and have become a veritable nuisance," and I detailed my objections.

"True," said he when I finished, "yet poor as I am, I wouldn't take fifty dollars for each of the white ones we have at home." "They remind me," he added, "of those that came the night our little girl left us."

Their little girl! I had known him for forty years and had always thought of him and his wife as a childless couple, drawing toward the sunset from their modest home in the village.

I looked at him sharply. He did not notice me, he seemed to be seeing something in retrospect. Presently he spoke.

"She was much better that evening. My sister was with us. We had lost much sleep, and sister urged us to get some rest, saying she would call if occasion arose, so I went into another room and lay down.

"Directly I was back again in the room with the child. She was awake then and active, and while I was looking at her the pigeons came. Several of them; pure white.

"It did not occur to me to question how they got there through closed windows, and at night. I seemed to accept it as a matter of course. They played together, the pigeons and the child, and they had a wonderful time.

"Then suddenly the pigeons turned into angels and arose, and she with them, and as I watched them ascending I became aware of some one shaking me. It was sister. 'John' she said, 'John, get up, I think Mary is dying.' 'No,' said I, 'she has gone,—I saw her go.'"

"We make provision for this life as if it were never to have an end, and for the other life as if it were never to have a beginning."

"Character is what a man is in the dark."



## A REGION OF VANISHED PINES

### Old and Historic Forests along the National Road and other Highways in western Maryland and adjoining sections of Pennsylvania

By Leo J. Beachy

(Concluded from last month)

Sawmills have been called the "advance agents of civilization," and that has certainly been so in Garrett County. The first one in the county was built about the year 1790 and owned by Philip Hare; it was on Meadow Run, two miles below the "Stone House" on the National Road, or about one and one-half miles north of where the Braddock and Washington army camped at the historic "Little Meadows" on June 18, 1755. Travelers of to-day notice the same little sleepy stream, winding its way north amid the luxuriant wild grass of the long wide meadow.

That mill was equipped with the primitive flutter-wheel and like appointments of pioneer times. Water power, with "up and down" saw, cut the planks or boards. Hare ran this mill himself for more than forty years, and died very aged, suddenly and without ache or pain, in 1831. It is believed that the old Tomlinson Inn was built out of lumber made at this mill.

The next oldest mill of the kind was built by Jesse Tomlinson at the "Little Crossings" about 1815 in connection with a grist mill previously erected near the site of the great old stone bridge just one-half mile east of Grantsville. It had excellent water-power, and manufactured a great deal of lumber, which was sold along the National Road. The first steam power sawmill operated in these forests was built in 1837 by a man by the name of Williams, from Pennsylvania, on Red Run, two miles above the National Road.

He bought a splendid lot of 250 acres of pine from Daniel Durst, which was cleared off in about three years, with no profit to the proprietor. A steam sawmill was then as much of a sight as Barnum's big show. This mill was located on the same stream as my father's water power mill upstream two miles farther in 1872.

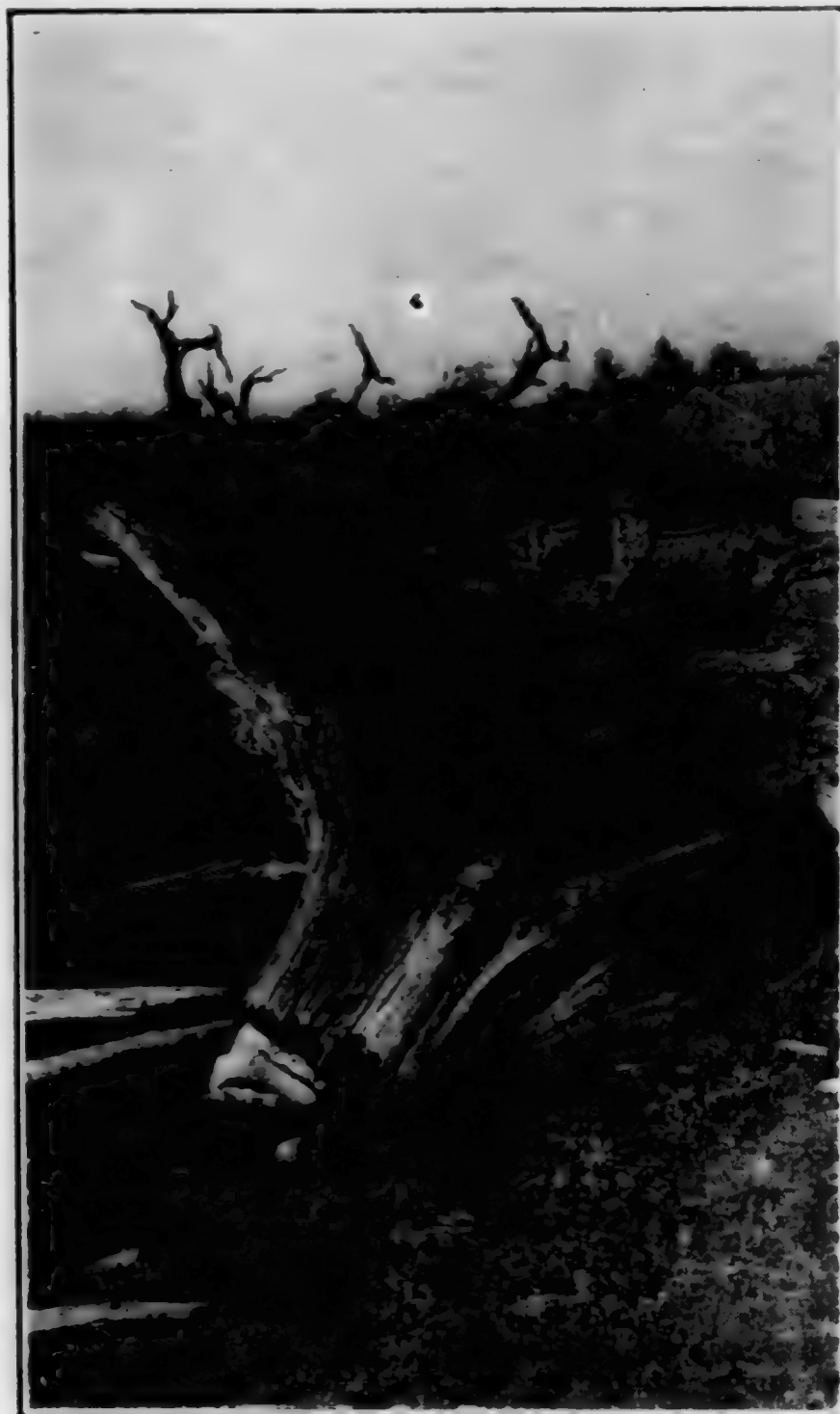
The next steam mill in order of time was that of Kreebs, between Big Savage and Little Savage mountains. Lumber from this mill was brought at an oblique angle up over the west slope of Big Savage Mountain on a tram road by horses, and landed in a lumber yard near the site of the present Mountain Inn on the National Highway. The writer has recently been told that traces of this tram road can still be seen.

At Finzel the pine forest was crossed by the Mason and Dixon Line, and when this disputed boundary between William Penn and Lord Baltimore was surveyed in 1762, the trees in its course were cut down by the surveyors to make a "vista." They were left to waste, and tradition says that many of them were found quite solid a century afterwards.

Here probably the best pine forest that

ever stood in the United States was felled by the woodman's axe, for cross-cut saws were not yet in common use. A piece of five or ten feet was chopped off in order to square up the end of the log; then the logs were cut to the first limb, and the balance was left in the woods to decay, the waste averaging about sixty per cent.

Mr. Patrick E. Finzel, ex-Representative of Maryland, whose father, Henry Finzel, is still living at a ripe old age at Finzel, Maryland, tells me that the logs were hauled by yokes of oxen to the mill. He still remembers their names as Buck and Berry, Tom and Jerry, and the slow movement over the road with their burden to the mill. At Finzel is still to be found, in fairly good state of preservation, a pile



An Ancient Stump

of white pine slabs cut there over half a century ago. The writer has a piece of one of these slabs and it still retains distinctly its spicy pine scent.

Most of the beautiful white pine across the line in Somerset County, Pennsylvania ("Penn's Woods"—sylvan—meaning woods) has also been cut, with the exception of a small acreage now owned by Congressman Samuel A. Kendall in Greenville Township, a few miles north of Finzel at "Kendallwood," his summer home. Here the visitor may still see the aboriginal white pine trees in all their grandeur and magnificence,

standing as a remnant of sentinels and moaning, as it were, over the departure of the glorious forest of which they were once a part.

Several farmers near Finzel have pulled out the huge stumps and made fences of them, often with the roots sticking up into space six or even ten feet from the ground, interesting sights for travelers.

My grandfather, Daniel Yutzy, was supervisor with a crew of men, which built one end of a root fence along his farm adjoining the village of Pocahontas; he, in fact, named the town in honor of the Indian girl, Pocahontas, who, according to tradition, saved the life of Captain John Smith. This stump root in particular is twelve feet six inches high, to where it is broken off; at that point it is perhaps six inches in diameter, which indicates that it was perhaps eight or ten feet longer, giving the standing tree a root spread of probably forty or fifty feet. Greenville Township was so named because there were so many great evergreen trees in it.

On the Werner farm one-half mile north of Finzel is a large, clean-looking, well-sodded field still wonderfully studded with great pine stumps. The field is also fenced with stumps that were likely pulled from adjoining fields; the fence resembles a mile of monster moose heads and horns enclosing this curious kind of "statuary" as monuments to an army of departed trees. It would take a thousand years to grow monarchs of the forest like them and others of long ago.

To ascertain how many pine trees actually grew on an acre, the writer asked Robert Lee Broadwater of the Maryland pine country, to measure off a plot containing an acre of those old pine stumps and count them. He reported having measured two plots, each 10 x 16 rods, finding that the one plot contained fifty-five and the other fifty stumps.

Not far from and surrounding this field is the watershed and source of five streams whose waters are divided in an unique geographical way. Some of them finally reach the Atlantic Ocean by the Potomac River and Chesapeake Bay; others follow a much longer course to the Gulf of Mexico by the Casselman, Youghiogheny, Ohio and Mississippi rivers.

Here the Savage River has its source, flowing south across the National Road between the two Savage mountains about two miles from its source, and empties into the Potomac River at Piedmont, W. Va. It is spanned on the National Road by an old rubble-stone bridge, of which many a touring motorist has stopped to take snapshots.

Flaherty Run has its source not far away, and flows north into the Casselman. Laurel Run starts here and flows northeast into the historic Wills Creek that winds through the Cumberland "Narrows"; and Jennings Run, the fifth stream, runs east, emptying into Wills Creek.

The stump field near the village of



Finzel, Md., is between Big and Little Savage mountains not far from Sampson's Rock, an uncommon natural feature at the crest of Big Savage mountain. On top of the big rock there was formerly, from time immemorial, a very large boulder lightly balanced, an object of great interest to visitors; it is there no more, for one day a bunch of fellows from the Mount Savage Fire Clay Works climbed up to this "balanced rock," and pulled it off—an almost sacrilegious stunt!

The two-mile road from Finzel to the National Road comes out right on top of Little Savage Mountain. Sampson's Rock corresponds in elevation and geological formation to St. John's Rock on the opposite side of the National Road, about one mile south of the present Mountain Inn on top of Big Savage Mountain. About 800 feet south of the rock, whose elevation is 2,930 feet, one may notice the low point where the mountain was crossed by Brad-dock's Road, which followed the general course of the Nemacolin Indian Trail. At the west foot of Big Savage Mountain, in line with Sampson's Rock, is said to be an old camp site of the Allewegi Indians, after whom Allegany County, Maryland, was named. Many arrow heads and spears have been found here.

Dans Rock, the third of these noted high rock formations, is on the summit of Dans Mountain (named for Daniel Cresap, son of the pioneer, Col. Thomas Cresap), about seven miles southwest of Frostburg. This great object of interest is visited each year by thousands of people to watch a sunrise or to behold a superb landscape view of orchard, forest-crowned mountains and winding valleys embracing parts of Maryland, Pennsylvania and West Virginia, and especially long stretches of the north branch of the Potomac. Here one may see rocks broken or split asunder by some giant force, and awe-inspiring crevices and fissures at his feet; or the famous Narrows, with Cumberland nestled like a phantom city in the distant morning fogs of the Potomac River Valley on a mild bright morning.

As the Black Forest of Germany had its legends and superstitious people, so with these forests. Many now living remember that along Piney Run from Finzel, Maryland, to and beyond Findley Bridge, a covered wooden bridge in Pennsylvania, a strange noise was heard after dusk and almost any hour throughout the night for many years, by people who were superstitious, as well as by those who were not.

It is said that when the sound was heard downstream at the bridge, it seemed to be echoed the same instant upstream at Finzel, eight miles away. By some it was believed to be a bird or the spirit of a departed Indian; and whenever the phantom was heard, it was referred to as the "old saw-filer," from the noise being like that made by filing a cross-cut saw. For many years residents of that neighborhood were on the lookout to see what made the strange

and hideous noise; but no one ever solved the mystery.

My grandmother told my father that when they lived on the William Bender farm, along the north side of the National Road near Grantsville, they often heard the sound of some strange bird only about a quarter of a mile away down on Shade Run, the stream that crosses the National Road southward, just west of Grantsville, known locally as "Little Shades of Death." Grandfather John Beachy often mounted a horse in a hurry and rode down to the Valentine Bender Bridge over Shade Run to find out what kind of a bird it might be; but was never able to see it.

Another story told of the pine country around Finzel was of a man who came from Baltimore and cleared about two acres of dense pines near the present town site, along the Mason and Dixon Line. He built a mansion on the cleared lot, but in time the house was entirely abandoned; it was believed that the owner had gone back to Baltimore only for a short while, but he never returned. The more superstitious people believed the great old house haunted; finally some of the farmers about there investigated it, searching and examining the interior from cellar to attic.

It is said that they found a lot of trunks, satchels and valises in the different rooms, and many books on witchcraft. In the cellar they discovered some barrels, in one of which was a bushel and a half of keys; but even with all those keys, the mystery was never unlocked. The house was left standing for many years, and at one time was used as a barn for storing hay; but was finally torn down.

Another tradition was current at Finzel and Blue Jay of "California Kate" Miller, whose husband, Samuel Miller, was one of the gold seekers of California in 1849. It was believed by the superstitious and the children of the community that "California Kate" possessed the power of witchcraft, and could especially bewitch children, cows and horses.

The children living in the vicinity were afraid to drive the cows to the pasture field after dark; especially was this true of the Finzel brothers, who took fright if asked to drive the cows out to Spruce Hill in the evening, expecting that they might see "California Kate" standing outside the house with a sheet around her.

Such incidents are characteristic of the superstitions of these mountains in the past, but have now mostly died out. My uncle, the late S. D. Yutzy, a veteran of the Civil War, and his family moved into the house with my parents at Wolf Swamp, a few days before the Beachys took possession of their present place, Mount Nebo, in 1873. We, as children, were taught not to believe in any such thing as a spook, but the Yutzy children had heard about spooks at what was to be their new home. One day while playing outside, the children of both families came running into the house much frightened, and reported to their mothers that they had seen a head-

less man through a window where a pane of glass was broken out.

My mother said to all the children, "Come along and show me where the man without a head is." She and the children went, finding the wind blowing through the broken window and swinging a cross-cut saw hanging inside the window, which was what the children took to be the "headless man."

Trees grow much more rapidly than the average person realizes. To cite an instance, south of our old house at the Wolf Swamp, there was a hill field left uncultivated after my father moved away in 1873; and as fields of that kind will do in a pine country, little trees soon began to shoot up from seeds, for a pine never sprouts from the stump when cut like other trees.

When I saw this uncultivated field about 1890 I, as a boy, was struck with the beautiful sight of hundreds of small pines growing there; and called it the "Field of Christmas Trees," which were of various sizes and height, from a few feet to perhaps twenty feet. They were left to grow until about 1918, when Milton Race, of Frostburg, bought the timber and cut it for sale. Many of these trees produced lumber 8x8 and 12x12 inches square; and it seemed a shame to cut such young trees, scarcely fifty years old.

The chestnut develops faster than most of our native trees, for a sprout will grow as high as a man's head in a season; but blight is striking them more menacingly every year. As viewed from where this is being written (at the Mount Nebo Studio on Chestnut Ridge), all of the chestnuts will soon be dead.

In 1866, my father employed a man to clear about three acres on what is now the Gideon Gnagey farm, near the National Road on Chestnut Ridge; being rough and stony, the field was intended mostly for a pasture. The sprouts were mowed off the stumps several summers, after which the field was again left to grow up; in about ten years these sprouts and bush developed into fine second growth chestnut saplings. When cut in 1918, many of those trees made sixty lineal feet of cross-ties and props. Experienced timber men pronounced them the finest they had ever cut for such purposes, as they were remarkably straight and of almost uniform thickness.

It is remarkable and worth while noticing that these trees grew sixty feet high and more in fifty years. Good prop timber for use in coal mines can be developed in fifteen years, which shows what might be done in conservation and reforestation of now waste mountain lands; also in planting evergreen and nut-bearing trees along the National Highway and other popular routes.

Forget the pin-pricks, slights and trivial offenses incident to all life.

Forget to do any one an injury, but remember to do every one a kindness.



## LIFE PARTNERS

### How I Would Choose

Choosing a wife is such a serious and important privilege, that I have formulated ten commandments or suggestions for doing it:

I.

Wait until both are old enough to know what you want or what you do not want. Twenty-one makes a good minimum age.

II.

Go to church to find your wife-to-be, if you want a Christian home—and that is the only kind to have. She should be a Christian and preferably a church worker.

III.

Seek one who is similar in age. If there is any difference in age, it is preferable for the young man to be older. Age difference is not noticed when young, but it is not long before it makes a great difference.

IV.

Seek one who is healthy—not necessarily robust in health. Health should come before beauty.

V.

Seek one who has similar tastes to yours. A life-time is a long time together if there is a difference in tastes.

VI.

Seek one who is slightly different in disposition. Two tempers or two "temperamental" persons often strike trouble.

VII.

Find one who has respect for and honors your chosen profession.

VIII.

Prefer one who would rather be queen of a home than be anything else in the world. A "career" girl is enjoyable for a social evening, but not so for a life companion.

IX.

Be sure she loves children, for no home is complete without children.

X.

Last, but the most important, be sure you love her—but if you find a girl who fills the above qualifications, how can you keep from really loving her?

\* \* \*

I know these will work; for I have tried them and have found "the only girl for me." We have been married a year and are happier and more contented together all the time.

### How I Would Choose My Husband

Marriage is a most important step in one's life, yet I know of it only in theory. Because it looks so big from without is perhaps the reason I have not entered the matrimonial venture.

Were I selecting a husband I would

choose a man of good moral character and high ideals of Christian manhood, realizing that only to a good, honorable man could a woman safely trust her future life and happiness. He should possess ambition, the desire to accomplish, to be useful and respected; education; cheerfulness, loyalty, courage, and strength.

As to how one may make the proper selection I advise the lady to visit his home and observe his attitude there. Is he considerate toward his mother, trying to save her extra duties, or must he be "waited on" by others? Is he personally neat about his clothing and the care of his room? Is he industrious or extravagant—this man who must provide your living? Has he personal habits that annoy you? Could you contentedly sit at meals with him three times a day till death? Can you imagine him patiently amusing a little child or tenderly caring for a wife or child in sickness?

Heredity is a vital force in human life. Investigate the man's family history.

Financial difficulties cause much domestic trouble. Arrange the terms of your financial partnership before marriage.

In so serious a proposition as marriage one cannot be guided by emotions alone. Business-like reason is needed. Consider your attitude toward him. Ask yourself: Do I prefer him above all other men? Will I be an inspiration to him in his work? Have we common interests sufficient to agree in the selection of a home? Could we mutually share life's problems as well as its pleasures? Am I willing to live anywhere his work may lead? Could I endure sickness, poverty, and affliction, still thanking God I had married him and love on to the end? If her answers are in the affirmative her decision will be one which brings happiness and joy that endures.

### Wants a Regular Pal

In choosing a wife I would want her to be, first of all, a Christian woman. I would much rather she be a church-goer than a patron of the dance hall and moving picture show. It has been argued by men who do not profess religion of any kind that they would prefer a wife who could dance, and take part in all sorts of social affairs; but there is a vast difference between the wife who attends these worldly attractions and the one who looks forward to the Sunday school and other church work—and I would choose the latter girl.

I would want her to be a regular pal, a lover of the out-of-doors, taking delight in flowers and the wonderful things of nature. It would be desired that she be a good cook, and a fairly good housekeeper, rather than have her be one of the so-called "flappers" of which there are many today. It would be an aid for

her not to be brought up among all of the luxuries of life, and to know the real worth of money; for a regular wife is just as staunch in trying times as in the more prosperous ones—and has faith that no hard luck can dispel.

It is essential that she love children, for a home without them is not a real home. I prefer a wife who is healthy and wholesome and sweet, who, with her regular smile, makes you a real pal—one that you can bank on for life. This is the kind of a girl I would choose for a wife, and I am sure that she will make a regular mother as well.

### What I Want In a Wife

During the life of every normal man there comes a time when he must face this problem, "How I would choose a wife." At this time nothing is more important than to choose and to choose wisely. For a wife can either make or mar a man's destiny.

The first question he should ask himself is, Will my wife's ideas and habits fit into my future life? As, Will she be true to me? Will she be industrious and diligent? Will she be discreet? Will she be affectionate and loving? Will she be in harmony with my mode of living and my ideas? Will she be godly?

If a man, before choosing his wife, will ask himself these questions, then can find a woman whom he knows will fill these expectations, she will be a helpmeet to him, and they will launch safely, happily, and joyously upon the sea of matrimony.

### How I Would Choose My Husband

How I would choose my husband is a big and serious statement, because it means choosing the person you wish to live with during the remaining years of your life.

Somewhere deep down in a corner of every girl's heart is the picture of the man she wants to marry. Although a man is easier studied than a woman, he is not like the pages of an open book; his pages are very difficult to understand; nevertheless, I will study him.

Now, I know you are wondering how I shall study him. Along with the picture of my dream prince I have a list of characteristics suitable for a man of his position. My true prince must fulfill these expectations before he is selected to take the place of my Dream Prince.

He must have a pleasing disposition. He shall be friendly with all, from the poorest man to the wealthiest, for this wins him a great amount of respect and he must be respected. He shall not be conceited, because conceit would spoil the gentle look on his face. He must know the love of God; therefore having this faith he will rejoice in living and working to make others happy.

Having fulfilled these requirements, my Dream Prince fades away and the Prince of Reality enters on the stage of life.



### How I Would Choose My Wife

I think that choosing a wife is one of the most important decisions that a young man has to make. It is true that a great number of men choose for their life partner anyone with whom they are well acquainted, regardless of her character and ways of living. But wouldn't it be much better to be a little bit more particular and get a woman that has a character with great influence for good?

In choosing such a partner a man is not choosing her for a fortnight, but is choosing for himself a life companion—one in whom he trusts, in whom he has placed all his confidence, and to whom he has given his love.

In order to get the most out of life and in order to acquire the most happiness, a young man should choose a wife with the best character and with gentle and noble ways. He will then be a greater help to his fellowmen, have a greater influence in the world, and be of greater service to God.

(Continued next month)

### LEVITICUS

(Concluded from page 81)

- f. The portions allotted to the priests by the Lord—7:35-38.
- The method of the consecration of Aaron and his sons to the priesthood—Lev. 8.
1. The consecration made before all the people—7:4.
2. The apparel of the priests—6-9.
3. The anointing of the tabernacle with oil.
4. The anointing of Aaron.—In this he represented Christ, who was anointed with the oil of gladness above His fellows, and signified the Holy Spirit not given to Him by measure. It was poured out unmeasured.—Note the small measure of the priest's anointing—v. 30.
5. The sin offering, and burnt offering, made—vv. 14-21.
6. The ram of consecration, of the nature of the peace offering—vv. 22-30.
  - a. The blood touched on the ear, thumb and great toe of each of the sons and then sprinkled on the altar. Their life dedicated to the altar.
  - b. The blood mingled with oil sprinkled upon them again.—Their life blessed with the Holy Spirit given to them for service—v. 30.
  - c. The fat and right shoulder, the portion of the priests, in this case were burned on the altar.—the ministry of Jesus our priest in connection with sacrifice for us—25-28.
  - d. The wave breast, the portion of Moses, afterwards the portion of Aaron—v. 29.
  - e. The completed term of consecration—31-36.
- The offerings for the consecration of the people to the service of the tabernacle—Lev. 9.
1. The offerings of Aaron for himself and his sons—1-14.
2. The offerings for the people, the service of Aaron for them—vv. 15-22.
3. The Glory of the Lord and the fire from heaven accepting the dedication of the tabernacle, the priesthood and the people—vv. 23, 24.

In the following chapters the directions are given to the priests concerning the various methods of purification and the manner of life that the priests and the people should live as a holy people unto the Lord.

The nature of the sacrifices and offering continues the same as in the beginning. Particular attention should be given as to the manner of the offering of the blood in order to get the significance of the offering. No blood of a sin offering is ever burned on the altar. It may touch the horn of the altar and even be sprinkled on the mercy seat, but is never burned. Sin brings judgment and death and it is put away from the Lord. Jesus is the Burnt offering, wholly acceptable unto God. Jesus is the sin offering, to bear the sins away from men and to reconcile the soul to God. We may present our lives as offering of peace and of thanksgiving unto God, after the burnt offering and sin offering have been made for us, but not before.

The Holy and particular manner of approach of the Priests to the altar and service of God—Lev. 10.

The distinction between God's holy people and the people of the world, designated by the distinctions between animals permitted to the Jews for use as food—Lev. 11. See vv. 45-47; 20:25, 26. In this respect it is well to note that the character of the animals used for food was similar to that used by the Lord upon the altar. The Lord made the Israelites to share with Him at His table. It was a token of their fellowship with the Lord, and their separation from the fellowship of other nations about them. This distinction was removed after the coming of the Lord, when He made all people equally acceptable to Him. See the vision of Peter. Acts 10:15, 34.

The purifications at the birth of children—Lev. 12. Note the defilement caused by the issues of the flesh, all that is born of the flesh is unclean.—The transmission of the sin of Adam.

The detection and purification for leprosy.—The law of purification was required on account of contamination among the people from the uncleanness of men.—Sin contaminates, spreads and causes death.—Lev. 13. The purification ceremony is especially significant, pointing to the purification that comes from Heaven, as in the use of the bird and the blood for purification—Lev. 13, 14.

The unclean issues of the flesh. How significant of Paul's teaching. In me, that is in my flesh, dwelleth no good thing, and that the only freedom from such defilement is in Our Lord Jesus Christ—Rom. 7:18-25; Lev. 15.

The offerings on the day of atonement.—The manner of the approach of the High priest to the Most holy place.—Note that the priest must enter the Most Holy place twice.—first with the blood of the bullock sin offering and then with the blood of the goat sin offering, the blood of each requiring to be sprinkled on and before the mercy seat. But it was done on the one day of the year.—The most fitting figure of the entering into heaven of our own High Priest, once, to make atonement for the sins of the world. From whence he shall come again, without another sin offering to receive us unto Himself—Lev. 16.

The sacredness of blood, or the sacredness of life in the sight of God. The blood to be shed for men is alone the blood of Jesus Christ. He poured out his blood.—His life for the sins of the world. It is well to impress the thought that it was not Christ's life in the form of His ministry that made atonement for our sins. His work and His sacrificial

suffering have not reconciled men to God. Service and suffering are not a propitiation for sin. Jesus poured out His soul, His life unto death in order to reconcile men to God—Lev. 17, especially verse 11.

Unholy social relations and abominations forbidden for the sake of the purity of the people—Lev. 18-20.

1. Marriage as a holy and divinely regulated institution—Lev. 17.
2. Observing holy laws, of the sabbath, of parental duty, of holy offerings, regard for the poor, of honesty to neighbors, care for the helpless, of tale-bearing and love to neighbors, of vengeance, of mingled seed or goods, of proper relation to servants, of planting of trees for fruit, of abstaining from blood, of dressing the hair, of care of children, of refraining from witches, of honoring old age, of caring for strangers, of righteous dealings. Also of abstaining from the fellowship of idolators, witchcraft and of living a pure social life, having respect to the holiness of God whose people they are—Lev. 18-20.
3. Laws concerning the holy relations of the families of the priests and their holy service at the altar—Lev. 21, 22.
4. The character of offering made to the Lord, they shall be perfect—Lev. 22:17-33.
5. The feasts, or sabbaths of the Lord—Lev. 23.
  - a. The sabbath day, the seventh—1-3.
  - b. The Passover and feast of unleavened bread—4-9.
  - c. The feast of first fruits—9-14.
  - d. The feast of Pentecost—15-22.
  - e. The feast of Tabernacles—23-44.
6. The laws concerning the oil for the light of the candlestick and the law concerning the shew bread—Lev. 24:1-9.
7. The judgment for blasphemy—10-16.
8. The restoration for injuries—17-23.
9. The sabbath years of the Lord.—And the redemption of the possession of the brethren in Israel.—The year of Jubilee—Lev. 25.
10. The blessings and judgments of God upon Israel as to their obedience or disobedience concerning His holy laws and service—Lev. 26.
11. The price of redemption of vows made by the people of Israel—Lev. 27:1-25.
12. The firstlings and the tithes that belong to the Lord and the manner of their redemption—7:26-34.

The book of Leviticus says plainly, "Holiness to the Lord." It was on the golden crown of the High priest, it is written in His Word, it was manifest in the life of our Savior, and it is the possible attainment of every one who trusts in the Lord. We shall be a nation of King Priests unto our God.

### THE WORLD IS ON FIRE

Our Father, the world is on fire,—  
'Tis burning with selfish desire!  
In a mad strife for power  
Men destroy and devour.  
Our Father, this world is on fire!

Our Father, this world has grown old  
In a long, weary search for gold, gold,  
They run here and run there  
Through earth, sea and air.  
Our Father, this world has grown old!

Our Father, this world needs the cross  
To save it from death, shame and loss!  
'Tis Christ Jesus alone  
Who for sin can atone:  
Our Father, this world needs the cross!  
—Howard W. Pope.



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

By the Y. P. M. Editor

**What did you mean to do and be?** This question may be crowded back in the lives of many young people by the influences that surround them and the environment that seems to be controlling their life, day by day. Environment and influence is a good thing provided it is of the right sort. But somehow there are influences that have come between the life ideal and the life real and has shaped the latter in ways that, if we could but stop to think, would be very unsatisfactory.

Have you ever thought of the question as to how you may become what your better knowledge teaches you, through the law of God that you ought to be? There must be a predominating influence that rules you, above the influences that are so dominant in your life. And you must discover that the natural tendency of the flesh is to follow the way not so good, if you would be prepared to gratefully receive the salvation from the power of darkness, prepared for all the weary and heavy laden who find nothing but disappointment and failure in their experience. There is a life possible to those who through Christ are receiving it. Have you received the "law of the Spirit of life in Christ Jesus" by which you are made free from the law of sin and death?

**There should be enough teaching in the Topics** of this month to help our young people to find the place in life, free from condemnation and the place where the walk is led by a higher and nobler One than the natural tendencies of things about us. In this place we have our affections set on "things above and not on things on the earth." "For ye are dead and your life is hid with Christ in God." It is Jesus who holds our secret of victory and peace. It is the message which the early Church possessed and bore to the world of that day. It will solve our problems of living the life a Christian ought to live in school and everywhere. It will guide our hearts, as to what influences to allow to direct our thoughts, and will place a check upon our conscience when we reach beyond the sphere of what is good and right in God's sight. It will mean that we live in the very presence of Jesus day by day and are led and directed by His Spirit.

### JESUS MAKES A HOME HAPPY.— (Jr.)—Mark 5:21-23; 35-43.

Topic for March 14

#### MOTTO

"Be not afraid, only believe."

#### MEDITATIONS ON THE TOPIC

**I. How Jesus Brought Happiness.**—The first step in bringing happiness was a response to the call of the distressed father. Jesus started to go home with him to see his sick little girl. The father was in deep distress and earnestly had asked Jesus to come and lay his hands on her to heal her. It ought to make any one glad to have such a great and good physician as Jesus come to his house.

**The second step** in bringing happiness was comforting the father, when she was reported dead, and strengthening his faith. "Only believe," said Jesus. It was a help to the faith of the man that he had just seen the woman who had an infirmity healed by touching the hem of Jesus' garment. He could the better receive the words of Jesus when He said, "Be not afraid."

**The next step** in bringing happiness was to put out the noisy mourners and musicians who would only bring sorrow and discouragement instead of hope and encouragement. When one is expected to be raised up it is not fitting that there should be weeping and sadness.

**The last step** in making the home happy was in the act of raising her from the dead, when He took her by the hand and said, "Damsel, I say unto thee, arise." Then the little girl could go about the home as before. Then the father and mother could enjoy her company and feel that Jesus had done them a great favor.

Surely they were led to worship Jesus and to heed His teaching. Then His joy could be in their hearts because they believed and trusted in His word. Such a joy Jesus brings to our hearts today when we believe and obey Him.

**II. The Text.**—Mark 5:21-23; 35-43—Already we have had the story of these verses in the suggestions as to how Jesus brought happiness. Read them again and again till you have found all the lessons you can from them.

#### OUTLINE STUDY

##### I. A Saddened Home.

1. An only daughter is twelve years old.—Luke 8:42.
2. She is about to die.—Mark 5:23.
3. No doctors can cure her.

##### II. Seeking the Great Physician.

1. The father came to Jesus about it.—Matt. 9:18.
2. The Great Physician starts.—Matt. 9:19.
3. He is delayed by other people.—Mark 5:24.
4. He stops to comfort a woman.—Mark 5:25-34.

##### III. Sadness has Increased in the Home.

1. Messengers are sent, telling that she is dead.—Mark 5:35.
2. They are advised not to trouble Jesus any further.—Luke 8:49.

##### IV. Jesus Brings Good Cheer and Happiness.

1. He tells the father to believe.—Luke 8:50.
2. He puts out the mourners and stops the noise.—Matt. 8:23-25.
3. He brings the daughter back to life.—Mark 5:41; Luke 8:54, 55.
4. He will bring happiness to all who come to Him.—Matt. 11:28-30.

## SUGGESTIVE ASSIGNMENTS

### For Children.

1. Text word, "Believe."
2. Jesus, the Great Comforter.
3. Tell the Story of Our Lesson.
4. How Jesus Makes Our Lives Happy.
5. How can our Homes be made Happy To-day?

### For Others.

1. Lessons from the Raising of Jairus' Daughter.

## PERSONAL THOUGHT

In times of distress we should go to Jesus in prayer and seek His help and comfort.

## SEED THOUGHTS

"Oh, strengthen me that while I stand  
Firm on the Rock and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea

"Oh, teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words that they may reach  
The hidden depth of many a heart.

"Oh, give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour."—Sel

### MISSIONS IN THE EARLY CHURCH —THE MESSAGE.—Acts 3:12-26; 10:34-48

Topic for March 21

#### MOTTO

"Believe on the Lord Jesus Christ."

#### MEDITATIONS ON THE TOPIC

**I. The Message of the Early Christians.**—They set forth the whole counsel of God concerning the plan of salvation through Jesus Christ. They taught all the commandments enjoined upon believers. To get their full message we need to read the epistles of Paul and James and John and Jude, as well as the messages recorded in the Acts of the Apostles. The outstanding theme in the early days, until the resurrection of Christ was established, was the theme of the resurrection of Christ. Along with this great fact stood the doctrine of the nature and character of Jesus Christ. He was proved to be the Son of God with power. His power and authority gave Him right to be the head of all things to the Church. As the head of the Church He gave such gifts to the Church which would enable her to carry forward her work in the world. The gift of the Holy Spirit and the work of the Spirit were among the messages which the early Christians not only bore by word of mouth but by example in life. But with all these great truths about Christ and His teachings and gifts, the work of atonement which He accomplished on the cross was the foundation of all other blessings brought forth in the plan of salvation.

The conditions which were to be met by sinners were among the things that were appropriately emphasized. Repentance was among the first things to be expected after



the message of grace had been given with sufficient clearness to enable men and women to exercise faith in Christ. Obedience was enjoined upon all as one of the evidences of a true turning away from sin and a true love for Christ. The work of regeneration was emphasized as essential to entrance into the heavenly family.

**II. The Text.**—Acts 3:12-26; 10:34-48.—Upon the fact of wonder-working power, Peter set forth the truth that Jesus Christ is glorified and alive in power, in spite of the fact that the Jews had put Him to death. He set forth the necessity of repentance on their part and the possibility of forgiveness being granted to all the penitent. Along with other facts he mentioned the second coming of Christ as a hope devoutly to be expected and feared. He set before Cornelius these same facts with the further revelation that the salvation was for all men without respect of persons.

#### OUTLINE STUDY

- I. **Jesus, the Crucified One, is both Lord and Christ.**—Acts 2:36; 3:13; 4:10; 5:30, 31; 7:56; 8:35; 13:32, 33; Etc.
- II. **His Blood is an Atonement for Sin.**—Acts 20:28; Gal. 3:13; II Cor. 5:21; Eph. 1:7; Col. 1:20; I Tim. 2:5, 6; Heb. 1:3; Rom. 3:25.
- III. **The Holy Spirit is the Gift to All Believers.**—Acts 2:16, 17, 18, 38, 39; 3:19; 5:32; 8:17; 9:17; 10:44; Eph. 1:13; Gal. 3:14; 4:6; Rom. 8:9.
- IV. **Conditions of Salvation Necessary.**
  1. Faith.—Acts 8:37; 11:17; Rom. 5:1; Acts 16:31.
  2. Repentance.—Acts 2:38; 3:19; 17:30.
  3. Obedience.—Acts 2:41, 42; 5:32.
- V. **Doctrines Included in Teachings of the Early Church.**
  1. The authority of the Scriptures.—Acts 3:18; 13:27; II Tim. 3:16.
  2. The return of our Lord Jesus Christ.—Acts 3:20, 21; I Thes. 1:10; 5:23.
  3. The Church.—Acts 2:47; 6:1-6; 13:1-3; 16:4, 5; 14:23.
  4. The judgment day.—Acts 17:31; 10:42; I Thes. 1:10; Acts 24:25.
  5. The resurrection of the dead.—Acts 4:2; 17:18.
  6. The inheritance of the saints.—Acts 20:32; 26:18; I Pet. 1:4; II Cor. 5:1.
  7. Ordinances; Baptism, Acts 2:38; communion, Acts 2:42; footwashing, I I Tim. 5:10; devotional covering, I Cor. 11:1-16; anointing, Jas. 5:14, 15; Marriage, I Cor. 7:2; kiss of charity, I Cor. 16:20.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Gospel."
2. Telling Others the Story of Jesus.

##### For Young People.

1. Discuss the Discourses of the Apostles as Recorded in Acts.
2. How the Epistles Amplify the Doctrines Touched in Acts.
3. The Message of the Apostles, Our Message To-day.

##### For Older People.

1. The Power of the Whole Gospel Message.
2. False Doctrines in Apostolic Times.

#### PERSONAL THOUGHT

Let us set forth the whole counsel of God in our day. In no other way can we expect the blessing of God in full measure to rest upon our service.

#### SEED THOUGHTS

"He has come! the Christ of God  
Left for us His glad abode;  
Stooping from His throne of bliss,  
To this darksome wilderness.

He has come! the prince of peace;  
Come to bid our sorrows cease;  
Come to scatter with His light  
All the shadows of our night.

"He the mighty King has come;  
Making this poor earth His home;  
Come to bear our sin's sad load;  
Son of David, Son of God!  
He has come, whose name of grace  
Speaks deliverance to our race;  
Left for us His glad abode;  
Son of Mary, Son of God!"

—Horatius Bonar.

#### THE CHRISTIAN IN SCHOOL

Col. 1:9-18; 3:1-17.

Topic for March 23

#### MOTTO

"Walk worthy of the Lord unto all pleasing."

#### MEDITATIONS ON THE TOPIC

**I. The Light of Christianity in School.**—It matters not where you take a light, it shines. The darkness of a place will bring the brightness of the light to view all the more. Every Christian is a light shining in the world. If that light goes to school it will be a light in school. There is need of such a light in every place. Such a light in school will be a blessing there and will glorify the Father in heaven.

Evil is present in every place. There are temptations to wrong doing there as well as any where else. There is an opportunity for the light of a true Christian life to shine forth and show the truth of God. Among the virtues that are especially needed to shine forth are the following:—

**Obedience.**—This is manifest in a willing submission to the ones in authority by fully complying with all rules and regulations for the order of the school. It is also manifest in the way the law of God is held in respect above all other things regardless as to how others may disrespect it.

**Truthfulness.**—This will be manifest both in time of study and recitation as well as in times of recreation. It will make one honest in examination. It will take away all vain boasting and vain display of person or talent.

**Love and Unselfishness.**—It is so easy to drop into a way of selfish and uncourteous conduct in a crowd. School presents an array of characters many of whom are apt to be selfish and even unlovely in their ways. Here is the opportunity to let the light of love shine out in unselfishness.

All the Christian graces will come into play to the glory of God.

**The Text.**—Col. 1:9-18; 3:1-17.—These passages set forth the qualities which the Christian is to possess and which need to be exercised and increased in the Christian experience. Such graces put into effect will make the Christian in school a burning and shining light.

#### OUTLINE STUDY

##### I. Christian Graces in School.

1. Toward the Teacher.
  - a. Obedience and respect.—Prov. 10:8.
  - b. Attention.—Prov. 8:33; 5:1, 2.
  - c. Earnestness.—Prov. 8:34; 1:5.
2. For the Study Period.
  - a. Diligence.—Prov. 5:6-11; 22:29.
  - b. Patience.—Gal. 6:9.
  - c. Conscientiousness.—Matt. 25:14-30.
3. For the Time of Recreation.
  - a. Fairness.—II Tim. 2:5.
  - b. Enthusiasm.—Eccl. 9:10.
  - c. Kindness.—Eph. 4:32.

4. For Social Life.
  - a. Purity.—II Tim. 2:22.
  - b. Courtesy.—I Pet. 3:8.
  - c. Sobriety.—I Thes. 5:5, 6.
  - d. Impartiality.—Jas. 3:17.
  - e. Unselfishness.—Phil. 2:3, 4.
5. For Examinations.
  - a. Honesty.—Rom. 12:17.
  - b. Calmness.—Prov. 16:3.
  - c. Orderliness.—I Cor. 14:40.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Worthy."
2. Living for Jesus at School.

##### For Young People.

1. Taking Christ into My School Activities.
2. Christ's Keeping Power in Temptation.
3. Christ as a Helper in Doing Good Work.

##### For Older People.

1. The Value of a Christian Teacher.
2. The Influence of a Christian Pupil.

#### PERSONAL THOUGHT

We are to live above our environment by the possession of such divine grace that will make our lives shine out for God in spite of an atmosphere contrary to the Spirit of true Christianity.

#### SEED THOUGHTS

"One of the sublimest things in the world is plain truth."—Lyttton.

"O God of truth, for whom we long,  
Thou who wilt hear our prayer,  
Do thine own battle in our hearts  
And slay the falsehood there."—Hughes.

"Folks want a lot of loving every minute—  
The sympathy of others and their smile!  
Till life's end, from the moment they begin it,  
Folks need a lot of loving all the while."—S. Gillilar.

"What God wants is men great enough to be small enough to be used."—H. W. Webb-Peploe.

"He that is down need fear no fall,  
He that is low, no pride;  
He that is humble ever shall  
Have God to be his guide."—Sel.

#### WHAT DOES THE RESURRECTION MEAN TO ME?—I Cor. 15.

Topic for April 4

#### MOTTO

"He...was raised again for our justification."

#### MEDITATIONS ON THE TOPIC

**I. What the Resurrection Means to a Christian.**—The Christian's hope is greatly enlarged through the resurrection of Christ. It assures us of the divine power of Christ who willingly offered Himself as a sacrifice for the sin of the world and then took up life again as a great conqueror who is able to save the souls of men and give them an inheritance with Him forever. The Christian need not despair in death, because the same power by which Christ arose is made available to him through the work of Christ. The Christian need not despair at the power of Satan because Christ has broken the power which he can use over man and has made possible an escape from his bondage. Though deprived of all things in this world, the resurrection power of Christ assures us that we shall be heirs of eternal riches in glory that never shall fail.



If we are Christians we may claim the blessings which the resurrection affords to all believers and rejoice in the consolation. It will mean then as much to us as we have grasped and appropriated by faith in Jesus Christ. If we are not Christians, it means only this, that a blessed hope has been neglected and slighted, which, if persisted in, will mean that a great and mighty Judge will dispose of us in the great day of wrath when the ungodly shall be raised from the grave to a resurrection of condemnation and shall be cast into a place of everlasting torment and woe.

Altogether it means hope to the human race who has fallen through sin and become doomed to natural and spiritual death. The hope accepted means the riches of eternal glory but rejected means eternal woe.

**II. The Text.—I Cor. 15.**—This chapter sets forth the importance of the doctrine of the resurrection of Jesus Christ in the plan of salvation. It shows that to leave it out would be to deny the hope of our own salvation and to make useless the whole Gospel message. With this fact accepted we have a glorious hope which takes away the sting of death and gives us an incentive to earnest service in the cause of the Lord.

#### OUTLINE STUDY

##### I. What it Means to All Believers.

1. Marks Jesus' claim to Sonship as real.—Rom. 1:4.
2. Gives assurance that the believer is justified.—Rom. 4:25.
3. The blessing of the Holy Spirit.—John 16:7; Acts 2:33.
4. Assures us of an Intercessor.—Rom. 8:34; Heb. 7:25.
5. Gives assurance that His power is sufficient for us.—Eph. 1:19-22.
6. Gives assurance of a resurrection of glory.—II Cor. 4:14; John 14:19; I Thes. 4:14.
7. Gives assurance of a reward.—Acts 17:31; Rev. 22:12.

##### II. What it Means to the World.

1. Conviction of sin because of the Spirit.—John 16:8-11.
2. An incentive to flee from the wrath to come.—Acts 17:31; I Cor. 15:22-27; Rev. 6:16, 17.
3. A certain resurrection of damnation.—I Cor. 15:22; John 5:28, 29.

##### III. What it Means to Me.

1. Depends on my relation to Christ.—Col. 3:1-4; Rom. 8:9-11; 8:32.
2. If I should fail to be faithful.—Heb. 10:38.
3. If I overcome.—Rev. 21:7.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Risen."
2. My Savior Lives.

##### For Young People.

1. My Privileges in the Risen Christ.
2. How to Keep Our Inheritance in the Lord of Glory.

##### For Older People.

1. The Condition of Things if There Were no Resurrected Lord.

#### PERSONAL THOUGHT

What does it mean that there is a resurrection? It means comfort in sorrow when the faithful are taken away. It means hope in trouble when we have faith in Christ. It means power over Satan when we are hard pressed. It means everything worth while in time and in eternity.

#### SEED THOUGHTS

"The doctrine of the resurrection accounts for the existence of the church.

We know that the Christian faith has transformed the world; but we cannot account for the Christian church, except we admit the resurrection of the Lord."—MacArthur.

"If Christ mastered death, we that are His shall master it, and because He lives we shall live also."—Thompson.

Christ's Easter hath this message sent:  
"Life's quiver is with arrows filled;  
For endless years the bow is bent  
And life with endless hope is thrilled."  
—W. A. Quayle.

Yesterday, today, forever, He is the same  
Jesus still,  
Guiding, keeping those who love Him,  
shaping all things to His will;  
So I follow where He leads me, let Him  
choose my times and ways,  
And the promise never fails me, I am  
with you all the days.

—Henry Burton.

#### HAS THE MISSIONARY MOTIVE CHANGED?

(Concluded from page 70)

'let go,' just as though heaving a huge sigh of relief. Not for a moment will this mean for us a life of negativeness or of passivity. We shall find that we are more active than before, that we are actually doing more, but on a very different plane. We shall be plunged into the things which God wants us to do, with a sense of overflowing zest and power. In this we shall be able to forget ourselves, to cease that tense straining to improve ourselves, and let Him dominate and control and change us. 'For it is God who worketh in you, both to will and to work for His good pleasure.' And then God does it! This has been the testimony of Christians from the very beginning, and still is to-day. Two things which seem to be absolutely essential, both to the maintenance of our spiritual vitality and to the advancement of Christ's Kingdom, and prayer and contagion. . . . It is impossible to describe any method of winning others to Christ, for there is no special method. Everything depends upon a quality of life that is contagious and upon the power and guidance of the Holy Spirit."

These voices out of the past and present answer the question as to whether the true missionary motives are the same to-day as they were fifty years ago. Is there a change in the appeal to-day from that which obtained fifty years ago? Yes and no. The foreign field is more varied, more complicated, more sophisticated with the rising tide of nationalism, with the onrush of Western industrialism and with the growth of indigenous church leadership. But the essential need is the same. The hearts of men are practically the same, open to the same vices and pitfalls, and susceptible to the identical heights of inspiration and glorification of the love of God.

The other day a group of students was discussing this topic and made some in-

teresting remarks. One quoted, "There is only one religious problem in the world to-day, and that is the problem of sin, and only one religious solution 'God in Christ taking the sin upon Himself and bearing it away.'" Another said that students may not say that Christ saves from sin, but if we give them the job of trying for one day to hold up Jesus Christ to keep from doing unworthy things, they will see the meaning of redemption from sin. They have to be brought to see that Jesus Christ is more than the first Christian as Luther was the first Lutheran, that He not only came to point out a way, called "Jesus' way" but that He Himself is the Way, the Life and the Truth. Some think that the older missionary motive was simply to go and tell what Christ means to you individually, but that the present-day motive has come to mean to go and tell what Christ means corporately to people. But missionaries like Carey and Livingstone were profoundly interested in bettering social conditions as well as in saving individuals. One cannot do great things socially unless Christ means much to one individually, and this must be told to others as individuals, for society is composed of individuals.

Possibly the greatest change in the last half century has been in the order of emphasis in presenting the missionary motive. Then the order was usually—first, the charter for missionary work as it is found in the Bible; then the greater success abroad compared with that at home in proportion to the laborers employed and money expended. Then the greater need was stressed, frequently followed by the reflex influence of foreign missionary work upon home churches. To-day the Biblical basis of missions is more apt to be placed after human need has been presented. A larger emphasis than formerly is laid on social, racial and international problems; as much is not said about the future condition of the unevangelized as upon their present need. The Biblical argument is based not so much on special verses as on the Scriptures as a whole.

To-day, as in former years, consecration to the cause of Christ and dependence on the power of the Holy Spirit are necessary to produce abiding results. The cause of Christ is advancing on the foreign field and this could not have been accomplished without consecration.—The Missionary Review of the World.

What is that in thine hand,  
Gideon? A soldier's sword.  
Wield it and for thy country win  
The battle for the Lord.

What hast thou in thy hand,  
Widow? A pot of oil.  
Go, pour it out and find a store  
Of rich and glorious spoil

What hast thou in thy hand,  
Widow? Two mites; no more.  
Give them to God, they yet shall grow  
To be a mighty store.



# THE SUNDAY SCHOOL

## PROFITABLE PIONEER EXPERIENCES IN SUNDAY SCHOOL WORK

By C. Z. Yoder

In thinking of the religious activities of the Mennonite Church of to-day, we are made to feel the debt of gratitude we owe to God for the goodly heritage we have received from our forefathers. In Europe centuries ago they were seeking and longing for a place on this earth where they could worship God unhindered, according to the dictates of their own conscience.

### The First American Mennonite Church

Coming to America in 1681 they established their first church at Germantown, Pa. Poverty stricken in a strange land among a strange people, enduring many hardships and sore trials, but with the desire to reverence God and His blessed Word was ever uppermost in their minds. When they had no church house they assembled in the open air or in their humble homes for their public worship. Twenty-five years later they built a little log house and dedicated it to the Lord for public worship.

### Early Activities

We also note the devotedness of their first school teacher, Christopher Dock, whose custom was to kneel before God in prayer, intercession and thanksgiving each evening before closing the school house. Late one evening he was found kneeling at his desk in the school room but his spirit had passed to the great Beyond.

We also notice that these brethren held up a higher moral standard than many others in their age. They were the first to protest against the evils of slavery then tolerated in their state. They were active in building the first paper mill and in establishing a printing press, where the first printed edition of the Bible in America was made.

### The First Sunday School

About the year 1740 some Mennonites near Harrisburg, organized a school where during the week they taught the Three R's and on Sunday the Bible. This was forty years before Robert Raikes organized his Sunday school in Gloucester, England. We speak of this to show the de-

voted spirit that prevailed with our fathers in this country.

We also learn that in 1850 to 1854 a Bro. Jacob Yoder with others collected their children together on Sunday and taught them the Bible. In Ontario also, a minister, Bro. Eby had Sunday school at about that time.

The first Sunday school organized in Ohio by the Mennonites was by David Plank, a minister, with the consent of the bishop, Jacob Kanagy in 1863, in Logan County. Later Sunday schools were organized in Champaign Co., then in Allen

### MY OPPORTUNITY

My Opportunity! 'Tis standing at my door;  
That Thou shouldst give me some high work of Thine,  
Some noble calling, or some wondrous task—  
Give me a little hand to hold in mine.

I do not ask that I should ever stand  
Among the wise, the worthy or the great;  
I only ask that, softly, hand in hand,  
A child and I may enter at Thy gate.

Give me a little child to point the way  
Over the strange, sweet path that leads to Thee;  
Give me a little voice to teach to pray;  
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear  
Is this—that I may teach a little child  
How beautiful, O, how divinely fair  
Is Thy dear face, so loving, sweet and mild!

I do not ask for more than this.  
My Opportunity! 'Tis standing at my door;  
What sorrow if this blessing I should miss,  
A little child! Why should I ask for more?

—Marion B. Craig.

Co., April 30, 1871 we organized our first Sunday school in Wayne Co., Ohio. None of us had any experience in the work, we had no lesson helps and all the services were held in the German language. But with the encouragement of our bishop, John K. Yoder, and the ministers we did the best we could.

### Early Methods

The Bible was our text book and our lesson help. Our system was Book Study, reading a chapter for a lesson and commenting upon it. Memorizing Scripture

was encouraged more then than now. The Sunday school was conducted in an informal way, but we profited by it in this that we became better acquainted with the Bible and we learned to know God better. Our spiritual life was deepened and God gave us sweeter thoughts and we received a larger vision of the great harvest field yet untouched. With the experience we gained we succeeded in making some progress, we became better equipped for the work and became desirous to fellowship with other Sunday school workers. This developed into our first Sunday school Conference held near Goshen, Indiana in 1892. Here we heard our first public Missionary Program.

### The Missionary Spirit

The following year we had another such meeting at the Zion Church in Allen Co., Ohio. During this time the missionary spirit had increased to the extent that it was decided to start a mission station in Chicago and the Home Mission was established. One more general Sunday School Conference was held near Middlebury, Ind.

These meetings were very inspiring. The importance of the Sunday school as well as its responsibility was strongly emphasized. Many of the Sunday schools had heretofore been held only during the summer months but from now on most of them became evergreen.

The missionary spirit was more fully developed and in 1898 at Elkhart, Ind., an important meeting was held consisting of bishops, ministers, and the Mennonite Evangelizing Board. Here it was decided to send missionaries to India, looking forward to the establishment of a mission there. On February 22, 1899, our first missionaries sailed from New York for India.

### Sunday Schools Among the Highlanders

Through Bishop L. J. Heatwole and others we are informed that the ministers of the Shenandoah Valley, Va., would sometimes make a missionary tour into the Virginia Mountains, even before the Mexican War. They preached the Gospel to the Highlanders with some favorable results, but the work was greatly hindered on account of war conditions prevailing before and after the Civil War. But later



the work was taken up with better success. From the information I get from the Virginian brethren, and from my own observation and limited experience among these Highlanders, we see that wherever

Sunday schools are organized in the mission stations that the work has been much more prosperous with more permanent results.

Wooster, Ohio.

## THE SUNDAY SCHOOL

By Daniel Kauffman

By request of the editor, I am undertaking to offer a few thoughts on this subject. To me it is a very interesting subject, for some of the most vivid impressions of my childhood are in connection with the Sunday school. Some of the chapters in the Bible that are now most familiar to me are the ones I committed to memory in my early Sunday school days. Some of the songs we used to sing are still ringing in my ears, though they have long since disappeared from our song books.

But it is of the Sunday school as it appears to me to-day, not as I knew it yesterday, that I wish to write. The past is full of lessons which we may with profit apply today, and the future is full of inspiring influence that ought to prompt us to make the best possible use of the present, but all our present opportunities are wrapped up in the one word—TO-DAY. Hence our desire to look at the Sunday school in its relations to problems and opportunities of the present time.

1. **The Sunday school is an institution peculiarly adapted to give religious instruction to all classes of people, of all ages, in all circumstances.** There is nothing that can take the place of public preaching; yet the minister must of necessity face the whole congregation. But in the Sunday school we have the opportunity to classify all the attendants into classes where all the members of the classes look at life and its problems from the same viewpoint. Thus we have classes for the aged, for the middle-aged, for young men, for young women, for boys and girls, for beginners, for the saved, for the unsaved, etc., etc. It enables the teacher to get "next to" the pupils, to give instruction suited to their condition. And while we, as a rule, have the same lesson text throughout the whole school, the lesson applications and practical truths presented are intended to be such as are applicable to the class of students confronting the teacher.

2. **The Sunday school is for instruction, for edification, for enlightenment, for the salvation of the saved and upbuilding of the unsaved, not for entertainment or even social pastime.** It is true that every orderly, well conducted Sunday school where officers, teachers, and adult attendants are filled with the love of God and interested in the vital messages borne in the Sunday school lessons, are also entertaining and very interesting; also that the Sunday school is a most excellent place for forming associations under the best of environments. But entertainment and sociability are but incidentals, while the

great work of the Sunday school should be looked upon as that of instilling the love of God and the Word of Life into all people in attendance—old, middle-aged, and young. The spirit of God is evident in the Sunday school when there is a directness in presenting the Word of God and a seriousness in so doing that impresses all in divine presence that "surely God is in this place." The surest way to kill a Sunday school is to hold the idea of entertainment prominent—for while such tactics draw fleshly-minded people for a time, as a rule they lose even their drawing power, even as the most powerful stimulants eventually lose their power. There is nothing that can equal the Word of God as a permanent drawing power.

3. **The Sunday school is but one among a number of excellent things that help to build up the Church.** Some people almost spoil the effects of the Sunday school by over-lauding it. For example: About ninety-five per cent of the converts to the Church were Sunday school scholars; therefore the Sunday school is given credit for all these conversions. For this reason the Sunday school is better than the Church, etc., etc., etc.—Did you ever hear this before? It sometimes reminds me of the claims made for Dr. Cureall by his over-enthusiastic friends. But when you hear of a doctor that can cure all things from a tiny wart to a case of quick consumption in its last stages, you take that as the very reason why you should not waste your time going to him. The Sunday school is a most excellent means of strengthening the Church, of winning souls for God, of building up young people along right lines, of inculcating a love for Bible reading, of training workers in the Christian service—but it is but one among a number of other means of grace that deserve recognition and encouragement. Among these we may mention the Christian home, the influence of literature, the preaching of the Word, the young people's meeting, Bible meetings of various kinds, personal work among saved and unsaved, protracted meetings, etc. We make a mistake when we attach an undue credit to either one of these agencies of salvation and Christian attainment.

4. **The ideal Sunday school is devotional rather than educational.** Do we mean to say that it is not educational? No; its educational phase is second only to its devotional side. But we make a big mistake when we lose sight of what ought to be its leading characteristic. Some tell us that we should never lose sight of systematic Bible study in the course of les-

sons prepared for Sunday school work. To this we say amen—provided the idea is not overstressed. There are 1189 chapters in the Bible, and the average chapter has enough material in it for about three Sunday school lessons. If you are fond of mathematics, you might estimate the number of years it would take to cover the whole Bible. I believe in systematic Bible study; but I don't believe that it is to the best interests of our children and young people to load the system too heavily upon the Sunday school. Rather let us stress the great truths presented in the lessons, for the truths' sake, allowing them to leave their impressions upon the minds and hearts and lives of the people. Make the Sunday school devotional rather educational, if you would get best results.

5. **The Sunday school is a training school for workers.** It throws the workers into close touch with one another. It gives some members practical experience in teaching and others an experience in handling people. It encourages personal work, discourages leaving talent lie idle, keeps the Word of God in plain sight, and stimulates the idea of winning souls for God. There is no man with a childhood experience in Sunday school and a number of years' experience as a Sunday school worker who is called to the ministry, to the mission field, or to some other position of leadership and responsibility in the Church but who is better equipped for his work because of such experience. The Sunday school is a workshop where workers are developed within plain sight of the children who themselves grow up and become workers later on. While this is not the most important mission of the Sunday school it is something not to be lost sight of.

6. **The Sunday school is an ante-room where children are prepared for church membership.** We used to call it "the nursery of the Church." We understand that the Sunday school is "the Church at work" and should never be looked upon as an institution or organization separate from the Church. But we also recognize in this organization a means of bringing people into the Church of Jesus Christ, just as the home, the revival meeting, the regular Sunday preaching, the Church school, and other institutions and enterprises contribute to the same end. It is here that children are early taught the truths of the Gospel, and while here they are not desecrating the Lord's day by running wild. It is here that they become interested in their soul's salvation, and through the influence of the Sunday school many have been led to Christ that would otherwise have been lost to the Church. It is here that they imbibe the missionary spirit, are instructed in the ways of righteousness, and in course of time become Christian workers to lead others in the same paths that they have trodden.

Thank God for the Sunday school. Let us love it, cherish it, attend it, and glorify God through our service in it.



# CURRENT EVENTS

**U. S. Enters Rubber Field.**—With the approval of Secretary of Commerce Hoover two organizations have been formed by United States interests to "protect the American public and the rubber industry with respect to future supplies." One of these, the Rubber Association of America, plans expenditures of \$50,000,000—in annual appropriations of \$10,000,000 annually—to plant trees in areas under American control. The other, the National Automobile Chamber of Commerce, announced a \$10,000,000 organization by automobile manufacturers to produce, purchase and deal in raw rubber as well as to manufacture rubber tires. Both organizations were launched as a result of the British plan of export restriction from the Malaysian Peninsula and Ceylon where 70 per cent of the world's rubber, the amount consumed by the United States, is produced.—Sel.

**Six War Debt Pacts Approved.**—Coincident with the arrival of the new French Ambassador, Henry V. Berenger, for the express purpose of pushing settlement of that country's war debts to America, the House has ratified the terms of the settlement under which Italy is to discharge its war debt of \$2,042,000,000 in annual payments running over a period of sixty-two years. While greater opposition to the settlement was expected in the Senate, administration leaders expressed confidence that it would eventually meet approval there. The House has ratified also World War debt agreements negotiated with Belgium, Czechoslovakia, Rumania, Esthonia, and Latvia, providing for payments to the United States of a total of \$596,675,000.—Sel.

**Turkey Adopts New Civil Code.**—The Turkish government has adopted in its entirety the Swiss Civil Code, which means suppression of polygamy and stricter regulation of divorces. Another far-reaching consequence will be recognition of all minorities on the same legal footing as citizens of Turkey. Adoption of the Swiss Code means therefore the automatic disappearance of the Lausanne Treaty provision for the protection of Greek, Armenian and Jewish minorities in Turkey. The Swiss Code is based in large measure on that of the United States and is conspicuous for its observance of state or canton rights.—Sel.

**Soviet Government Allows Printing the Bible in Russia.**—It has been extremely difficult, if not impossible, for the last four or five years to get Bibles into Russia. A few shipments for which permission was secured by Russians from their government have been admitted. All others have been stopped, whether sent by way of the Black Sea, the Caucasus, China or the Pacific ports. Permission, however, now has been granted to print considerable editions at the government printing offices in Moscow and Leningrad.

There are no plates at hand from which to print these Scriptures and the changes in spelling required by the action of the government would make old plates valueless, if available. The American Bible

Society, as a Christmas present to the Russian people, has offered to pay the cost of making a new set of plates, amounting to \$10,000 or \$15,000. The version is to be the same and the general appearance of the book will be the same as the earlier editions. The books will be circulated without purpose of profit for the good of all religious groups in Russia, and under their supervision and direction.—Evangelical Messenger.

**Fundamentalist University to Be Located in Chicago.**—Dr. Riley, noted Fundamentalist pastor of Minneapolis and secretary of the World's Fundamentalist Movement, has sent out a call for the founding of a university in Chicago in memory of Mr. Bryan, to be dedicated to the fundamentals of the Christian faith. He believes that there will be no difficulty in raising four or five million dollars for the institution. He selects Chicago as the location because of its central position and because of the "skeptical universities and schools in that city."—United Presbyterian.

**Protestants of the Earth.**—Statistics presented to the Stockholm Conference on Christian Life and Work give the total Protestant population of the earth as 195,100,000. The Protestant population of the British empire is reckoned at 46,900,000, divided as follows: Anglican, 28,600,000; Free Churches, 800,000; Church of Scotland, 2,700,000; United Free Church of Scotland, 1,500,000; Irish Presbyterians, 800,000; Canadian Presbyterians, 1,400,000; Canadian Methodists, 1,100,000; Canadian Baptists, 400,000; Canadian Lutherans, 200,000; Church of Australia, 1,600,000; Church of South Africa, 600,000. In continental Europe the Protestant population is said to be: Germany, 40,300,000; Switzerland, 2,200,000; Holland, 3,600,000; France, 1,400,000; Denmark, 3,200,000; Norway, 2,300,000; Sweden, 5,700,000; Finland, 3,300,000; Esthonia, 1,000,000; Latvia, 1,500,000; Russia, 1,100,000; Lithuania, 200,000; Poland, 1,500,000; Czechoslovakia, 2,100,000; Roumania, 1,300,000. The same figures give the Protestant population of the United States as 74,500,000.

These figures are probably overgenerous to the Protestants. They are based on an estimate of about one hundred and fifty per cent sympathizers or adherents to Protestantism in addition to the actual members of Protestant Churches. This would mean only about 75,000,000 Protestant communicants or open confessors of Jesus Christ as their Lord and Savior. They number about one in twenty of the earth's population.

**"Rid the World of Leprosy!"**—With this slogan, William M. Danner, General Secretary of the American Mission to Lepers, started September 16th on a round-the-world tour. The Mission, cooperating as it has done for many years with denominational boards of foreign missions, has established a chain of nearly a hundred leper asylums in lands where the affliction is most severe.

Mr. Danner carried letters of intro-

duction from the Japanese Ambassador and the Chinese Minister at Washington, which will secure him access to the strongest statesmen in these two countries. In Siam he will seek an audience with the King, who personally founded the extensive public leper asylum in its capital city, Bangkok. He will bring to the attention of all the officials he meets the excellent results that have been obtained from segregation of lepers in Hawaii and the Philippines, as well as in the United States. If he can induce them even to begin on the American policy the end of the historic scourge could be said to be in sight, since quarantine on a national scale would stop the infection of new victims.

**The United States Dollar.**—The Year Book of the Young Men's Christian Association for 1925 deals with the American dollar and how it is spent. According to the American Education Digest, here is the accounting:

|                     | Cents |
|---------------------|-------|
| Living costs .....  | 24½   |
| Luxuries .....      | 22    |
| Waste .....         | 14    |
| Miscellaneous ..... | 13½   |
| Investment .....    | 11    |
| Crime .....         | 8½    |
| Government .....    | 4½    |
| Schools .....       | 1½    |
| Church .....        | 0¾    |

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one half as much for investment as for luxuries.
3. Waste more than one half as much as it costs to live.
4. Spend only one fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste \$19 for every \$1 they spend on church and religious interests.
10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48,224,000 church members gathered in the 237,945 churches in our country should have influence and power enough to start something worth while, to start something worth while.—Sel.

**American Bible Society.**—At its 109th annual meeting in May, this great society, which has more than 3,000 workers scattered all over the world, reported encouraging growth along many lines. The total issues for the year amounted to 6,652,299 volumes and were in 172 lan-



guages and dialects and Scriptures for the blind. In the Arabic-Levant Agency the work of manufacturing Arabic Scriptures has proceeded at a greatly accelerated pace. The total for the year was more than twice the number manufactured in 1923, and three and one third times the annual average. All printing of the Scriptures for the Levant Agency is now being done at the American Press in

Beirut and for the first time in its history a representative of the American Bible Society, Mr. S. T. Cassapi, is living in Beirut and supervising the work. In China, the three Bible Societies—the British and Foreign, the National Bible Society of Scotland and the American Bible Society—have cooperated in the publication of an edition of Scriptures with what is termed a "common title page."

## WHY THE FOREIGN DEVIL?

As representative "white people" of the English speaking nations, we are prone to look at the Chinese question through our own eyes, which is our folly, our lack of wisdom. This attitude is fraught with great danger and has been the root cause of many wars which otherwise could be avoided. This letter comes to our desk from a highly educated Chinaman and shows the Chinese temper at the present time. We do not agree with its spirit, but who can deny that the majority of things he says are true. We are sorry; so are the missionaries in China; they bemoan the fact that our nations have been systematically robbing China, as well as setting before them many non-Christian acts.—Editor.

Lowe Chuan-Hwa

From "The China Weekly Review" of August 15, 1925.

Among the Euro-American nations it is commonly alleged that the Chinese people are by nature adverse to foreign intercourse, and that exclusiveness is their national vice. Yet, trusting history, one finds that their distrust of the western nations, manifested during the last few decades, is not so much the outcome of their natural dispositions or the teachings of their ancestors, as of their unpleasant experiences with the West. For, broadly speaking, in the earlier days the Chinese were not only receptive to external intercourse, but tolerant enough to be taught by the outsiders. So long as the foreigners—whether Indians, Arabs, Mohammedans, Jews, or Nestorian Christians—came without any collective backing of their respective countries, without claiming exemption from our laws and regulations and without disturbing our traditions and institutions, we welcomed them in matters of trade or religious propaganda.

Unfortunately, with the beginning of the sixteenth century, Western enterprise in China ceased to be represented by individual adventurers. Business began to be conducted by large companies and States. Like fishermen who first of all silently cast the net into the sea and then quickly gather out the fish, the European nations have secretly formed a scheme to catch China.

The first European vessel—Portuguese in nationality—reached Canton in 1516. Scarcely had we granted the strangers three settlements when they commenced a career of rapine and violence. In utter disregard of Chinese sovereignty they proceeded to build a fort, attempted to exercise jurisdiction over the natives, and often sallied out to the neighboring villages to kidnap women and virgins. Thousands of Chinese were lured from their homes by false promises; held in barracks until a shipload had been gathered. They were then packed in foul quarters in the hold, shipped and virtually sold into slavery in South America. So unendurable did these outrages become that in 1545 the Chinese rose en masse and drove the foreigners from the mainland. Meanwhile Spain captured the Philippine Islands, and her harsh treatment of the Chinese in trade affairs as well as the brutal massacre of the Chinese residents in 1603, and 1639 added fuel to the flame and added to the already existing ill-feeling toward the foreigners.

Nor was the indignation thus aroused all over China by any means diminished by the advent of British, French and other Western interests in the Far East. Shortly after conquering China, the Man-

chus, not acquainted with the character and designs of the Foreign Powers, opened all the ports to foreign trade and obviously did not anticipate any friction. However, the increasing activities in opium-smuggling and slave-dealing necessitated the restriction of foreign trade to Canton alone. The East India Company, supported by an English charter and English statesmen, was the chief party in the nefarious business. Arming their vessels with cannon, like men-of-war, and regardless of the persistent remonstrances of the Chinese Government, they smuggled the poisonous drug into China in enormous quantities. Indeed, Sir Henry Pettenger even tried to induce Emperor Tao Kwang to legalize the traffic. Wisely, the latter replied with words which ought to have made the Englishman's cheeks burn with shame. "Nothing will induce me to receive a revenue from the vice and misery of my people."

In 1839 Emperor Tao Kwang, finding with astonishment that the contraband trade had reached 35,000 chests, ordered Commissioner Lin to proceed to Canton and stamp out the illicit traffic at all hazards. On July 19th of that year, Commissioner Lin, at the command of the Emperor, addressed a memorial to the British Government in which he asked: "Upon what principle of reason do your merchants, by a poisonous commodity, pour their injuries upon our people? Coveting such vastness of profit they became regardless of the calamities they entail upon men. Let us ask, how can there exist in their hearts that moral principle implanted by Heaven?"

Of the goods of China which are exported to outside nations, there is not a single article but what is profitable to man, being either beneficial for food, or serviceable for general use, or which can be bartered for other goods, and all rendered profitable. Has China one single article which can possibly be injurious to outside nations?"

Determined to exterminate the curse, Lin burned 20,283 cases of the smuggled drug and through the British superintendent of trade at Canton exacted a pledge from the British merchants that they would no longer deal in it.

But to the memorial of the Chinese Government as well as the promise of the British merchants in China, the British Government turned a deaf ear. In the interests of rapacious greed, it sent out a fleet and without formal declaration of war blockaded Canton on June 22, 1840. By treaty of 1842 China was forced to pay \$21,000.00 of indemnity, ceded the island of Hongkong, and opened five ports. Now that opium could be quietly smuggled in through the ceded ports by small vessels, things went from bad to

worse until 1856 when the Chinese made one more effort to assert their authority in the matter, and, resolved to punish the guilty, boarded a native craft which without authorization, made use of the British flag. Thereupon, under the pretext of disrespect to their colors, the British launched on another bloody war.

Commencing at Canton, they attacked the junks in the harbor, "the carnage on which," writes a correspondent, "was horrible, the quantity of blood and limbs seen on the junks when they were boarded being disgusting in the extreme."

Continuing their hellish work they set fire to the city, destroying 7,000 homes and rendering homeless 30,000 men, women and children. Then in conjunction with the French, they went on to Peking where they burned and plundered the beautiful Imperial palace. Major Charles Gordon, who was one of the plunderers, says of the sacking: "We went out and after pillaging it, burned the whole place destroying in a most vandal-like manner most valuable property, which could not be replaced for millions. We got upwards of twenty-eight pounds a piece as prize-money; and although I have not had as much as many, I have done well. You can scarcely imagine the beauty and magnificence of the places we burned. In fact we were so pressed for time that we could not plunder them carefully."

Foreigners were never weary of preaching the arrogance and treachery of the Chinese authorities, but when two nations of Christians acted like devils, how could the Chinese be expected to play the role of saints?

Not satisfied with wanton destruction of human life and property, Great Britain and France each demanded from poverty-stricken China eight million taels of indemnity and eight more open ports. And irony of ironies! after the removal of the barriers of the opium trade the treaty framers, posing as Christians dealing with heathens, began to cant about the Christian religion and by article VIII of the Tientsin Treaty inflicted another blessing on the Chinese people—the bogus missionary!

Peace was restored. Still the political sky was not cleared; another more terrible storm was apprehended. For a time China was relieved from foreign hostility, but in the distance was seen the glittering of European bayonets, ever ready to "Slice China as a ripe melon."

In the fall of 1897, Germany dispatched a large fleet to the Far East, which examined the coast of China for a likely naval base. Meanwhile two German missionaries, together with many Chinese, were killed in a raid by some brigands in Shantung, of whom there are always plenty in every country. Grasping the golden opportunity, Germany rushed a portion of her fleet to Kiaochow, landed blue jackets, drove off the Chinese troops and seized Tsingtao.

Immediately Russia demanded a lease of the Liaotung peninsula, France seized Kuangchow Wan, and Britain acquired the hinterland of Kowloon opposite Hongkong, and the port of Weihaiwei. The United States came into the game too late, for when she desired a lease of Fukien, Japan objected.

Since the first opium war more than 120 treaties have been wrung from China by the western powers—each a document of concessions of some sort or other. Along all the 3,000 miles of coast line, there is not a single harbor in which the Chinese can freely mobilize their ships. Adhering to their maxim: "He who has reason on his side need not talk loudly," they have been suffering an intolerable and paralyzing amount of foreign inter-



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we everything to learn. Enjoying special privileges under the legal guise of treaties, they habitually regard themselves more as lords of the country than as guests in a strange land. When their business is bad, they howl about banditry and inefficient government; when prosperous they enjoy the distressing spectacle of a civil war as much as Mah-Jong. For decades they have carried on business and other relations with the Asiatic peoples, yet they have not contemplated any other solution of inter-racial problems than prosecution or extermination by brute force.

Undoubtedly the Chinese are not entirely free from blame: many of them are at fault in being over-suspicious of the foreigners and often in misinterpreting their behaviour. But when the foreigners keep themselves apart as being above the natives instead of illuminating them thru social contact, one is inclined to infer that their concern is nothing but gain by trade, gain at any price.

Without any appreciation of Chinese philosophy, literature, or history, and sometimes lacking the most elementary knowledge of Chinese etiquette, is it any wonder that the natives should brand them altogether as densely ignorant and coarse "foreign devils"?

Verily may it be exclaimed with the masses of the East that Western civilization is nothing more than Bibles, bullets and beer!

The Western Powers should not fail to perceive that their superiority in culture is a sheer delusion and that their military power is no eternal verity.

Their bigotry is destined to breed disastrous consequences, for it is no child's play to arouse the vast Chinese population to an awakening for feats of arms. The distinguished Chinese scholar, Ku Hung-ming, writes: "Before the Boxer trouble, foreigners in China thought that Sir Robert Hart had lost his wit when he prophesied a terrible future outbreak. Now I want to tell foreigners that, unless the foreign powers change their policy toward China and the Chinese, a new Boxerdom is sure to come sooner or later, and when it does come it will be something compared with which the recent earthquake in Japan will be a very small affair."

Ku Hung-ming's warning is worth nothing, for the next Boxerdom, if it comes at all, will not be mere barbarity of an inexperienced ruler and a frenzied mob. If the Western nations do not wish to excite the Orient to a fury of self-defense, they must discard the stupid sense of domination, and swiftly make room for Asia in their thoughts and actions.

If they boast a loftier civilization and a nobler faith, they should show courtesy, tolerance and win their way by rendering honest service, not continual aggression.

They can easily accomplish the task if they will only break down the barriers which their own complacency and national astigmatism have reared.

To them I can offer no better advice than the old saying of Socrates: Know Thyself. Let them know their place and mind their own business, then there would be neither rising tide of color nor revolt in the East.

Let them substantiate the validity of their claim to Christian brotherhood by promptly restoring to us the rights which we ought to have always exercised. To leave China for the Chinese involves many political and economical losses; above all, the performance demands a transformation of the heart.

Thus the challenge. Will the foreigners in China make good?

vention. Deprived of judicial autonomy, tariff independence and territorial integrity at the point of western bayonets, they are now threatened with cultural bondage.

For, consciously or not, the foreigners maintain that China's only salvation lies in her acceptance of western ways of thinking and doing.

"The Chinese" they say, "are conceited barbarians and must be forced to adopt our civilization." So by self-appointment they set out upon a crusade to make all the Orient like themselves, flouting everywhere not only the superiority of their products but also the consolation of their Bible. By force they have broken down our policy of isolation, overlooking the paramount question—whether East and West were intellectually and spiritually

prepared to enter into closer relationships, though physically they have been brought face to face.

As fish see the bait but not the hook, so they see the profit of commercial expansion but not the peril of international rivalry and racial conflict.

Attempting little to scrutinize our customs, traditions and institutions, and misconceiving change for progress, they label us as a conservative race whenever we take a critical look at the alien conditions they urge us to adopt. Cherishing the fallacious notion as the majority of the foreigners in the treaty ports do, that the object for which God created the 400 million Chinese is for them to trade upon, they are ever ready to judge us with a sneering sense of superiority and to insist that they have everything to teach and



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effects of this unrestrained picture taking. The fear of being brought face to face with the proof of your personal lack of that quality of "striking beauty" brings doubt into your soul. You think of you evident but unwillingly recognized ugliness until all confidence in your own ability is lost. Is it necessary to say anything of the dejection that floods through every fiber and tissue and cell and atom of your whole system as the actual realization of your own lack of beauty is thrust so forcibly and so mercilessly before your eyes? This effect may result in the loss of self-respect, and when self-respect is gone, what then? Miserable of the Miserables!—Mary Graber.

### IN HIS NAME

(Concluded from page 66)

stand?"  
"Ah, the poor sufferer!" sighed Barnabas, whose experience with suffering had not been slight. "If I might have borne some of it for Him! How I would have liked to do somewhat for Him! But I forget—! What could a lame beggar do for anyone? I could not rescue a lizard from the trampling of the hoofs of the camels in yonder caravan." His voice was bitter as he looked wistfully up at the man before him.

"Ah, well," answered Simon somewhat doubtfully, "be glad that thou art not as helpless as an infant. At least thou canst earn thine own bread."

"Yea, by the grudging charity of a multitude of hypocrites," retorted Barnabas. "Simon, I swear to thee that of the many who go daily into the temple to pray, scarcely half a score give me even a kindly glance. Some cast me a bit of money without more than a half-glance, sometimes even gathering their robes aside, lest I contaminate them with my infirmity."

"But what of the disciples of this Man who was crucified?" asked Simon. "He preached kindness to all. Do not His followers live according to His teachings?"

"I do not know," said Barnabas, slowly. "Some of the kindly ones may be His disciples. I have long wanted to see the one who preached such mighty words at Pentecost. Hast thou ever seen him, Simon?"

"Yea, once at the gate where thou dost sit daily. Hast thou never seen him?"

"Nay, but I long to; perhaps he will speak kindly to me and I may have a chance to ask him about the Christ," and Barnabas' face brightened at the thought.

(Concluded next month)

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# CHRISTIAN MONITOR

APRIL, 1926

## The First Easter

By J. L. HORST.

*It was in the glorious springtime,  
On that first glad Easter day,  
That the shining, heavenly angel  
Came and rolled the stone away,  
And the wondrous Christ of glory  
Rose in triumph from the tomb,  
Dispelling all the sin and night  
That came with death's dark doom.*

*"Why seek ye here the living,  
In the chambers of the dead?  
The place He lay is vacant,  
For He rose as He had said."  
The joyful women went away  
To tell what they had seen,  
But the stay-at-home disciples  
Thought it was an empty dream.*

*Yet when later as the doors were shut  
He came into the room,  
They, too, were glad to see Him  
Who had risen from the tomb.  
They rejoiced to see their Master  
As He showed His hands and side,  
And breathed on them the Holy Ghost  
As their Comforter and Guide.*

*Then the faithful, waiting women  
Came in wonder and dismay,  
For they anxiously had questioned  
Who should roll the stone away.  
But on coming to the garden,  
To their wonder and delight  
They saw an angel sitting there  
In garments pure and white.*

*So on this gladsome morning,  
As we think how He arose,  
Conqu'ring death, the grave, and hell  
As the last of all His foes,  
Our hearts are singing gladly  
As we think of this refrain:  
He who rose from death in triumph  
Will return again to reign.*

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The book is divided into twenty-eight chapters. It deals with facts pertaining to Mennonite General Conference and District Conferences, general Church activities through the General Conference, the first permanent Mennonite colony in America, persistent colonization movements, trials of Mennonites during the Revolution, Mennonites during the Civil War, testing times during the great World War, historical outline of Mennonite literature, biographical sketches of prominent leaders in the Mennonite Church, description of American Mennonite books and periodicals, etc.

"The book herewith handed to the Church presents historical data in such form, we believe, as will be of much value to all readers. It is to be hoped that the searcher after facts relating to the rise and progress of the Mennonite Church in America will find much of interest and value which has never before appeared in print."

—S. F. COFFMAN.

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who have long  
served the Men-  
nonite Church  
and who are in-  
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#### IRONY ON PHOTOGRAPHY

It seems that in this day and age of college annuals, picture exchanges, beauty contests, and goose gallery collections we should stop to look seriously at the

effects of this unrestrained picture taking. The fear of being brought face to face with the proof of your personal lack of that quality of "striking beauty" brings doubt into your soul. You think of your evident but unwillingly recognized ugliness until all confidence in your own ability is lost. Is it necessary to say anything of the dejection that floods through every fiber and tissue and cell and atom of your whole system as the actual realization of your own lack of beauty is thrust so forcibly and so mercilessly before your eyes? This effect may result in the loss of self-respect, and when self-respect is gone, what then? Miserable of the Miserables!—Mary Graber.

#### IN HIS NAME

(Concluded from page 66)

stand."

"Ah, the poor sufferer," sighed Barnabas, whose experience with suffering had not been slight. "If I might have borne some of it for Him! How I would have liked to do somewhat for Him! But I forget—! What could a lame beggar do for anyone? I could not rescue a lizard from the trampling of the hoofs of the camels in yonder caravan." His voice was bitter as he looked wistfully up at the man before him.

"Ah, well," answered Simon somewhat doubtfully, "be glad that thou art not as helpless as an infant. At least thou canst earn thine own bread."

"Yea, by the grudging charity of a multitude of hypocrites," retorted Barnabas. "Simon, I swear to thee that of the many who go daily into the temple to pray, scarcely half a score give me even a kindly glance. Some cast me a bit of money without more than a half-glance, sometimes even gathering their robes aside, lest I contaminate them with my infirmity."

"But what of the disciples of this Man who was crucified?" asked Simon. "He preached kindness to all. Do not His followers live according to His teachings?"

"I do not know," said Barnabas, slowly. "Some of the kindly ones may be His disciples. I have long wanted to see the one who preached such mighty words at Pentecost. Hast thou ever seen him, Simon?"

"Yea, once at the gate where thou dost sit daily. Hast thou never seen him?"

"Nay, but I long to; perhaps he will speak kindly to me and I may have a chance to ask him about the Christ," and Barnabas' face brightened at the thought.

(Concluded next month)

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# CHRISTIAN MONITOR

APRIL, 1926

## The First Easter

By J. L. HORST.

*It was in the glorious springtime,  
On that first glad Easter day,  
That the shining, heavenly angel  
Came and rolled the stone away,  
And the wondrous Christ of glory  
Rose in triumph from the tomb,  
Dispelling all the sin and night  
That came with death's dark doom.*

*"Why seek ye here the living,  
In the chambers of the dead?  
The place He lay is vacant,  
For He rose as He had said."  
The joyful women went away  
To tell what they had seen,  
But the stay-at-home disciples  
Thought it was an empty dream.*

*Then the faithful, waiting women  
Came in wonder and dismay,  
For they anxiously had questioned  
Who should roll the stone away.  
But on coming to the garden,  
To their wonder and delight  
They saw an angel sitting there  
In garments pure and white.*

*Yet when later as the doors were shut  
He came into the room,  
They, too, were glad to see Him  
Who had risen from the tomb.  
They rejoiced to see their Master  
As He showed His hands and side,  
And breathed on them the Holy Ghost  
As their Comforter and Guide.*

*So on this gladsome morning,  
As we think how He arose,  
Conqu'ring death, the grave, and hell  
As the last of all His foes,  
Our hearts are singing gladly  
As we think of this refrain:  
He who rose from death in triumph  
Will return again to reign.*

SCOTSDALE, PA.



# SELECT READING

## IN HIS NAME

### THE MIRACLE

By Frieda Burritt Lamson

(Continued from last month)

The morrow was a hard day for the lame man. After hours of begging he had received only three small pieces of money. In desperation he raised his voice and cried out to the passing throng, "If ye be righteous men and if ye desire God to answer prayer, ye will not suffer a cripple to starve on the threshold of the temple!"

"Blasphemous dog!" muttered a voice as its owner hurried in through the Beautiful Gate.

Barnabas raised beseeching eyes as two men passed close to him.

"Wilt thou have me starve?" he asked the nearest one. "All day I have sought aid, and this is all I have received." He held out his hand with three tiny coins in the palm.

The two men stopped and looked kindly down at his misshapen figure and haggard face. Then the older one spoke.

"Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth, rise up and walk."

Barnabas suddenly felt an uplifting power flooding his being. Grasping firmly the hand that was held out to him, he rose to his feet, he, who had never walked, was standing upright. He could move, he could walk like others. Suddenly, the joy he felt overflowed. He leaped like a boy, ran towards the temple steps, then realizing that only divine power could have performed this miracle, he rushed back to the two men. The younger one smiled so tenderly at him, that Barnabas fell upon his neck, whereat the man said, "I rejoice with thee: give God the glory." It seemed to Barnabas that he must shout for joy in praise of Him who had delivered him, not only

from the infirmity of the body, but also from the spiritual disease of sin: for when the men had said, "In the name of Jesus, rise and walk," he had recognized them as Jesus' disciples and had believed for forgiveness as well as for healing. That day, truly, one soul did "enter into His gates with thanksgiving, and into His courts with praise."

Such a demonstration naturally attracted

words of prophecy and truth. The people assembled about him, listened amazedly, though their eyes often sought the figure of Barnabas, now standing straight and tall beside the two disciples. At last he was hearing of that which he had wondered and speculated about: the Deity of the Christ, the reason for His coming, and His message to the people.

Suddenly the spell was broken. There was a stir in the crowd near the temple door. The priests appeared and with them many of the Sadducees. Before anyone realized their intention, they had seized the disciples and hurried them away. Although the people were in the habit of obeying the priests unquestioningly there was an ominous muttering throughout the crowd. Men were gathered in groups discussing the proper action to be taken. Some ran off in the direction of the nearest prison, to discover, if possible, the whereabouts of the disciples. Barnabas, bewildered and fearing for the lives of his benefactors, strode about anxiously, and questioned one man after another. The replies were not very encouraging.

"Kill them? Nay, they dare not without a trial," answered one.

"Still," interrupted another, "they hate the followers of Christ, and would do

anything in their power to prevent the spread of His teachings."

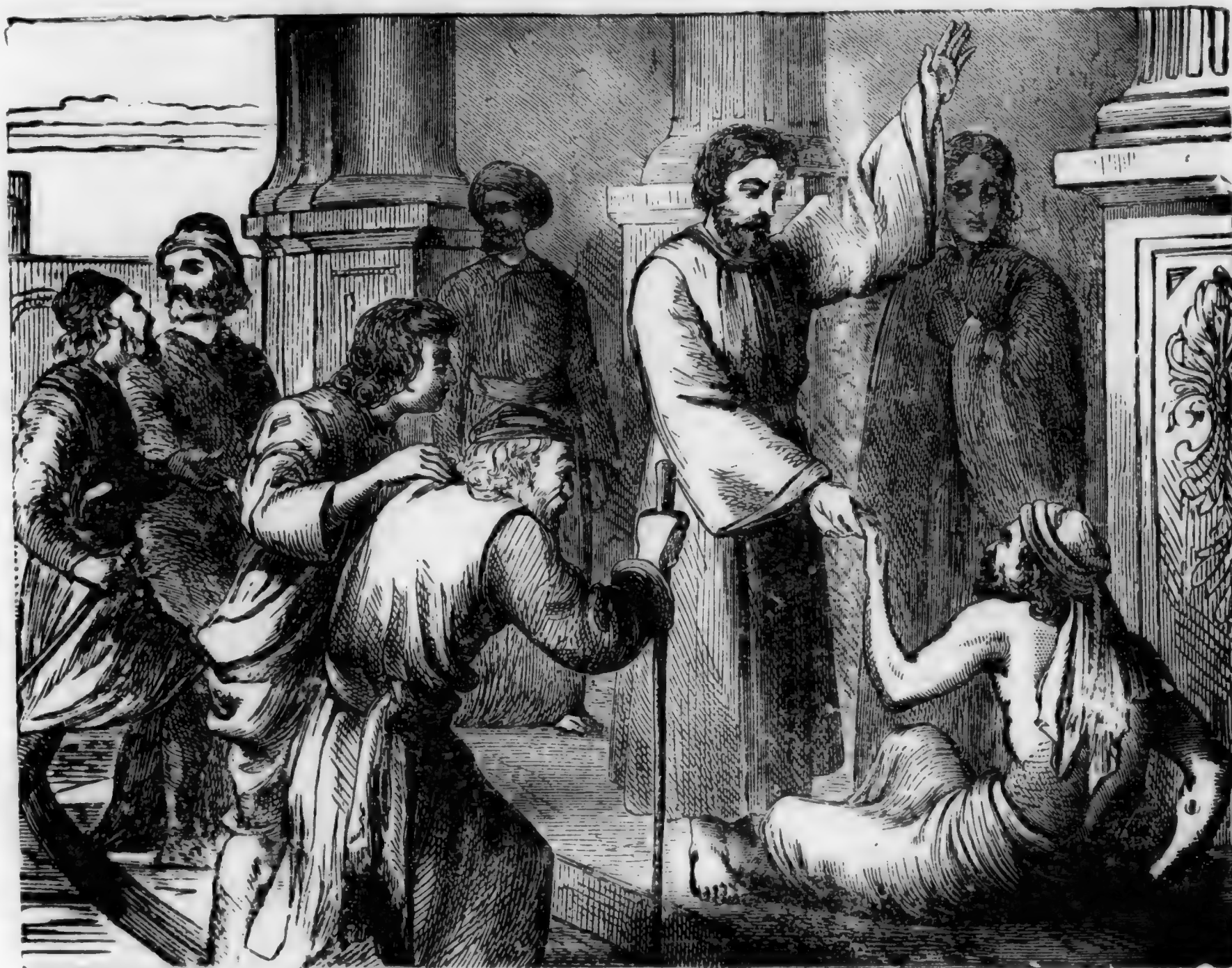
"What is murder to the priests, who have now so many sins to answer for?" spoke up a hard-faced man. "Two of the common people disappeared. That is all. I would not give a turn of the hand for their lives to-night."

Barnabas wrung his hands, and cried despairingly:

"Can nothing be done to save these servants of God? I would die for them!"

"Thou mayest die with them, yet," said the hard-faced man. "Did they not aid

(Continued on page 100)



Healing the Cripple at the Beautiful Gate

the attention of the people, and they gathered at once in a great throng around the three men. Staring and craning their necks to see the object of the miracle, they were filled with wonder and amazement.

Suddenly the elder of the two disciples began to speak. Barnabas listened to the inspired words, spell-bound. Certain phrases stood out: "As though by our own power we made this man to walk"—"Ye killed the Prince of life"—"Raised from the dead"—"His name through faith"—"hath made this man strong"—"The faith which is by Him hath given him this perfect soundness." The voice of the disciple went on, uttering



# CHRISTIAN MONITOR

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No. 4

## THE STONE THAT WAS ROLLED AWAY

"Who shall roll away the stone?.....And when they looked, they saw that the stone was rolled away."

By Lulu Linton

A girl stood by the window that was farthest from the railway-station, while Doctor Stanwood walked nervously back and forth from the station door to the ticket window, where he could catch a glimpse of the clock on the wall of the office.

The other students of Stanwood Hall had left on earlier trains, a merry, chattering lot, glad that the long term between the holidays and the spring vacation had at last come to an end, and that they were going home for Easter.

As the hands of the clock moved slowly round toward the noon hour, Doctor Stanwood approached the motionless figure at the window, and asked, almost timidly, "Do you leave on the next train?"

Eunice Majors turned from the window with a resentful light in her eyes; but as she met the kind, fatherly gaze of the keen eyes which looked out from beneath shaggy gray brows, something compelled her to answer truthfully:

"No, I'm not going away at all. I was only waiting for you to leave the station. I had deceived all the students, and I hoped to deceive you. I didn't want any one to know that I had no place in the world to go to." Her voice was full of bitterness, but she continued:

"I hate the vacations and holidays, when other people are so happy and make so many plans for their home-going. I haven't a living relative, and no place I can call home. Of course I have a boarding-place, the best my guardian could find. I went there at Christmas time, and the students here did not find out that I had no home. I came to this strange college, where no one knew me, to escape being pitied. I thought if I came down to the station and waited until they were all gone they would never know. I even packed my suit case, just as the others did. I'm going back to the dormitory now, and I'm unwelcome even there, for Mrs. Stacy wanted to go home for Easter, and I am the only hindrance."

Eunice paused for breath, then turned suddenly toward the window, as if to prevent any discussion of the situation.

Doctor Stanwood's keen eyes had grown moist as he listened. He understood now why he had been unable to reach this new student. She had, from the very first of her coming to Stanwood Hall, refused all friendly advances, and the students had gradually left her alone. The fatherly heart of the president had ached many times over her apparent loneliness in the midst of his happy family, but as he listened to the cry of the heart that had shut itself in with its bitter grief, he felt a great longing to help her.

A sudden resolve lighted his serious face. A thought had come to him that, if carried out, required prompt action, for it was almost time for the train. He took a notebook from his pocket, wrote hurriedly for a moment, went over to the window and purchased a ticket, and as the train whistled in the distance, he said:

"Miss Eunice, you are going to take the train to Hope. Here is your ticket and a note I have written to some people. I know in that town. I'm sure they will board you during the Easter vacation. I am not leaving town, so I will tell Mrs. Stacy that you have gone to stay with friends, and she can go home, after all."

Eunice took the ticket, and followed Doctor Stanwood out to the platform. There had been no time to object; and besides, one boarding-place would be as good as another, and Mrs. Stacy need not be disappointed.

As the train stopped, Doctor Stanwood grasped her hand, started to say something, then turned away. The conductor hurried Eunice into the coach. She was soon whirling over a strange road, going to spend Easter with strangers, while the kind-hearted old man, who had been the counselor, friend and father to the many young people who had come under his care, stood gazing after the train with a silent prayer that his plan would bring to two hearts the real Easter spirit.

The little village of Hope was only twenty miles from the college town. After asking to be directed to the home of Mr. and Mrs. Burke—the names upon the note she carried,—Eunice started down the

country road, which was bordered with houses on each side. Spring was holding out stronger hints of the beauties in store than she had given in the larger town. The grass was soft and green, the trees showed tender buds. A small church near the center of the village lifted its spire heavenward.

"Hope—it is an appropriate name," Eunice said, softly. "I wondered why Doctor Stanwood did not preach to me the way others do, but perhaps he meant it for a sermon when he told me to take the train for Hope." And her lips trembled into a half-smile.

At the end of the village street stood the white house with green shutters to which Eunice had been directed. She opened the gate and passed slowly up the walk, looking at the flower-beds on each side, where the jonquils, hyacinths, violets and narcissus had thrust their brave little heads up through the soil. A middle-aged woman came to the door in answer to her knock, and Eunice said at once, "I have come to see if you could board me for a few days. I should like to stay during the Easter vacation."

The woman's face was full of surprise. "We never take boarders; we have no spare room," she answered decidedly. "The boarding-house is on the other side of the village. Who directed you here?"

Eunice handed Doctor Stanwood's note to Mrs. Burke. The woman's lips grew white while she read it.

"Come in," she said, as she finished reading, but there was scant hospitality in her tone.

Eunice hesitated. "If you have no room for me, perhaps I had better go to the boarding-house," she said.

"Come in," the woman repeated. "Doctor Stanwood is an old friend, and I will take you because he asks me to do it."

She led the way into the dining-room, where the noonday meal was waiting. Here she introduced her husband, who talked cheerfully with the guest, while his wife sat silent.

After the meal was over, Mrs. Burke paused in the sitting-room. Then, in a voice that sounded harsh and cold, she said, "I suppose you would like to put your things away. I will show you to your room."

Eunice paused on the threshold in surprise.

It was a girl's room, gay with the colors



of Stanwood Hall. The cushions, the couch cover and the curtains all carried out the color scheme. The Stanwood pennant hung above the mantel, and streamers of ribbons in the two colors fluttered about the mirror of the pretty dressing-table as the breeze blew in from the open door.

Eunice turned toward her hostess, but she did not ask the question that trembled on her lips. Mrs. Burke's face was white and drawn with suffering, and Eunice knew that Death, who had so cruelly robbed her, had robbed this home, too. The girl who had decorated the room would never cross its threshold again.

On the mantel was a picture of a girl with laughing eyes.

Turning to Mrs. Burke, Eunice said, gently, "I can't accept so much from a stranger. I will go away."

"Why didn't you go home for Easter?" the woman asked. "The vacations are so few and the terms so long. How could you think of staying with strangers? Your mother—"

"Oh, don't!" the girl cried out, starting as if stung by the words. "I did not mean to thrust my sorrow upon strangers, but I cannot let you think such things of me. How could you think that any girl would stay away from a home and mother from choice? I have no home. I have no one in the world waiting anxiously for the vacations."

The woman's face softened. "You poor child!" she said tenderly. "How I have hurt you, but I did not know."

She drew the girl down beside her on the couch, and Eunice of the proud heart, who did not want to be pitied, buried her face on the motherly shoulder, sobbing out all her grief and longing, held close by the arms that had ached to enclose a girlish form.

They did not note the lapse of time that spring afternoon, as they opened to each other the hearts that had been closed to the world. Eunice knew that the woman understood when she told of the loss of her dear ones, and of the bitter rebellion that had filled her heart. And Mrs. Burke, for the first time since her bereavement, talked freely of the dear daughter, the joy and pride of their home; of the cruel fever that had stricken her while away at school; how they had brought her home, to lay her in the little village cemetery, and had lived on through the slowly dragging days and months, when it seemed that there was no longer any object in living.

"I can't be resigned," she said, bitterly. "I have never gone to the church since the day I went with her for the last time. I have never allowed any one else to cross the threshold of this room until to-day. I was angry at Dr. Stanwood for sending a girl here to remind me so cruelly of my loss. I was angry at you for coming, and I could not bear the thought of another girl in her room, but I feel differently toward you now. I want you to stay because

you understand. God has been cruel to both of us."

Eunice had listened wonderingly to the bitter words. They had affected her as no words of sympathy and counsel had done. She shrank from hearing from another's lips the bitterness of rebellion against God's will that she had harbored in her own heart.

Half-unconsciously she picked up a Bible from the little table, turning its pages without seeing the printed words. A slip of paper fluttered out, and seeing the round, girlish writing, Eunice hastened to replace it.

"It is Louie's writing," Mrs. Burke said. "She was always writing out comments on the verses she loved. I have never felt that I could read any of her writing, it seemed so much a part of her, and it set me wild with longing for her when I saw any of her paper, but I—would you care to read it aloud to me?"

It was the Easter text, and Eunice read, "And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great."

And the little comment ran, "The angel

#### A FRIEND'S FIRST BIRTHDAY IN HEAVEN

Annie Johnson Flint

We gave thee gifts when thou wert here—

Bright flowers that faded with the day,  
And dainty fineries to wear.

And books to read, and games to play;  
But now—what shall we bring thee now?

What can we give thee where thou art?  
Gone from us to that larger life.

What dost thou lack, dear heart, sweet heart?

The joy of God is in thy soul.

His peace upon thy forehead lies,

And 'round thy feet forever bloom

The fadeless flowers of paradise.

What can we bring but love that grieves

And memories that sadly cling

'Round the dear spot where thou didst dwell,

And sorrowing hope with broken wing?

Nay, couldst thou speak, wouldst thou not say:—

"Are these the gifts that honor me?

Bring love that triumphs over death

And links me still to earth and thee;

And hope that weeps not at the grave.

But looks beyond the empty tomb;

And faith that sees me waiting here.

And smiling on thee through the gloom.

"And bring thy memories if thou wilt.

Dear memories of the happy past;

But know, the present's lonely way

Leads on to where we meet at last;

And find a balm for others' woe

E'en in thine own Gethsemane;

Learn there the comfort to bestow

Wherewith the Father comforts thee.

"So shalt thou share my heaven with me,

So shalt thou know the joy I feel.

So shalt thou see, o'er grief and tears,

The glory of the rainbow steal;

So shall the love that sent the cross

Give peace beneath the chast'ning rod.

\* \* \* \* \*

Why shouldst thou weep because I keep

My birthday in the courts of God?"

—Courtesy Evangelical Christian.

is waiting to say to each one who has given a loved one back into the Father's keeping, 'He is risen: He is not here.' Then why do we make of the heart a dark, gloomy sepulchre, barring the door with the stone of bitter grief. If we would only turn trustingly to Him Who bore death for our sake, He would send His angels to roll the stone away?"

The two looked into each other's eyes in silent awe. The message had come to each heart so clearly.

Eunice closed the book reverently, and they sat quite still as the early spring twilight crept into the room.

There was a steady downpour of rain upon the roof when Eunice awoke the next morning, but above it sounded the clear, joyous song of a robin in the branches of the tree just outside her window. She slipped from the bed, and stood listening to his song as Mrs. Burke came into the room, carrying a vase of the Easter flowers which had bloomed in the night. Eunice took the vase and placed it beside the picture on the mantel, then said, gently:

"They blossomed into sweetness to cheer the world, because they were out in the beating rain, and the brave little robin is singing in spite of the rain. It is our Easter lesson."

The little church at Hope was filled with worshippers that Easter day, and many wondering glances were turned toward the pew where Eunice sat between Mr. and Mrs. Burke, but the woman and the girl were not conscious of them, for the choir was singing:

"Rolled away, yes, rolled away,

The stone from the door of the sepulchre is gone

And Christ is risen to-day."

The woman's hand reached out and clasped that of the girl, and each felt that from the door of her heart the great stone of bitter, rebellious grief was forever rolled away.—The Youth's Companion.

#### THE MIRACLE

(Continued from page 98)

in thy cure? Then thou art a party to this crime," and he smiled cynically.

"There is one way thou mightest aid them. If they are not killed, to-night, there will be a trial for them on the morrow. If thou wilt appear in the beggars rags and stand with them, all will recall the miracle done in thy behalf and will not permit the priests to harm the men of God."

"It will cost thee thy life!" exclaimed a man standing near. "'Tis too great a risk, when thou hast just become as other men, able to walk!"

Barnabas smiled. "What have I to live for, save the Christ? Thinkest thou He would refuse my death for His chosen ones?"

The group of men were hushed, and regarded Barnabas with awed respect.



Finally the old man touched his arm and whispered, "The God of Jacob be thy refuge!"

Barnabas returned to the Beautiful Gate and stood there, undecided where to go. He felt a responsibility for the disciples but knew not where to seek them. He had no desire to return to his wretched room on the outskirts of the city, so, after much hesitation, he decided to search for a place to spend the night in the city.

\* \* \*

Throngs of people were hurrying down the narrow street, pushing and crowding each other in their earnestness to enter the room where Peter and John were being tried. At one end of the long room sat the priests in state, with their kindred and followers about them. Most imposing of all was Annas, the high priest, who sat before him. The trial proceeded. The assembly of people was quiet, listening intently and watching the priests constantly. When Peter rose and began to answer the questions of the priests, Annas turned to the one on his right and said "Whence came this man?"

"He was a fisherman from some unknown spot," answered the priest scornfully.

"Truly he is an able speaker, nevertheless. The people seem to listen to him with interest."

"He is well-known and we must be cautious concerning him," spoke another priest suddenly. Annas frowned but he realized the truth of the statement, and regarded

Peter thoughtfully. John had risen and was standing with him. But there was another, a tall, bearded man—dressed in rags. Annas felt sudden annoyance. It must be the man who had been healed. What could be done in the face of such circumstances? Only a fool could deny a miracle, when the object of it stood before him in the presence of witnesses. And Annas was not that kind of a fool. Impatiently he signed to his followers. Peter and John were put aside and the priests held a conference. Barnabas did not leave the room. He watched the priests anxiously, his heart beating oppressively. At last a decision was reached. Peter and John were threatened and fully released. Barnabas watched them wistfully as they left the room. They had gone out of his life. He felt suddenly lonely.

A hand touched his arm. It was the hard-faced man who stood by him, but he looked strangely gentle now.

"I heard the words of the priests," he said. "They dared not condemn the men of God when thou didst stand in the presence of the people. Thou hast saved them, indeed."

A great joy entered the heart of Barnabas. He, who for forty years had been a helpless cripple, unknown, forlorn, and a beggar, had this day been instrumental in saving the lives of two disciples of the Christ. He, the least of men, had been able to do, at last, that long-desired service for the Messiah. Compared to the healing of his infirmity, was not this the greater miracle?—Light and Life Evangel.

Christian life as being a series of subtractions. They cut off worldly amusements because they believe a Christian should not indulge in them. If Conscience would permit, they would gladly enjoy these pleasures. The Christian life brings no enjoyment, and if it was not from fear of the consequences, they would give up their Christian profession, and eagerly go back to the world amusements to enjoy them. Satan's business is to picture the Christian life in the most unattractive manner. He is the god of the age. (II Cor. 4:4). And he sees to it, that the age has sufficient entertainment and pleasures. Therefore, he deceives the sinner into believing that if he becomes a Christian, he will have a miserable time, because of having to give up world amusements. Jesus said the devil was a liar from the beginning and abode not in the truth. Of all his lies, one of the biggest is the one he works off so successfully upon such a large number of people, that the Christian, in having to renounce world amusements, can have no enjoyment or pleasure. This is the lie by which Satan holds captive in these days, a multitude, who are slaves to the amusements of the age. It is the privilege of Christians to have such joys and blessings in their lives, that there is absolutely no comparison between them, and what the world enjoys. So we find such statements as these in the Word of God:

"In everything ye are enriched by Him, in all utterance, and in all knowledge." "Who hath blessed us with all spiritual blessings in heavenly places in Christ." "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "That your love may abound yet more and more in knowledge and in all judgment." "Being fruitful in every good work, and increasing in the knowledge of God, 'Let the peace of God rule in your hearts.'" "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Let the word of Christ dwell in you richly in all wisdom." "Rejoice in the Lord alway, and again I say, Rejoice." "Rejoice evermore." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

These are just a few of the very many passages relative to the privileges and enjoyments of the Christian.

There are secrets between husband and wife that they do not reveal to their children. There are secrets between parents and their children that they do not reveal to friends of the family. So God reveals His secrets to those who are the closest to His life and will, and who enjoy the most intimate relationship with Himself. "If ye abide in Me, and my words abide in you, ye shall ask what ye will." "Ask and ye shall receive, that your joy may be full." Let us surrender ourselves to God for this purpose of full enjoyment, because Christ desires and longs to give us **real joy** such as the world knows nothing of, and can never give. By the

(Concluded on page 103)

## SHOULD CHRISTIANS TAKE PART IN WORLDLY AMUSEMENTS

### What Saith the Word of God?

(Concluded from last month)

**Thirteenth.** Christians should have no desire to indulge in worldly pleasure for their God has pledged Himself to supply all their need. Are you as a Christian dining on the rich fare provided for you by your Lord? It is said, that at the time of the French Revolution, the young Prince Regent was handed over to a wicked old woman, who had instructions to compel the Prince to eat out of dirty dishes, and to do menial tasks. When she ordered him to do certain things, the young prince replied, "I will never do that, for I am a son of the King of France." The Christian is a son of God. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." (I Jno. 3:1). Is Satan seeking to feed you, a child of God, on the husks on which the children of disobedience feed? Are the amusements on which they feed, forming a part, or perhaps three parts, of your diet? Give ear to the promise in your Heavenly Father's Word, "My God shall supply **all your need**, according to His riches in glory by Christ Jesus." (Phil. 4:19).

**Fourteenth.** Remember the words of your Savior, when He said, "The prince of this world cometh, and hath nothing in Me." Satan found no point of contact in Christ, but does he find the carnal (natural) mind in you? Does he entice you to spend your time at a dance? Does he lead you to the theatre, or the card game? "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." (Rom. 8:5). Remember that our Lord said, "I am not of the world," so you cannot say that He takes you to world-system amusements, and enjoys them with you. Therefore, you must still be serving the old master, if you are seeking and enjoying the amusements and pleasures of the age. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

**Fifteenth.** The Christian life is not subtraction but addition. Jesus Christ said, "I am come that they might have life, and that they might have it **more abundantly**." But in spite of His statement, many Christians still think of the



# CHRISTIAN MONITOR PULPIT

## THE LORD IS RISEN INDEED

By J. S. Shoemaker

"Why seek ye the living among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee." Luke 24:5, 6.

After our blessed Lord and Savior expired on Calvary's rugged tree to atone for the sins of lost humanity, His body was taken by Joseph of Arimathea, and with the assistance of Nicodemus (who had brought precious spices to embalm His body for its burial) they wrapped the sinless remains in linen and laid it in a new sepulchre in which man had never yet been placed. Thus the spotless body of the immaculate Son of Man lay in the embrace of death, awaiting the glorious resurrection on the third day.

Mary Magdalena, Joanna, Mary the mother of James, and other devoted women who came with Jesus from Galilee, were present and beheld the sepulchre and its priceless treasure. After beholding where His body was laid to rest they returned to their places of abode and waited for the dawning of the first day of the week. Early in that morning they went to the sepulchre taking the spices which they had carefully prepared to further embalm His body. To their great surprise the huge stone was rolled away from the door of the sepulchre, and when they entered in they failed to find the body of Jesus, but as they stood, greatly perplexed, two angels in shining raiment said, "Why seek ye the living among the dead? He is not here, but is risen." This angelic message must have brought great rejoicing to the hearts of those devoted, perplexed and sorrow stricken women. Their intentions were good when they prepared and brought the spices with the expectation of anointing His lifeless body as an expression of their sincerest love and devotion. We have no evidence that the risen Lord was displeased with their act of devotion, because He knew that the same was done in all sincerity, but they had forgotten what He had said relative to His rising again the third day.

The question that was asked by the angel, "Why seek ye the living among the dead?" was not only seasonable at the time when the question was asked of those holy women, but it is much more seasonable in this day and age of the world. They came with their offerings to honor what they supposed to be a dead Christ, and in these latter days multitudes are seeking for the living Christ among dead customs, functions and formal ceremonies. The elaborate forms of the dead

ceremonialism of Roman Catholics, and the multiplicity of anti-spiritual forms of worship so prevalent in many of the church organizations of this age are positive evidence that multitudes are still very much inclined to "seek the living among the dead."

Easter with its glad, angelic message, "He is risen" should mean for us who are classed among the believers, a life above the world of sin; a life transformed and made lovely by the transforming power of the resurrected and living Christ. This blessed experience may be constantly enjoyed on our part if we but let the

### THE FAITHFUL PREACHER

He held the lamp of truth that day  
So low that none could miss the way;  
And yet so high to bring in sight  
The picture fair—the world's great Light:  
That gazing up, the lamp between,  
The hand that held it scarce was seen.

He held the pitcher stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink when sick and faint.  
They drank—the pitcher thus between—  
The hand that held it scarce was seen.

He blew the trumpet soft and clear  
That trembling sinners need not fear;  
And then with louder notes and bold,  
To raze the walls of Satan's hold—  
The trumpet coming thus between—  
The hand that held it scarce was seen.

But when the Captain says, "Well done!  
Thou good and faithful servant; come  
Lay down the pitcher and the lamp,  
Lay down the trumpet, leave the camp!"  
The weary hands will then be seen  
Clasped in the King's—with naught between!  
—Selected.

living Christ have His way in our lives. Paul, that great evangelist to the Gentiles says: "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" Col. 3:1. Those who keep this vital admonition in mind and diligently observe the same shall at all times be in sweet fellowship with the living Lord and Savior.

### Relics Giving Evidence of the Risen Christ

When the devoted women came to the sepulchre, outside the north wall of Jerusalem they found an open door to the tomb, which had been closed by a huge stone, supposedly made secure by the Roman Seal. The stone was rolled away by a mighty angel who sat upon it, thus giv-

ing assurance that no earthly power could close the tombs of God's saints. They shall sleep for awhile, each one in his divinely assigned resting place, but they shall all rise again without any difficulty whatever, because the Christ has left to the Christian an open grave.

The **spices** were also left in the tomb. About one hundred pounds of myrrh and aloes had been brought by Joseph and Nicodemus in which Christ's body had been wrapped with the linen, but these costly aromatics were left behind, because He had no need of them after He came forth with His fragrant and abundant life. In a spiritual sense those spices were left to fill the grave with fragrance. To the true servants of Christ, their lowly bed in the earth is now perfumed with the precious spiritual aromatics of His eternal love expressed in His sacrificial death and His triumphal resurrection, coupled with His sepulchre experience.

The Risen Lord also left His **grave clothes** behind Him. It was not fitting that our Lord should wear the garb of death after having arisen triumphantly from the tomb. He being alive and associating with the living had laid aside His sleeping robes and was wearing clothes that were appropriate for the living Master to wear while being associated with living humanity. Those grave-clothes which our Lord took time to carefully fold and lay aside before leaving the tomb, are symbolical to us as Christians in serving as reminders in a two-fold sense. They remind us of the fact that as Christ laid aside His death garments when He arose from the embrace of death, even so shall we, with all His saints, when the last trumpet shall sound, and "all they that are in their graves shall come forth." It should also remind those who are renewed by His divine grace that the vestures of sin and worldliness should be laid aside after having been made spiritually alive through the quickening power of the living Christ.

Even the **napkin** that was about His head was carefully folded and left in the sepulchre. Our Lord had no use for it after coming forth to life and further service. That napkin served its purpose while our Lord's body was resting within the tomb, but now He has no need of it. As the resurrected Lord He speaks the words of comfort and good cheer to those who had been mourning because of His death and burial, and this He could not have done if the napkin bandage had not been removed from His mouth and head. Figuratively the same has been left in the Savior's earthly resting place, that His sorrowing and weeping children may have



wherewith to dry their tears, and inspire them to sing and speak His praises, both here and hereafter.

The most comforting thought is, that the **angels** tarried in the open tomb after our Lord had risen. They were the personal attendants and bodyguard of the glorious Prince of Peace, they guarded the tomb and at the proper time rolled away the stone that He might rise and come forth triumphantly, thus once for all conquering the great enemy called death. They continued to tarry at the open grave to speak the words of comfort and consolation to those who came seeking "the living among the dead." We have no record that the loving Master has at any time recalled the angels from watching over the sepulchres of His saints. This indeed should be very comforting to every true disciple of Christ.

#### Christians Should Lay Aside the Paraphernalia Of The Dead

After our Lord arose from the dead He had no more use for the cold grave and its habiliments, all those things had been laid aside and left behind, as He went forth in His resurrected life. The same should be equally true of His devoted followers. Having been raised unto newness of life through the life-giving power of the living Christ, we should ever turn our backs to dead ceremonialism, carnal ritualism, unscriptural formalism, Pharasaic legalism, self-righteous idealism, moral culturism, imaginary excellencies, philosophical acquirements, including sciences "falsely so called." All those who seek for the living Christ in any of the lifeless things mentioned above, shall meet with sad disappointment in the end, because they all belong to the dead agencies of the world used by the adversary of souls to lead humanity into the darkness of eternal night.

It is indeed a sad fact that many that profess to have risen with Christ in newness of life, continue to spend much of their time in the figurative tombs of doubt, fear, distrust, despair, gloom and discouragement. These cold, soul chilling graveclothes need to be laid aside and by God's grace kept hidden from our sight by leaving them in the tomb of sin from which we arose through faith in the living Christ. This certainly can be done if we continue steadfastly in His glad service, ever keeping our eyes upon Him who "ever liveth to make intercession for us."

It is blessed to know that those who are in fellowship with the risen Christ, are clothed with robes of righteousness which have been washed and "made white in the blood of the Lamb." All such could not give their consent to be clothed with the death-robes of sin, such as vestures of selfishness, mantles of worldliness, garments of vanity, and habiliments of worldly heroism.

How true the angel's declaration, "He is not here, but is risen." Christ our resurrected Savior and living Lord dwell-

eth not in the death chambers of the world of sin, and corruption. But through His resurrection He conquered the last enemy called death, which means that death is swallowed up in victory, and the sting of death has been taken away from every true believer who has been made spiritually alive through the Lord Jesus Christ. The same means that your grave and mine, and the graves of all who have died in the Lord, shall be empty when the dear Lord and Savior shall come to claim His own and receive them to glory. May every reader of this message be among that happy number who shall awake in His likeness, and be received home to glory to join in the singing of the song of "Moses and the Lamb," with all the redeemed of the Lord, through the ceaseless ages of eternity.

Dakota, Ill.

#### THE RESURRECTION

A. R. Simpson

"All nature dies and lives again." The principle of the resurrection is engraved upon the whole system of creation.

The spring bulb, the decaying and germinating seed, and chrysalis and winged butterfly, all tell of life out of death. The very principles of chemistry constantly unfold the dissolution and reorganization of matter. Faraday, the lecturer, standing on the lecture platform of Exeter Hall, holds in his hands a beautiful silver vase. He drops it in a basin of acid, and in the presence of his audience runs an instrument through the fluid again and again to show that it is utterly dissolved. There is no trace of it. Then he drops another substance in the bowl. In a moment the silver congealed on the surface, is taken out with a ladle and put in the crucible. Then it is melted and poured out into a mold, and in a little while he holds it up a new vessel of different form and shining whiteness. It is the same, yet not the same. It has passed through the laboratory of science and been transformed.

And cannot God so transform our mortal dust? Cannot His power and wisdom dissolve these frames and then gather at a word every particle which formed their true constituents and mould it into the glorious forms and physical capabilities of the heavenly world? Why should it be thought a thing incredible that God should raise the dead? Why should it seem strange, as we look at the glories of summer coming out of the sepulchre of that rotting seed, or the many colored butterfly springing from a crawling worm, that it should be also true in this dissolving clay: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; (it is sown in mortality, it is raised in glory;) it is sown a natural body, it is raised a spiritual body."—The Gospel of the Kingdom.

#### SHOULD CHRISTIANS TAKE PART IN WORLDLY AMUSEMENTS

(Concluded from page 10)

complete surrender of ourselves to God, we shall enjoy **Fellowship** with God (I John 1:3-7). We shall enjoy **Co-operation** with God. (I Cor. 3:9). And our lives shall bear **Fruit** for God. (John 15:8). This life grows **more abundant**, and **richer in joy**, as the days go by. The world amusements are rendered ineffective to attract. The god of the age may still hold out inducements, and seek to lead you along the pathways of his pleasures you once enjoyed. But he gains no response from you now. The **more abundant** life has become your daily experience and joy.

"Is your life a channel of blessing?

Is the love of God flowing through you?

Are you telling the lost of the Savior?

Are you ready His service to do?"

"We can not be channels of blessing,

If our lives are not free from all sin;

We will barriers be and a hindrance

To those we are trying to win."

H. G. Smyth.

Finally. God's Word tells us, that there will come a time, when the human family shall be "lovers of pleasures more than lovers of God; having a **form** of godliness, but **denying** the power thereof." Also that the time will come, "when they (professing Christians) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Are we living in that time now? If you are a Christian, and still taking part in, and loving world amusements, then we beseech you in Christ's name, to give ear at once, to this command from God: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

—I. H. H. Tract.

#### NO ROOM FOR CHRIST

By Ralph A. Brown, Manton, Mich.  
The tree was bright with tinsel light  
And toys hung from each limb;  
But no Christ there could enter in,  
There was no room for Him.

The sky was bright with heavenly light  
When Jesus entered in;  
But He was born in manger low,  
No room in Beth'hem's inn.

We sing of "Peace on earth, goodwill."  
How can there be this peace,  
Except we let Him enter in,  
Our captive hearts release?

The Prince of Peace to this world came,  
Eternal peace to bring;  
But it has neither time nor room  
To own Him Savior-King.

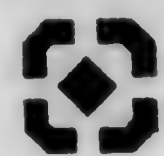
Amid the babel and the strife  
That fills the world today,  
We are not far from Beth'hem's inn;  
We still turn Christ away.

Above the din and noise of earth,  
Be still, my soul, and hear  
The ancient song the angels sang—  
Redemption draweth near.





# EDITORIALS



## Seasonal Easter Meditations

The annual season and time is here in which we celebrate the day our Lord burst the bars of death, after His sacrifice on Calvary to atone for the sins of the whole world. A sceptic remarked that it was easy to duplicate a religion on a par with the religion of the Bible and Jesus Christ, but a God-taught man replied, "Certainly it is easy; all the founder of this religion would have to do would be to be nailed to a cross, between two thieves, then be buried, and *rise the third day.*" That last point is what ends all their mental vaporings. The Resurrection of our Lord is the most stupendous miracle of the universe. It is the foundation fact of Christianity. It is the miracle of the ages. It is the victorious consummation of a perfect life. It is the acceptance by God of the merits of that life which pleased God every minute. It is the stamp of approval of the atoning death of the Lamb of God who took away the sin of the world. Hallelujah, what a Savior! "He is risen," is the triumphant note of every evangelical preacher of the Gospel. The grave has been robbed of its terror. Sin was put away when He died, removing the fear of death; the resurrection is God writing out the receipt and cancellation of sin for every lost son of the first Adam who believes in the Lord Jesus Christ. This resurrection is the seal of the hope of everlasting life in the breast of every believer. The death and resurrection of Jesus is the basis of the "Peace of God" which is the gift of God to the believer in the Lord Jesus Christ. The resurrection of Christ has lighted every tomb, it has pillowed millions of dying beds. It has driven the midnight from the death-chamber. It has vanquished Satan, it has given him his death-blow. It is the first act in which God will bring Satan's career to an end. It is the hope of the creation itself, for the Lord of Life has risen, soon to come to finish in the world what He began in the hearts of His followers in the world. The resurrection of Christ is the guarantee of immortality; so could Bishop Fowler take his already black and decayed arm into his other hand, lifting it up to view, and cry out with the tone of a victor, "Good-bye mortality; I die in the hope of a resurrection in which this body shall put on immortality." Thus we can stand at the grave and view the sod placed upon our friends, hiding away from us their beloved forms, wipe our tear-drenched faces in hope, looking for the return of Christ in the near future, who said: "*I am the resurrection, and the life; he that liveth and believeth in me, though he were dead, yet shall he live.*"

## Taking Over Some of the Responsibilities of India

We are glad to notice that there were meetings in which the entire conference organization was in the hands of the Indian brethren, and was carried on successfully.

The Conference referred to was the Sunday School Conference at the Bethel Church, Balodgahan, India. This shows progress, as well as giving relief to the missionaries. We are hoping to see the day when larger fruitage of their labors will appear, that many of these young men and women in training over the formative period of their lives may be a mighty factor in the evangelization work of the India Mission.

Without mentioning names, I had the pleasure of discussing the India mission work with a non-Mennonite who was an eye-witness of the entire Mission. He said, "I have travelled all over India, that is, the more important mission fields, and did not see any work in such good condition, and possibilities of still larger progress." I guess the missionaries won't care if I write the advice he gave in another direction. "The work is in danger of the material development hindering the spiritual." This is also seen in the report in the India Mission News, which said, "At the business meeting at Dhamtari, a feeling of desperation was very marked. Desperate to meet the demands made upon us in the development of a growing Christian community without sufficient missionaries and means to meet these demands. Desperate to enter the many doors open about us. These opportunities may not always be open to us if we neglect them now." Might it not be that we at home are crowding our missionaries unduly, for which there is no need. There are many volunteers available. The money will be forthcoming. It seems easier to get money for missionaries, than means for buildings. It may be that the work needs to advance in the open for some time, and in secondary quarters. Whatever we do or neglect to do, may we not allow the material to handicap the spiritual. May men and means be forthcoming while we pray and act.

We are likewise urged by the missionaries to pray in the direction of *ordaining Indian brethren to the ministry of the Gospel.* This may be one of the Lord's ways of relief for our hard-pressed missionaries, as well as providing the personnel for entering open doors. "*The prayer of the righteous man availeth much.*"

## Prodigal Material Has Come Back Home

After one year of wandering a large package of articles for the Monitor has come to the Editor's office at Kitchener, Ontario. When it made its bow, it seemed in the best of health, and we think can be pressed into service at once. This will delay several late articles, the writers will please take note. It may be of interest to know why this material turned prodigal. It may have been the father's (editor's) fault in this case. He left it in a home, and the lady of the house said it wasn't in the room. Probably the way it was lost, was that one of the girls picked it up for so much scrap paper, and



placed it where this kind of material was stored. After a year or more they came across the same. This goes to show how some of the material looks before it gets into print. However we want to thank the writers for the paper that their copy in general looks so good. What made this look like scrap paper was that some of the clippings hung over the edges. Anyhow the prodigal is back, and his stomach in this case was not empty, and some articles in this issue prove this. This brings back some wholesome articles on the subject of "*Choosing a Life Partner*."

With all our traveling, to our knowledge no articles were lost, since these have returned. So we thank the Lord, Uncle Sam, Miss Canada, and other foreign carriers.

#### The Annual Mission Board Meeting at Kitchener

The Executive Committee of the Mission Board informed the Ontario Conference that they would accept the invitation to hold the forthcoming meeting in their district. The Mission Board Meeting will be held (D. V.) May 9-11 with the Kitchener congregation because of its central location. Without a doubt there will be shown the delegates and attendants true Canadian hospitality. These Board Meetings do much in bringing the work of the Mission Board before the entire constituency of the Church. This meeting was held in Canada twelve years ago and was the Editor's first visit to the country north of the States. We are again anticipating a meeting in which the Spirit of God will be present as He was in the day when He said, "Separate me Barnabas and Saul for the work whereunto I have called them." May the Church be much in prayer since this meeting convenes for the sole purpose of the *extension of the Kingdom of God upon the earth*. You will be welcome.

#### An Unfortunate Twist

In many respects we are all intensely human. By this we do not mean that a man can be anything else but human, but that we have some characteristics that we could well afford to let go with the "old man" whom we are called upon as Christians to reckon dead—in other words to ignore his existence, give him no room, consult him in nothing, act towards him, as far as life is concerned, as one would towards a corpse. This is the secret of the Victorious Life as a Christian, after one has found peace and pardon by the Blood of His Cross. Even when we do this reckoning there remain in our lives as Christians, traits that are not what might be called crimes and wickedness, yet they mar the life, and are what we would term "an unfortunate twist" that sin has given even to the redeemed man.

By way of illustration, there are men who will sit in a Sunday school class as though their mouths had been closed at the command of God, or as though they were mutes, or as though it were a crime to speak. No good thoughts come out of their mouths, no helpful discussion from their lips. But let a thing be said with which they do not agree and a veritable storm is the result. I have sometimes heard fireworks in a Sunday School Class on the Lord's Day.

There are men whom editors have urged to write

on themes which were within the range of their ability; they also had the time in which to do it, but refused to render the service, but when one slip was made by the editor's pen it brought a veritable broadside. I am glad to say this has not been our experience as yet, for which we thank the Lord and our constituency, for it has been our good pleasure to have men respond who have also given us wholesome advice. This is the way it ought to be among the Lord's people. Illustrations of this unfortunate twist are legion. May the Lord open our eyes more and more.

#### The Current Events Department

We would be glad to hear from our constituency as to whether the Current Events Department is appreciated and read. Do you want a continuation of its service, in the setting forth of world events, or should the department be eliminated and used for other material? The Christian Monitor seeks to be a magazine for the home; as such, it seems some comments should be made upon outstanding world happenings. These could be woven into the Editorial pages. What say the readers?

#### The Educational Budget

The coming Spring tells us something that the Church should not forget, for we well remember how much effort is needed to raise large sums of money to pay old debts. With the closing of the schools there will again be a shortage; this can always be met quite easily by the united pull of all the churches. Some churches are budgeting themselves to pay annually so much to the schools, which is a good plan. Other private individuals are sending in their personal checks. This money is not thrown away, but invested in the rising generation, so that after we have gone they will carry on in the fear of God. Church colleges and schools are one of the greatest assets of our country. Let us stand by them in things spiritual and temporal.

#### Hearing from the City near which Our Lord Died

There is no mail which comes to our desk which makes as much impression as does the postmark on the letters marked "Jerusalem." It seems the envelopes carry with themselves something sacred, for we can hardly throw them into the waste-basket. A letter from the city in which our Savior, the Lord Jesus Christ, died.

Our contributor, Anis Ch. Haddad, is very faithful in seeing that we are never minus one of his articles; he is like Brother Geo. J. Lapp, who always responds faithfully. Besides this, he does thinking of his own for the benefit of the Monitor. Their letters sometimes sound like this: "I was thinking that the readers might be interested in this direction.....so enclose the following article.....if you think it suitable for publication.....etc." We think the readers ought to appreciate the writers who work for us without any remuneration but the great satisfaction of serving others, thus doing Christian service unto the Lord. The Lord bless all the contributors and readers, whether the postmark reads Jerusalem, India, or any other part of the world.



# CHRISTIAN LIFE

## THE CHARACTER OF THE PRINCE OF PEACE

By Floyd S. Martin

Christ the Prince of Peace, is the central figure and power of the church and of the individual and with Him the entire fabric either stands or falls. Without Christ there is no church. Without Christ there is no peace in the heart of the individual and without Him there can be no peace between the nations.

We can classify Him with men no more than we can classify His miracles with human events. Another interesting fact about Christ is, the more we study His character the more wonderful as a character He becomes.

In giving a few of the many facts which might be given concerning the character of the Prince of Peace let us begin with His youth. As we study Him we find that His childhood was unspotted. In His youth every one loved Him. He grew up in favor with God and man. Heaven and earth smiled upon Him. He waxed strong in spirit, was filled with wisdom, and the grace of God was upon Him. We cannot help but say that His childhood was wonderful.

At the age of twelve He went among the learned men of the temple, the doctors, and heard what they said and asked them questions. And what was more the doctors were not offended by the Child's forwardness but were amazed at His knowledge. When His mother came for Him and began to talk with Him His reply was very strange. She could not understand it. It was as mysterious as His birth. So she kept the secret in her heart. It was mysterious, this Child at the age of twelve beginning to speak of being "about his Father's business." This is a picture of a perfect and sacred childhood, not of a simple, ingenuous and properly human childhood.

The one thing that distinguished Christ, the Prince of Peace, in His maturity was that of innocence. We mean innocence from all sin. He was a perfectly harmless being, actuated by no destructive passions, gentle to inferiors, and doing ill or injury to none. When we think of a man who is innocent we think of him as being weak. We associate innocence with infancy, but to be a perfectly harmless, guiltless man; never doing ill even for a moment, we consider to be the same as to be a man without spirit or manly force. But Christ accomplished the impossible.

When He drove the money changers from the temple we are likely to think that He

was violent. But this appears to us in this way only because we leave out the element of innocence. The point of the story is not that He by mere force drove out so many men, but that so many men were seen retiring before the moral power of one, a mysterious being in whose face and form the indignant flush of innocence reveals a tremendous feeling that they cannot comprehend, much less resist.

We also notice that everybody was impressed by His innocence. His enemies when called to testify could mention nothing save that He had offended their bigotry. Pilate confessed that He found nothing in Him to blame and washed his hands to be clear of innocent blood. Thus He died, a being, holy, harmless, undefiled and when He hung, a bruised flower, drooping on His cross and the sun above was dark and the earth beneath shuddered with pain, what have we in this funeral grief of the world but a fit honor paid to the sad majesty of His divine innocence.

There is something in the religious character of Jesus that is different from that of men. Human piety begins with repentance, but Christ never acknowledged sin. On the contrary He boldly challenged His accusers when He asked them the question, "Which of you convinceth me of sin?" For us to be pious without repentance is impossible. We will soon become self-righteous and proud and fall into sin. But Christ begins with an unrepentant piety and holds it unstained to the end.

In Christ's character there are elements which are difficult to unite. He is never said to have laughed but yet He never produces the impression of sadness or even being unhappy. On the contrary He is described as one who appears to be filled with a sacred joy; "rejoicing in spirit." When He left His disciples He wished

that they might have His joy fulfilled in themselves.

His lot was one of privation, He had no powerful friends, He had not even where to lay His head. If any human being were in such a strait we would look upon him in pity but we do not pity Him. Instead we think of Him as having mighty resources. He takes rank with the humblest of society. He was not born of a rich family but of a poor one. It appears that Christ during His life always seemed to have a special interest in the poor which He did not show toward the richer classes. He was always helping the poor. He loved them.

What Christ claimed Himself to be is astonishing. He says: "I came forth from the Father"; "Ye are from beneath, I am from above;" "Behold a greater than Solomon is here;" "I am the light of the world;" "I am the way, the truth and the life, no man cometh unto the Father but by me;" and when He died He said: "I will draw all men unto me;" "Follow me."

In the time of trial Christ showed superhuman glory as a character. He was just as perfect and revealed the same great spirit in little trials as in great ones. In His entire life we cannot find a falter or a slip. When we consider His task and the enthusiasm with which He worked this becomes more impressive to us. When we go at a task enthusiastically and we meet opposition we often make many mistakes and become disheartened. Under all conditions Christ is the same. When the crowd would make Him king His manner was the same as when He was crucified. It is faultless.

The moral glory of His childhood is wonderful; the innocence of His manhood is irresistible; His religious character is righteous without repentance; His claims are astonishing and in trial He did not falter.

Goshen, Ind.

## DAILY DEVOTIONAL BIBLE STUDY

By S. Brownsberger

### "The Needs"

A little more than twenty-five years ago our own church Mission Board opened up relief work in India. The country was scourged by the great famine. Thousands were dying from starvation. The food supply had dwindled and a new crop failed to supply the storehouses. We should praise God that we were able to give relief in that time of need.

### Filled Cellars—Empty Souls

I've been wondering whether or not we as Christian Canadians and Americans are not like those starving millions of India a quarter of a century ago. Yes, we have our cellars filled, and have plenty to eat; but how about our other self, our spiritual life? Are we just as fat and healthy spiritually as we are physically?

Even to-day it is said that many of the



people of India go to bed hungry. Have we not all gone to bed time and time again without one word of God in our spiritual stomachs? How sad it is that some Christians never eat a meal from God's Word even for weeks at a time. How starved they must be! Should not relief be sent immediately?

The need for daily Bible study is apparent.

If any of us are dying of a spiritual famine, I would say, "Arise and eat." The Word of God is here and wide open for us to partake at will. Just open the Gospel of John and feast upon its message.

#### The Wide-awake Mohammedans

We all must admit that we do not know God's Word as we ought. It contains many truths that have never as yet reached our hearts.

It is said that each Mohammedan is a missionary, ready and anxious to spread his faith. Our Roman Catholic friends claim that a child in their care until eight or nine years of age will always remain a loyal subject to their church.

Can this be said of Protestant Churches? More than that, can we who are adults have the same said of us? Were we to be transported into another country away from all Bibles and Christian influences, would we have enough of God's Word in our memory and in our hearts to keep us in the Master's footsteps for the rest of our lives? I doubt whether many of us would remain as true to the faith, as we ought.

God's Book contains wonderful messages for us. Let us read it that we may not be classed with those who would be called ignorant.

#### How to Chase Doubts

Did you ever entertain any doubts in your mind as to your salvation? Many young Christians have after a few years in the Lord's service such doubts. We begin to question. "Am I really saved at all?" "How do I know whether I'm saved or not?" and "Can I know?"

The Apostle John in his first Epistle, chapter 5, verse 13 says, "These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God."

If John wrote that we might be sure we have not had a good look at Jesus our Savior. of our salvation, it is quite evident that we should read that we might know.

Have you any doubts concerning your own salvation? Do not doubt any longer. Will you to-night read prayerfully while upon your knees, the Epistles of John?

#### Either a Wolf or a Wolf Face?

Just lately a brother was giving his testimony for the Lord Jesus in the form of a talk based on the "Prodigal Son." In the course of his address he remarked, "The other day, down town I met a man on the street dressed in ministerial garb. He was so long-faced and sad that I had a mind to stop him, and ask him what was wrong. He looked as if he might have been a wolf in sheep's clothing." If a

Just sit down and read Paul's letter to the Philippians and surely your heart will be cheered and you will catch the note of joy.

#### Spiritual Encouragement to Study

Another reason for Bible study is suggested in I Pet. 3:15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I believe the reason we do not tell others about our Savior is because "we are not ready" as the apostle suggests. Our knowledge of the Bible is so limited that we cannot talk about it. Let us read it so that we can explain it to others. We should witness for God to lost sinners to bring them to the Savior.

Finally, let us read and study God's Word so that we can let God speak to us. It is His message for us and to us.

If your dearest friend is miles away and a letter comes to you, do you read it, or do you place it upon the shelf? You surely will read it carefully, because you are very anxious to know what your friend has to tell you.

We need to let God speak to us, to tell us what to do, and to guide us in His way. His directions are in the Bible. Let us get them.

There is great need at present in the churches of our land. We hear of so many quarrels and divisions. Yes, everywhere there

seems to be difficulty. If God's message will come home to each heart daily there will be less quarrelling and more honest Christian living.

#### "Methods of Study"

It is difficult to prescribe any specific method for study. Conditions surrounding each person are different. Our personalities are so varied that a plan that I might find useful and helpful would not suit you.

I will endeavor to give a couple of suggestions. Perhaps you have a better method of your own. **Whatever plan you follow or decide to follow, do it with diligence. Be sure you plan your work and then work your plan.**

Too often for our private daily devotions we open our Bibles rather promiscuously and read a chapter. By this plan we can

(Concluded on page 112)



The First Easter

Christian man said that, what would one expect a worldly sinner would say and think?

#### How Do We Appear Before the Public?

I have heard of children being taught that they should not laugh and be noisy because Jesus never laughed. How sad! The Bible shows us plainly that we are to rejoice and be glad. John also says, "These things write we unto you that your joy may be full." Try to imagine a young child full of life, joyful, and very happy going about with a sober face! Oh, where is the smile?

If anyone in the world should be happy it is the Christian. If any one is to smile why not he? Has he not been freed from the burden of sin and guilt? Has he not eternal life, given directly from God thru Jesus? Why then do we see so many sad faces? It seems to me the reason is



# • MISSIONS •

## THE CHICAGO HOME MISSION The Home Department and Cradle Roll

By Emma Oyer

### The Home Department

It is generally understood that the object of the Home Department is to teach the Sunday school lesson to those who, for some reason cannot attend the regular Sunday school. Usually a teacher or visitor calls at the home some time during the week and together, the lesson is taught and studied in much the same way as is done in the Sunday school.

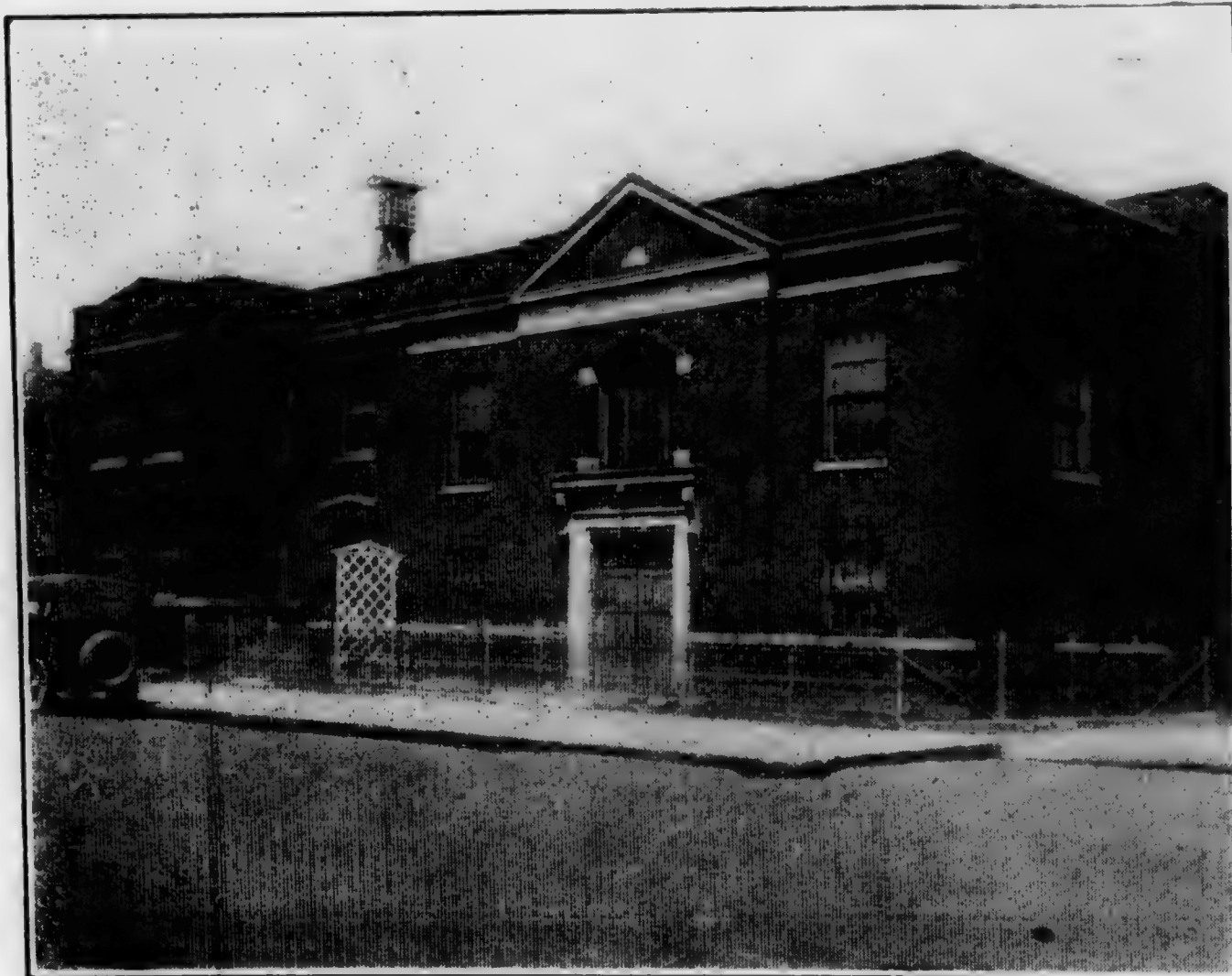
At the Home Mission, however, we do not adhere strictly to this rule. In the first place, we do not teach the Sunday school lesson, exclusively, and we also include in our classes some who are already members of the Sunday school. When the regular lesson is taught, it is in some cases to a person who is teaching a class and wishes to have help in the preparation of the lesson. So, since we usually follow some line of Bible study other than the Sunday school lesson, and also, some of the women meet in groups, ours could perhaps more fittingly be called Bible Class work than a Home Department.

Studying the Bible by Books is one of the most favorite methods used, although quite frequently other methods are followed if the occasion demands a change. For instance, some of the women in this Department who were not Christians, accepted Christ and during this study hour, we taught them the principles and doctrines of the Bible as believed and taught by our Church, preparatory to receiving them into the Church. In some cases when members of the class are professing Christians we direct our study in the line of Christian nurture and it is one of the greatest joys of our lives to note the spiritual growth and development of individuals who week after week have been studying the Word of God with us.

We feel that it is just as important to include those who are followers of Christ in our classes, as those who make no profession. Very few people, especially busy mothers take time to study the Word of God systematically, so this hour

not only gives them an opportunity for something definite in the line of Bible study but, we hope, also creates in them a desire for further study. It is the Word of God that really establishes us in the faith. Paul said in I Cor. 10:12—"Let him that thinketh he standeth, take heed lest he fall." The chances of falling in the hour of temptation are not nearly so great, when one reads and studies the Word of God.

Some of our members are helping in the support of a Bible woman in India, and



The Home Mission, 1907 S. Union Ave.

it is a real pleasure and satisfaction to know that while we are busy with our home duties here, we have a representative in India who is taking the Gospel to those whose lives are cheerless and sad.

Another class of people, included in the Home Department is the shut-ins. At present there are four homes that are visited each week in which some member of the family is bodily afflicted. Some message of comfort is read to them, which we are sure makes their affliction easier to bear. We are grateful that we can be bearers of a message that brings conviction to the unsaved, joy and satisfaction to the children of God, and comfort to the weary and afflicted. His Word is "forever settled in Heaven,"

### The Cradle Roll

The Cradle Roll is a very interesting department of the Sunday school. In this department we enroll the babies as soon as the parents have them named, and they remain in it until they are old enough to be admitted into the Beginners' Dept., which is usually at the age of three years. The object of the Cradle Roll is to keep in touch with the child during its first years. In this way we become acquainted with the parents and if a real interest is shown in the child, one very readily gains the confidence of the parents. Hence it is most natural to get the child into the Sunday school (of which it is already a member) when the proper time comes.

There are at present sixty-eight babies on our Cradle Roll. We remember each child on its birthday and aim to see them personally. When that is not possible we send them a card through the mail. We also try to visit them a number of times each year. A child is very often shy, and afraid to leave its mother when it is old enough to go to Sunday school. So we find it a great help to visit these children more frequently and speak to them of the children who come to Sunday school, to sing a Sunday school song to them or tell a story. Soon we find them anxiously awaiting the time when they, too may come to Sunday School and have a part in the interesting things they have been hearing of

which are said to take place there.

### APRIL

By Hazel Kuhns

Perfume scents the balmy air;  
Bird's twitter in the trees;  
Lilies open their petals white;  
Nature whispers in the breeze.  
Sunny weather  
In the heather,  
This is nature's springtime.

Daisies sparkle in the sunlight  
On the grassy meadow hills;  
Brooklets wander 'midst the mosses  
Shadowed here by rocks and rills,  
Doves are cooing  
Nature's wooing,  
God has smiled and all is well.  
LaJunta, Colo.



## OUR LIBRARY

By August M. Fricke

The long hoped for library at the Home Mission is now a reality. We have our system in first class working order and are serving our boys and girls to the best of our ability.

About six years ago, or two years after we first occupied the new mission building, an attempt was made to start a library in the interest of our Sunday school. The library then consisted of about seventy-five volumes which were contributed by members of the congregation and others. One evening each week was set upon for "library night." The library continued for a period of about two years until interest in it was gradually lost, due to the failure to have some particular person responsible for it, and a lack of system in its management. We can readily see that under such a condition it could not exist and as a result failed to accomplish its purpose, which was to supply our Sunday school boys and girls with good, wholesome literature. I believe that our failure in the first attempt to start a library, can, also, be placed on our failure to have a vision and fully see the great value of a library to the boys and girls of our Sunday school, and too, our failure, at the time to create a proper interest in it.

About two years ago, interest in a Sunday school library again, began to revive. It was discussed by various ones and the more it was discussed the greater the value of a Sunday school library seemed to be. At last it was decided to establish one and steps were taken to that end. When it was rumored about that we were planning to start a library it was not long until some contributions for library purposes were coming in, but before we could proceed we must have a place. It was decided to use one of the ante-rooms of the auditorium, which would be a suitable place. About a year ago we were given some valuable aid by Bro. Edward Oyer of Roanoke, Illinois, who came and contributed about three days of his time to install fixtures. This was a great boost and was really the actual beginning of our library. We then began to place books on the shelves. We had some left from the old library which served as a beginning. Some were contributed, some were loaned to the library and some new ones were purchased. We now have about three hundred twenty five volumes on the shelves. Improvements and more fixtures have been added from time to time, and a modern system of operating has been adopted, and now we have the library pretty well established.

Our library, we believe, is one of the greatest avenues which we, as a body of believers, have in bringing the greatest message,—the Gospel of our Savior, Master and Lord, Christ Jesus, to our boys and girls. How can we in a better way reach their hearts than by furnishing them with

proper reading matter? It means much to them to visit them in their homes; it means much to meet them in the Sunday school class; it means much to them to give them a Christmas dinner where we can all be together and have a merry time; and it means much to them to have a two weeks' visit to the country; but we believe it means just as much to them to always be supplied with good wholesome literature.

We cannot help but think of the thousands of boys and girls within a small radius of us. What kind of environment do they have? That ceases to be a question to most of us for we know too well the conditions that exist in their homes.

But what do they have to read?

Many of them spend an evening hour or two at the "movie." Many of them are out on the streets learning to smoke cigarettes, use profane language and anything else that will lead them in the wrong course. What a blessed thing it would be if they all were at home in a cozy

corner in the long evenings, lost to the world, their tender minds feasting on the contents of some good book that would lead their thoughts to the Holy One who esteemed the little child as the greatest in the Kingdom of Heaven.

While we have the library open three evenings each week to serve our boys and girls, and even the older ones, we cannot serve them as well as we would like to because the shelves of our library do not yet contain a variety of suitable books. What a blessing it is to hand to a boy or girl a book that will lead their thoughts closer to their great Friend, a book that you know will interest them. And what a blessing when the book is returned, you ask the boy or girl, "How did you enjoy it?" and the answer is, "It was just fine, and I want another one just like it." But when you have to tell them that you have no other of its kind, because you don't have it in the library, how disappointing it is to you as well as the boy or girl.

We are indeed grateful for the valuable aid that has come to us in various ways, by the kindness of many, which has made possible the Sunday school library.

## Week Day Work With Junior Girls

By Anna Yordy

In our work with the Junior girls during the week we find an opportunity of getting in closer touch with their inner lives, and we feel that the contact thus gained is an advantage in our work with them in the S. S. and in the Sunday evening Childrens Church.

We meet with them every Monday evening for two hours, from seven to nine. Most of the first hour is taken up in learning new songs and memory work, such as learning books of the Bible, and facts about the Bible, and memorizing some of the best Psalms. This part of the services is very encouraging and a great help to the girls, all enter into it enthusiastically, for unless they do their part in the first hour, they cannot take part in the hour of sewing which follows the study period.

We have a short season of prayer, before taking up further work, in which the girls take part, very few of the girls fail to respond when called upon to lead in prayer. Their simple, direct and practical prayers are an inspiration to us. Expressions like the following are frequently heard in their prayers. "Lord, be near us while we sew, help us to spend more time in sewing and less time in ripping." "Lord, help the girls who can sew well to help the girls who cannot sew so well." We have reason to believe that the prayers of the girls, are a greater incentive and make a more lasting impression on those present than do many of our criticisms.

The second hour is spent in sewing or hand work of some kind—our aim is to teach them to become more efficient in the use of the needle. The young girls are usually engaged in sewing together four

square quilt patches, which we cut from pieces given to us by any one interested.

What a splendid opportunity for the sewing classes among the girls in our country sewing circles to supply the Home Mission Junior girls' class with cut pieces. The pattern we use is a square one  $3\frac{1}{2}$  by  $3\frac{1}{2}$  inches, using any material such as calico, gingham or percale, light and dark.

Do I hear some of the girls in the country, say, "That is exactly what we will do in our next meeting." Thank you, girls. The girls are allowed to keep every quilt-patch which they sew and they are encouraged to sew enough to cover the top of a quilt or comforter which, of course, spurs them on in their work.

Before Christmas the older girls were busily engaged in making Christmas gifts, which were presented as their "white gifts for the King" at our "White Gifts" program that was given by the Sunday school on December twentieth.

A number of our Junior girls became Christians—some time ago and our desire is, to see many more taking the same step. We not only want to help them to become more efficient in the work they do with their hands, but much more do we desire to see them become interested in the Word of God which will show them the way of salvation, and help them to grow to true womanhood in this section of this great and wicked city.

"If we are not risen with Christ in this life we need not expect to have a share with Him in glory on the resurrection morn."



## OUR BOY'S CLUB

By Roy Buchanan

For a number of years it had been felt that there was a great need of starting a boys' club, or something of that nature, at the Home Mission for the benefit of our boys, especially those of the intermediate age. We have awakened to the fact that boy's work is an important factor in city Sunday school and church work. Perhaps to some, especially those who are not familiar with city church and Sunday school work the importance of this work cannot be appreciated. In a city, such as this one, the world has so many allurements for the boys that the thought of soul salvation is almost lost to their minds unless they are carefully instructed in Christian homes, and these homes are comparatively few in the part of the city where we are located.

I look back to five years ago when I came to the city and became acquainted with the Sunday school boys at the Home Mission. I see those boys of eleven, twelve and thirteen years of age who were then faithful attendants at Sunday school. I see them today, nearly all are out in the world and have no interest in going to church and Sunday school. The world with her gay attractions and allurements has won them. But may God be praised for the few of them who are saved and who are no longer pupils in classes, but are teaching and holding offices in the Sunday school. But when we think of those other boys whom we met every Sunday, and whom we loved, and know where they are today, it causes our hearts to ache and we wonder why we let them slip away from us.

We must win our boys for Christ. They are ours to win for Him. We must cope with the world and show our boys that there is something much better than that which the world has to offer them. We believe that much can be accomplished toward winning them for Christ through boy's club work and so have adopted this work as one of the activities of the Mission. We believe that this work will afford us many opportunities to win them, that we would not have otherwise.

About the first of October when the workers of the Mission had their annual meeting for reorganizing Sunday school and other activities of the Mission a committee of four was appointed to promote the boy's work. This committee is: Robert Anderson, Clarence King, Herbert Widmer and Roy Buchanan. Soon after receiving the appointment we had a meeting to make plans for the work that was before us. We found that many things were necessary to consider before starting the work. The first thing to be considered was that we, the appointed committee, would have to organize ourselves so that we could work in proper order. We decided it would be best to elect officers among ourselves to handle the different phases of the work. Officers were elected as follow-

ing: President, Robert Anderson; Vice President, Herbert Widmer; Secretary, Clarence King, and Treasurer, Roy Buchanan. This committee is known as the Executive Committee of the Boy's Club.

The next thing to be considered was to get our boys organized. On October 23, we had our first meeting with them at which time they elected their officers, as follows: President, Howard Hausen; Vice President, Edward Fricke; Secretary, Carl Ashenbrenner; Treasurer, Alfred Miller. The boys only, had voice in this election. Our plan is to have them conduct their business and other affairs as far as possible and in a democratic way. After the officers were elected they were given instructions as to what their duties would be. On October 27, we had a meeting of the executive committee and the boy's officers elect, at which time the different phases of the work were discussed and especially a constitution which would be necessary for the maintenance of proper order in the club. On November 5, the executive committee met and planned a constitution. In

the last two regular meetings the time was all taken up in discussing and adopting the constitution.

Our regular meeting will be the first and third Friday evenings of each month. All meetings must be attended by at least one or two of the executive committee. The members of our club are our Sunday school boys between the ages of twelve and sixteen years inclusive. Each member will pay dues of ten cents per month which will be used to defray such expenses as may occur. Up until this time our meetings have been taken up in organizing and planning for the future and so we have not had any time for entering into any work that we plan to do.

Now that we are well organized and each one understands quite well our aims in the organization, we are pretty well under way for the work that is before us. It is encouraging to see the interest that the boys are taking in the work.

We solicit the prayers of the Monitor readers that in this work we might have an avenue whereby we may reach the hearts of our boys and win them to Christ, and that we, who have charge of the work will be worthy of our appointments and be as older brothers to them.

## THE CHILDREN'S CHURCH

By H. E. Widmer

The subject before us is often unheard of in many congregations. Many seem to think that the boy or girl is getting enough in the Sunday school. The teacher in the Sunday school has an average of twenty-five minutes with her pupils each Sunday. In a class of seven to ten pupils, how many will have the privilege of expression?

Again, the problem may seem to be solved when the preacher gives a children's sermon once in a while. Again I say where does the time of expression come in, and the place of responsibility on the part of the children?

We often speak of the children being the future workers of the Church. Unless they are given special attention, the problem is not solved. I may mention different physical and social ways in which the children may be held; but unless they are given the message directly from the Word by object and illustration and then given the opportunity of accepting Christ many will not find the desired thing that they want and as a result they slip away from us.

I believe that the problem "where send the children" is in a large way solved when they are sent to the Children's Church. We have at the Home Mission a Children's Church. This service is held every Sunday evening from six-thirty to seven-thirty. There are many awaiting the hour for the service long before the doors are opened. On some Sunday evenings some are ready an hour before the meeting begins.

It may be wondered what kind of a program is carried on that draws the

children? It is nothing less than the Gospel that is put before them in an understandable way. Do we then talk to them the whole hour? No. We have an opening song service which mostly contains choruses. There are quite a number with which the children are delighted; one of which is the following:

Ready to save  
Ready to save  
Jesus is ready to save you;  
Only believe, His Word receive  
Jesus is ready to save you.

After the song service some scripture verses are recited by the children or a portion is read from the Bible and prayer is offered. After the necessary reminders and announcements are made some speaker takes charge of the remainder of the hour, giving an object lesson or a children's sermon. These things, if brought before them in the right way, will secure the attention of the children while the seed is being sown and then in a direct or personal appeal the child will be brought face to face with the responsibility of what they will do with Jesus.

There are a number of ways in which we draw the children to the service. Quite often we have a special program consisting of recitations and songs. This is often very impressive and it seems to urge the children to want to bring others to the service.

We also have a system called the honor roll. After one attends four services in succession they are placed on the Honor Roll which is a large board on which their names are placed. If they miss one Sun-



day their name is taken off the roll and not put on again till they come four Sundays in succession. This is already causing quite an excitement. Many are using the term "Everybody is going to Children's Church." We are also trying a plan for those who bring three new children to the service for at least four Sundays in succession. This plan is only on trial, but it seems as though it will work because it stirs up a spirit of enthusiasm. Get a boy or girl to work and it seems as though there is no limit.

In our efforts of making the meetings interesting and attractive it is our aim to

get them interested in the plan of salvation. As they are listening we are trusting that the Holy Spirit will speak to their hearts. Already a number have taken Christ as their Savior.

Our attendance has passed the hundred mark and there is every evidence of more coming in soon. The work is growing, also the interest; but the thing that is growing the most is the responsibility on the part of those in charge.

We, here at the Home Mission in Chicago, solicit your prayers in the efforts put forth for the Lord, especially in behalf of the children.

## OUR SUNDAY SCHOOL

By Emil Falasky

About thirty-three years ago, a group of zealous workers for the Lord began witnessing in Chicago, and so our Home Mission was established, with the Sunday school as one of its departments. The Sunday school was to be the medium through which the youth could be reached and trained in the way of the Lord. It was to be a Bible school. The Lord stayed in the midst of this work and it prospered.

In the early part of this year, it was decided to reorganize the Sunday school to increase its efficiency. The membership voted to endorse and support the Entzminger Sunday school record system, if it was used. Early in the fall plans were made to use the system. About the middle of September the first step was taken. This step was to make a house canvass for a religious census. The territory to be covered was an area of about a mile square, in which some seven thousand people could be reached (including all persons from Cradle Roll age to grandfathers and grandmothers).

The call for census-takers was responded to with great enthusiasm. A number of our country friends from Eureka, Ellk-lart and Tiskilwa came to the city to help with the work. Each person was given a hundred or more census cards and assigned to a definite territory. The cards asked for such information as name, address, age, whether or not a churchmember in any church, and whether or not the person attended any Sunday school. In a few cases the census-takers met with opposition; the information would not be given, doors were slammed in their faces, and once or twice noses were saved only by the quick jerk of the head back from the doorway.

What did the census reveal? Why take the religious census? The Sunday school is to teach and train the youth in the ways of God. Heretofore, the Sunday school

was making a big mistake of working with those already enrolled and to a great extent was overlooking those boys and girls who were not attending any Sunday school. If one of these came in and enrolled, why of course everybody was happy. No definite plan was made to reach these boys and girls. The successful salesman in the business world is not the man who sits in an office and waits for orders to come in, but rather the man who goes out and solicits orders. Now that the census was taken we have the names of the boys and girls who do not attend any Sunday school and they are called upon and asked to come



The Children's Church

to our Sunday school. It was discovered that there were about one thousand boys and girls who were not attending any Sunday school. Many other interesting facts were revealed through the census.

On October 1, the Entzminger System was inaugurated. The old system was completely discarded and the new one replaced it. Where formerly there were at work twenty-six teachers and officers, there are now fifty-two, and the efficiency of the School has been greatly increased. The Sunday school is made up of the following departments:

Cradle Roll Up to three years of age

Beginners From 3 to 6 years of age  
Primary From 6 to 9 years of age  
Junior From 9 to 12 years of age  
Intermediate From 12 to 16 years of age  
Senior or Young People From 16 to 20 years of age

Adult Over 21 years and up  
Before the reorganization, the Young People's department was not recognized as a separate department.

Each member of the school, with the exception of the Beginners, is graded on six points, namely:

|                  |     |
|------------------|-----|
| Present          | 20% |
| On Time          | 10% |
| Bring Bible      | 40% |
| Made Offering    | 10% |
| Lesson Prepared  | 30% |
| Attend Preaching | 20% |

At the end of each month, every member is given a report card which shows his or her average grade for the month. From the points graded on, the readers can see how pupils are encouraged to be on time to prepare the lesson before coming to class and to stay for preaching services. Absentees are called upon during the following week, preferably by the teachers. In this way every absence is accounted for. If the pupil is sick or out of the city, no deduction is made from the grade. This has greatly helped out attendance. Also, every week a number of the prospects are visited and invited to attend Sunday school the next Sunday.

What have been the results since the reorganization? In two months the number of pupils enrolled has increased from about 300 to 360; the average attendance has increased from about 200 to 250; pupils are coming on time and bringing their Bibles; and where formerly about 30 or 40 boys and girls remained for preaching service, there are now about 125 staying for the services.

Among the workers, a Teachers' Training Class has been organized, and once a month there is a Workers' Meeting, when department superintendents meet with their teachers and discuss matters. After the separate departmental meetings, a joint meeting is held. Altogether there has developed a great spirit of willingness to work which was somewhat lacking before. The reorganization has brought a blessing to our Sunday school and everybody is rejoicing.

If we were to continue in our own efforts, we would fail. Let us remember the "effectual, fervent prayer of a righteous man availeth much," and through prayer we expect God to continue blessing us.



We want all our Christian friends to pray for the boys and girls of the Home Mission school in Chicago, and especially for those who have not yet taken Christ for their Savior. This is the end toward which we are working.

## DAILY DEVOTIONAL BIBLE STUDY

(Concluded from page 107)

tainly fulfill our promise to read a portion of God's Word each day, but it does not give us much definite help. It is true we find a message from each chapter read but we get nowhere so far as a knowledge of the Bible is concerned.

### The Family Altar Reading

In all homes there should be the family altar. A portion of God's Word should be read and prayer offered before setting out upon our daily tasks. In most of the homes where I have seen family worship observed, the daily readings accompanying our Sunday school lessons, are used. This is fitting and systematic; when the subject of the next Sunday's lesson is in mind. Every person should privately study the Bible.

### "The Scripture Union"

"The Scripture Union" was called to our attention a little over a year ago. It issues a card with readings planned for each day of the year, aiming in five years to cover the whole Bible. There is also another pamphlet containing a daily memory verse for each day of the year. Along with this at a slight cost is issued a set of notes on these Daily Portions. These notes form a splendid little commentary. They are written by sound evangelical men. The purpose of the Union is to encourage daily and systematic Bible Reading by all people. (These cards, notes included, may be secured for 50 cents a year from Mr. R. D. Richardson, 103 St. Clair Ave., W., Toronto.)

### Method of Book Study

I will suggest another method. This method calls for a study of the Bible book by book.

Decide upon a certain book for your study (try the Gospels first). Choose a suitable time, and read the book thru carefully at one sitting. In this way you will get the general character and message of it. Then go back and begin a more careful reading and study, chapter by chapter.

Let us begin with a proper attitude toward the book. If we are approaching it in a critical manner we will not get its message. Let us approach it as we do biographies of missionaries, just to find out what is in it. More than this let us listen for God's voice to us in the book. Let us expect some new thoughts for our own help and growth.

Occasionally in our study of the chapters a certain thought will arrest our attention. We will at once desire to follow up the thought in other scriptures.

### Evening Pleasures

Please pardon a personal testimony. One

evening while reading the book of Hebrews, I enjoyed the whole book. But after reading it my mind went back to the words in the first chapter concerning the Angels of God, especially the 14th verse, where it says, "are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" I at once started to use the marginal references, and the concordance to find all I could about angels in connection with the Christian life. I found this little side study very helpful.

As an aid to the study, book by book, use a devotional commentary, on that particular book in hand. (Perhaps your minister can recommend one for your use). Buy the book and master it as well as the book of the Bible. With this plan, you will be building up a very useful library of your own as well as getting a knowledge of the Bible. You will also receive a great blessing in your own soul.

Perhaps these few methods will be suggestive to you. If you have another plan for yourself may God help you to use it in becoming better acquainted with His Word.

### Arrange a Definite Hour

A few words may be said here regarding the time required for this. Use what time you can. It is usually difficult and inconvenient for us to spend an hour in the morning. If you can spare a half hour or hour during the day use the opportunity. For most of us the evening before retiring is the most convenient. One hour each day alone with God and the Book would give us much food for thought and meditation.

### Blessings Attending

In the first Psalm, David says, the godly person's "delight is in the law of the Lord, and in His law doth he meditate day and night."

When we think of the blessings attending or coming to us from a devotion and prayerful study of the Word of God, we neither know where to begin nor where to end. They are so many. They are the whole life of the child of God.

There are blessings for all—for the lowly child and the king on his throne; for the scholarly youth and the aged grandmother sitting in her chair; for the man at his business, and the maidens in the home.

The testimony of hundreds of saintly men and women has been the same. The more they studied the Book the more real it became to their own hearts.

It fills that great gap in the human soul, that longing for something better and greater: that longing for God. It satisfies the human heart.

David says in Psalms 119:162, "I rejoice at Thy word, as one that findeth great spoil." How our hearts throb when we come into possession of valuable treasure! Just so the heart of the Christian is thrilled by the wonderful messages contained in the Word of God. He receives an impulse of joy and happiness. We have spoken of this in a former section. There now is no need for the command to rejoice. When the heart is filled to overflowing with the Word of God and the love of Jesus the

natural result is genuine happiness.

But the Tempter is always about as a "roaring lion seeking whom he may devour." He is ever seeking for human hearts for his own kingdom, and happy is that man or woman who resists the temptations laid for him or her. It is at such times that God's Word, at our ready command, can drive the tempter away and free us from him.

Psalm 119:101, "I have refrained my feet from every evil way, that I might keep thy word." Again we read, "Thy word is a lamp unto my feet, and a light unto my path." It is our guide and guard. It will keep us from sin. "Thy word have I hid in my heart that I might not sin against thee."

A careful study of God's Word will fit us for the Master's work. We may be allowed to go to the foreign field or asked to stay at home. Wherever our tasks for life take us, our one and only message is the Word of God, His message of salvation.

### Helping the Minister and Ourselves

A knowledge of the Bible will be a great aid to us when we attend God's house to listen to the preached Word. It will enable us to listen to the message of the sermon more intelligently. Our study will have formed a background upon which to build. We will receive greater blessings from the hour of "public worship."

Then lastly, we will get into a closer living touch with Jesus Christ. He will become more real to us, not only as a Savior but as a Keeper, a Guide, a Comforter, a Friend, and a day by day Companion.

We in turn will be brought nearer to Him and will tend to become more like Him. Our conduct day by day will show to the world that we have a real Savior in our hearts.

### "Praise God for the Bib'e!"

Markham, Ontario.

## HOME MISSIONS DEFINED

An interdenominational committee studying the responsibility of the Church in America has recently defined Home Missions as follows: "The purpose of Home Missions in general is to give 'the gospel of Christ in all its fullness and the service of Christ in all its implications' to those areas and those people who would not otherwise have such ministry. Its chief significance as distinguished from other forms of Christian work in the Homeland is that it deals primarily with the 'margins' of our national life. 'The last man, geographically, socially, economically, is its chief attentive concern. Without Home Missions the Church could maintain itself wherever the resources and the religious interest are sufficient for the independent maintenance of religious organizations, but only there. Without Home Missions, then, religious extension would be limited largely by consideration of economic well-being and of prior religious aptitude."



# BIBLE STUDY

## BIBLE STUDY COURSE

### Numbers

The Book of Numbers bears a peculiar title, evidently taken from two events mentioned in the book. The first of these was the numbering of the tribes at Mount Sinai, just previous to their journeying through the wilderness—chapter 1. The second numbering of the people took place on the plains of Moab, prior to the death of Moses and to the entering into the land of Canaan by the people under the leadership of Joshua—chapter 26.

#### The Nature of the Book

The book is related to Exodus, in that it continues the account of the journeys of Israel to the land of Canaan.

1. Exodus tells of the setting up of the tabernacle, Numbers tells of the consecration of the altars and the sacrifices required for the consecrations—Num. 7.

2. Exodus records the making of the tabernacle, Numbers gives the direction for the care and location of the tabernacle in the midst of the people—Num. 2, 3, 4.

3. Exodus records the choosing and consecration of the Levites for the Lord's service, while Numbers allots to the various families of Levi the special service of the sanctuary for which they were made responsible—Num. 4.

4. The book of Exodus told of the journey of the people from Egypt to the wilderness of Sinai and the sojourn there for one year while the Lord prepared for them a house of worship and a testimony for Himself in their midst. The book of Numbers continues the narrative of the journey to the land of Canaan, beginning with the exact date of their leaving the mountain of Sinai—Num. 1:1 and continuing to the time of their departure from Mount Horeb to enter into the land of Canaan—Deut. 1:3.

5. Exodus records the pledge of the faithfulness of Israel to God, while Numbers is the record of the trial of the people under hard testings.

6. Exodus sees the mediatorial relations between God and His people established, and Numbers portrays the ministry of the mediatorial offices.

7. Exodus sets forth the faithfulness of God and the pledge of His faithfulness to His people, and Numbers proves the truth of God and His Word in every relation of God to His people.

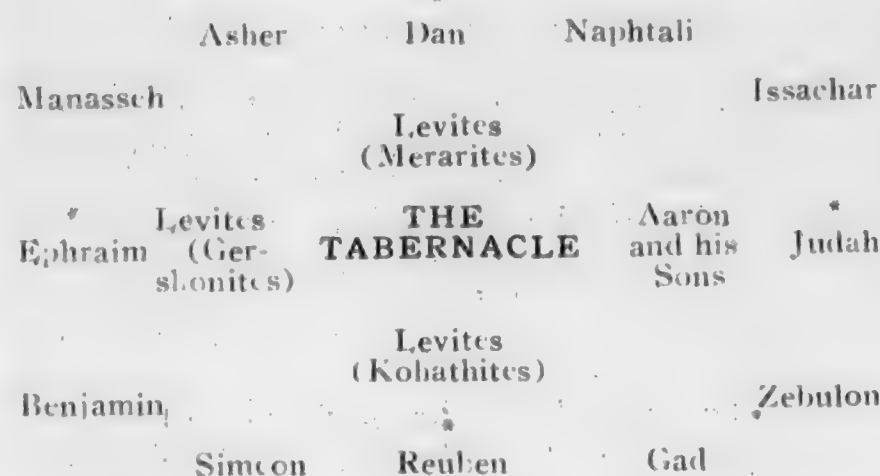
#### The Contents of the Book

God's Faithfulness Provided in the Wilderness.

I. His witnesses, all those who came out of Egypt.

1. All of the tribes numbered except the tribe of Levi, 1:47, those being numbered who were twenty years old and upward—1:3. The total of the tribes numbered 603,550—1:46.
2. The twelve representatives of the tribes, who were with Moses and Aaron—1:4, 44.
3. The Levites, who were the ministers of the tabernacle and encamped about it as witnesses and ministers—1:47-54.

4. The Lord in the midst of the camp:—



#### \* The Standards

The Levites surrounded the tabernacle, Aaron and His sons were encamped before the tabernacle, near the door, ever ready to minister to all who might come for worship or for offering for purification or for trespass offerings. Judah, the king tribe, led the people, and the sons of Rachel brought up the rear.

5. Access to God through His representatives, the Levites—Num. 3, 4.

- a. The ample number of the ministers, from a month old and upward, 22,000—3:39.
- b. The ample number of priests, able to minister at the altar in due time, to assist Aaron and his sons, the family of the Gershonites was appointed, 2,630—3:21, 22; 4:21-28; 33-40.
- c. The ample number to care for the tabernacle and its furnishings and supplies—The Kohathites, and Merarites,—2,750 and 3,200—Num. 4:34-37; 42-45.
- d. For every first born son of the people of Israel there was a Levite able to minister for Him at the tabernacle; a representative for every

#### FIRST GLAD EASTER MORNING

Lift up your glad voices in triumph on high,  
For Jesus hath risen, and man cannot die;  
Vain were the terrors that gathered around  
Him.

And short the dominion of death and the  
grave;

He burst from the fetters of darkness that  
bound Him.

Resplendent in glory to live and to save.  
Loud was the chorus of angels on high,  
The Savior hath risen and man shall not die.

Glorv to God, in full anthems of joy;  
The being He gave us death cannot destroy;  
Sad were the life we must part with to-  
morrow.

If tears were our birthright, and death were  
our end;

But Jesus hath cheered the dark valley of  
sorrow.

And bade us, immortal, to heaven ascend;  
Lift then your voices in triumph on high,  
The Savior hath risen and man shall not die.

—II. Ware.

family in the entire camp of Israel, with the exception of 273 who were provided for by redemption money—3:44-51.

Note.—How fully these circumstances reveal the truth of the Gospel that through Christ an abundant entrance is obtained for us into the everlasting kingdom of the Father, and also the truth that Christ is able to save all that come to God by Him. Jesus Christ is the Priest for every home.

II. The faithfulness of the People demanded.

1. The defiled were put out of the camp—5:1-4.

2. All trespasses were to be adjusted,—men were to be faithful to each other and to God—5:5-10.

3. Family relations were to be true—56:31. In the Scriptures the wife is representative of the Church, the body of Christ; hence the testing of the faithfulness of the wife to her husband. The wife proved her faithfulness to her husband and to God. So should the people of the Lord prove their devotion to Him.

4. Faithfulness to God in keeping vows—the Nazarite—6:1-27.

III. The devotion of the people to their God.

1. The generosity of the people in their lavish offering at the consecration of the altar—Num. 7.

2. The Tribe of Levi given wholly to the Lord for the people. The book of Leviticus gave the law concerning the consecration of the priests, and Numbers records the ceremony of consecration but does not record all the details of it—Num. 8.

3. The observance of the Passover, and provisions for the defiled and for the strangers, that all might partake of it—Num. 9:1-14.

IV. The Journeys and their trials.

1. The Lord's presence revealed by the Pillar of cloud and fire and its guidance of the camp—Num. 9:15-23.

2. The signal trumpets for the direction of the people—Num. 10:1-10.

3. The order of marching, the tribes apportionment—10:11-32.

4. The trust in the Lord's presence—10:33-36.

5. The trials of the faith of the people and the judgments.

a. The complaint of the people at Taberah—11:1-3.

b. The lust of the mixed multitude for flesh, and the quails sent from which they sickened and died—11:4-35.

(1) Seventy men appointed to be counsellors with Moses—v. 16.

c. Miriam's sedition with Aaron. They despised Moses on account of his Ethiopian wife—12:1-16. God made the Man, Christ Jesus, the head of His people, and hence the leadership was and is still invested in man. The Church has no authority except that which comes from Christ, the Head.

d. The failure of the spies and the judgment of forty years sojourn, the death of the older people in the wilderness and the slaughter of the people who essayed to go into the land—Num. 13, 14.

e. The hope for the people, in the pro-



make for them when they should enter the land—Num. 15.

- (1) The manner of the offerings for Jews and for strangers, in the land of Canaan—vv. 1-31.
- f. The judgment of the Sabbath breaker—Num. 15:32-36.
- g. The memorial of the Lord's commandments—15:37-40.
- h. Korah's rebellion against the priests of the Lord; rebellion against the intercessors and mediatorship which God appointed—Num. 16-20.
  - (1) Korah's presumption and its terrible judgment—16.
  - (2) God's appointment of the family of Aaron vindicated—17.
  - (3) Provisions made for the blessing of Aaron and his house as His ministers—18.
  - (4) Purification water ministered by the priests—19.
- i. The sojourn in Kadesh.
  - (1) The death of Miriam—20:1.
  - (2) The Murmuring of the people against Moses and Aaron for want of water—20:2-6.
  - (3) The failure of Moses and Aaron when striking the rock instead of speaking to it, and the judgment—2:7-13.
- j. The Edomites opposed the people of Israel—20:14-21.
- k. The death of Aaron and the succession of Eleazar to the office of High Priest—20:22-29.
  1. The battle with Arad, the Canaanite—21:1-3.
  - m. The fiery serpents sent because of murmuring—22:4-9.
  - n. The journeys to Mt. Pisgah—21:10-20.
- V. The Victories of Israel.
  1. The victory over the Amorites and their rejoicing—21:21-32.
  2. The conquest of the land of Baashan—21:33-35.
  3. The blessing of Israel by the prophet Balaam—22:1-24:14. Balaam was hired by the king of Moab to curse Israel, but instead he blessed Israel.
  4. The curses of Balaam against Moab, Amalek, the Kenites and Asshur—24:15-25.
  5. The sin of the Israelites who intermarried with the Moabites, and with the Midianites—Num. 25.
  6. The numbering of the people on the plains of Moab, 601,730—Num. 26.
  7. Moses' preparation for his death and for the entering of the people into the land.
    - a. The inheritance of the father to be transferred to the daughters, where no sons survived, in order to preserve the family name—27:11. Thus was the inheritance of the family of Elimelech preserved through Ruth.
    - b. Moses saw the land—27:12-17.
    - c. Joshua set apart as the successor of Moses—27:18-23.
- VI. The Sacrifices and feast established.
  1. The daily burnt offerings—28:1-8.
  2. The Offerings for the Sabbath, two lambs, besides the daily offerings—28:9, 10.
  3. The offering on the first of each month—two bullocks, one ram and seven lambs of the first year, offerings and one kid of the goats for a sin offering, besides the daily offerings—28:11-15.
  4. The Passover and the week of unleavened bread—28:16-25.
  5. The feast of first fruits, or Pentecost, (Feast of weeks, v. 26)—28:16-31.
  6. The feasts of the seventh month.
    - a. The first day of the month, feast of trumpets—29:1-6.
    - b. The tenth day, the Day of Atonement—29:7-11. Note that the offerings here designated were intended for the whole people and did not in-

visions that God still continued to clude the special offering that were made by the priests for the sins of the people.

- c. The fifteenth day of the month, beginning the eight days feast of tabernacles—29:12-40. This feast was the greatest of all, and ended with the eighth day of great rejoicing when the people left their booths. Note the diminishing number of bullocks required each following day.
7. The obligations of offering made by vows, and the power of a husband over the vows of his wife, of father over the vows of the daughter. The judgments and blessings of a believer's pledges are made through Christ—30:1-16.
- VII. Possessing the earnest of their inheritance.
  1. The Midianites destroyed and their spoil divided among the people—31:1-47. The gift of thanksgiving made to the Lord—vv. 48-54.
  2. The possessions of the tribes of Reuben, Gad and half tribe of Manasseh, given on the East of Jordan—Num. 32.
  3. The record of the journeys of Israel made by the direction of Moses—Num. 33:1-49.
  4. Directions concerning the possessing the land West of Jordan—33:50-56.
  5. Directions concerning the limits of the land to be possessed and the men who were to divide the land—34:1-29.
  6. The land and cities to be dedicated to the priests and the cities of refuge indicated—Num. 35:1-34.
  7. The laws concerning the lands of the tribes, that they be not alienated—Num. 36:1-13.

#### The Teachings of the Book of Numbers.

- I. The sufficient and efficient ministry of the priesthood of God. There seems to be a constant setting forth of the ministry of the priest, both in ministering the required offerings and in making intercession for the people when in need of the help of the Lord.
- II. The failure of men under the trying conditions of the wilderness and the strict requirements of the Law of God. What occurred to Israel in their journeyings would have occurred to any class of people. Not all were included in all

of the murmurings and rebellions, as was the case with Zelopheha, who had no part in the rebellion of Korah, but all came under the judgment of God at some time, even Moses and Aaron who failed to speak to the Rock when told to do so.

- III. All men are saved by grace. The troubles that came upon the people were stayed when the intercessor came before the presence of the Lord at the tabernacle. The glory of the Lord was ever present to save.
- IV. Moses a figure of Christ in His ministry for us.
  1. He bore the sins of the people before God.
  2. He made the offerings for the sins of the people.
  3. He told the message of the Lord to the people.
  4. He abode with and among them all through their journeys and in all of their trials, he shared with them.
  5. He lead them safely all the way.
  6. He would give his life for the people rather than to have the Lord fail in preserving them.
  7. He gave them the assurance of the promises fulfilled.
- V. God requires righteousness among His people—no sins were allowed to go unatoned for. There was to be a restoration of all wrongs to one's fellowmen and all were required to acknowledge and atone for their sins before God.
- VI. Righteousness was demanded on the part of all. Every law had for its object the glory of His people above all other nations in that they were kept from the sins and evils of the flesh and its lusts.
- VII. God's constant supply of the need of His people. Every day the manna came from heaven. Water was supplied on every occasion, though brought to the people by miracle.
- VIII. The truth of God's Word.—His judgments came as surely as the promises of blessing. God would not be God if He allowed His Word to be disregarded even by failing men. Every precept and every promise was kept, and those who honored the Word were blessed, while those who disregarded it came under its certain condemnation.

## EPISTLE TO THE HEBREWS

### XI. Jesus, the High Priest of the Heavenly Sanctuary

It was necessary for the Apostle to explain the ministry of Jesus Christ through the medium of the types with which the Hebrews were familiar. They understood the need of the Priesthood, and the offerings which were ministered daily for the ever recurring sins of the people. They knew of the tabernacle service and its spiritual import in the lives of the worshippers at those altars and in those courts. They understood that such an institution was given them of God because God would have them appreciate His presence with them. But it was necessary that the worshiper should know the true meaning of all of those holy symbols. It was the purpose of the spiritually instructed Apostle to make known to the Hebrews the true Priest and the true tabernacle.

The previous chapters have reviewed the need of the ministry of an efficient priest. Note especially Hebrews 7:23-27. The significance of the earthly priesthood is

found in the declaration, that "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens" 8:1. Jesus Christ is the High Priest of an unchangeable priesthood, holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who offered up Himself once for sin, perfecting forever those who accept His offering for sin. Such an High Priest have we. It is necessary to note the location of this High Priest in order to get the full significance of Paul's explanation concerning His ministry. He is located at the right hand of the Majesty in the heavens. He is very near to, and on an equality with God,—on the right hand of the throne. He occupies the highest place in the heavens. His ministry is approved of by Him who sits upon the throne. It is effective for those who desire access to the throne or to the Majesty in heaven.

The second point of emphasis is the



means of the ministry of the High Priest on the right hand of the throne. He is the minister of the true tabernacle, and ministers by means of the sanctuary, or holy place and holy things of the eternal tabernacle, which the Lord pitched. Who shall ascend into heaven, that is to bring Christ down from heaven, or who shall descend into the deep, that is to bring Christ again from the dead—Rom. 4. There can be no change in the things which the Lord has established. Jesus is the eternal Priest, the mediator between God and man. His place of ministry was established before the foundations of the world were laid, and it cannot be changed to meet the needs of a temporal ministry. He would not minister in the temple of Herod, or of Solomon, nor in the glorious tabernacle of Moses. His better place of ministry was in heaven.

What is there in heaven which is essential to the ministry of Jesus Christ as a High Priest? The conditions there are described in chapter 9, but it may suffice us to know that the tabernacle of Moses was made after the pattern of things which he saw in heaven. All of the later places of worship were patterned after that of Moses. The most essential thing in the ministry of a priest was the offering. Among men the offerings were those appointed by God, and each had its own significance and importance. These, however would not avail for offering which required to be made in heaven. They are earthy and would suffice as types of the greater things in heaven but could not take the place of the heavenly sacrifice. Animals are earthly, although they may suffice to represent in some measure the things that are heavenly. The ministry of Jesus Christ required a sacrifice that was equivalent to His station and to the nature of his ministry. That which was required to atone for the sins of all men could not be found in the world. Heaven must furnish the gift for a sacrifice that would avail for the heavenly altar, and that sufficient sacrifice was the Son of God. "No angel could His place have taken, Highest of the high though he." One creature could not be substituted for another. Even this fact was evident in the ceremonies of the law, for no sacrifice could be substituted for another on the altar. Angels might look upon the altar and the service, for their figures were interwoven in all of the curtains and covering of the tabernacle and their figures covered the mercy seat, but none were permitted to touch the altars or their figures or be in any wise associated with the altars which demanded a sacrifice for sin. Only the Son of God was a sufficient gift or sacrifice for the redemption of the transgression of the creature man. This was the sole gift and sacrifice of Jesus Christ on the altar of heaven—Heb. 5:2-5.

Because of the passing away of the older covenant of the Lord which stood in meats and drink offerings, in ceremonies and in the blood of beasts, there requires to be also a new covenant. In the new system and ministry which is established

through the High Priest of heaven we shall find a better relationship between the Lord and His people. The first covenant was established as upon tables of stone. These laws were right, there could have been no better, but the promises were conditioned upon the fulfillment of those laws without error, because of the failure of man these laws were faulty, and God knew them to be so. Mercy was offered through the means of sacrifice, but men always found themselves without means of purging their consciences of sin. In the new covenant the law of stone tables becomes a law of heart tables—Heb. 8:6-10.

It should be evident to all that the purpose of the law written upon the heart was not solely for the sake of the remembrance of the law. The Jews remembered the law much better than do the members of the Church to-day. But they could not keep the law because it required of them an external fulfillment. The purpose of God, then is, that men should have the law written in their hearts and there also fulfill the righteousness of it. How perfectly this condition harmonizes with the providence of God. The heavenly things are transferred to the hearts of men. In each heart there becomes established a sanctuary that partakes of the heavenly

#### BLESSED RESURRECTION DAY

O glorious day when Christ arose!  
O resurrection morn!  
How can we tell the gain to those,  
Who through our Christ were born?  
Born through the Spirit's quickening touch,  
Reclaimed from sin and shame;  
The Savior gave His life for such,  
O blessed be His name!

On that blest morn, when Christ came forth,  
His prophecy proved sure;  
A promise made to all the earth,  
This day became secure.  
The angels were the messengers  
Of hope to all His own;  
When they, as blessed harbingers,  
The Risen Lord made known.

We love the angels for this news,  
Proclaimed on Easter morn;  
He, who a Risen Savior views,  
A larger hope has borne:  
A hope which in the future days  
Shall swell throughout the world;  
To nations bring life's brightest rays,  
Truth's banners all unfurled.

O Risen Christ! O Easter Day!  
O glorious joy supreme!  
Christ's love in every heart holds sway,  
On every tongue the theme!

O Living Lord, triumphant now  
Upon the Father's throne;  
Causing the heavens low to bow,  
To welcome back His Own.

Come now, and make this Easter Day  
A day of memories sweet,  
That those who see the truth display,  
Rejoice in Christ complete.  
Come, sing and praise, rejoice indeed;  
Adore your Living Lord;  
Thus, in the mansions all replete,  
He'll ever be adored.

—S. S. Blough.

nature and where the spirit of God abides as a guide and comforter, and the presence of Christ is recognized as the great Prophet and Priest who ministers in heaven for the atonement for sin and the reconciliation of man with God. But there should not be a conception that every man is permitted to follow his own conscience in everything pertaining to the Word of God. God still remains His own interpreter. The conscience of man never becomes a standard of righteousness for men. His Word is God's standard, and it is that Word that must be and is written in the heart of every believer. Those who have not the Word, or who reject the Word can not be said to have the law of God written in their hearts. God's Word covenant is written in the hearts of His people, not in the hearts of men in general. There are still many who do not know the Lord and who do not come under the benefits of the faith or heart covenant. It is also understood that many in the congregation of God's people are in need of admonition concerning the standards of God's righteousness and Word covenant. Paul rebuked the sins of many people in the churches to which he wrote, and he would not accept the standards of conscience which they had set up for themselves, and which he said were such that it was a shame among Gentiles. Some people still need the aids of counsel and correction in things pertaining to the Word of God to aid their weak or erring consciences. But, where the Word is honored and the heart is pure and the love of Christ abounds, there the standards of righteousness are fulfilled in faith and the joy of the heavenly ministry of the eternal Priest is blessed with love and peace.

#### AT THE BOTTOM OF THE SEA

A wild, dissipated fellow at Plymouth, who was in the habit of diving to the bottom of the sea in search of what could be got there, said to himself one day when he was on one of these diving expeditions, "They tell me God is everywhere. I do not believe He can be here at the bottom of the sea!" No sooner had these words passed through his mind than his eye lighted on something white lying at the bottom; and on diving close to it he saw that it was a tract in the mouth of an oyster, and this text was written on it, "Thou God seest me." The rough diver seized hold of this little messenger from heaven, which indeed convinced him that God did see him wherever he was, and heard the very thoughts of his inmost heart. From that time he became a changed man, forsook his sins, and sought and found the only Savior. And now, if any one cares to see the means used by God for the diver's conversion, he will be able to do so should he go to Plymouth; for the tract still stands on his mantelpiece there, in the mouth of the oyster.—Selected.



# EDUCATIONAL

## COOPERATION AND MUTUAL INTERESTS OF OUR THREE SCHOOLS

H. S. Bender — Goshen College

With three Schools struggling to keep going it is plainly evident that they will occasionally step into each other's territory. This can only be eliminated by the Educational Board having and carrying out a definite policy and financial plan. A strange situation occurred to my mind when I asked one person from each of the Schools to write upon the subject, "Co-operation and Mutual Interests of Our Three Schools." I asked three Benders, all cousins, yet each at a different School. Brother Harold Bender has responded with the first article, striking mostly the notes of the Educational Board plan as a possible plan to solve our educational problem. This subject is open to others as well. Let this invitation suffice for anyone interested in the matter.—Editor.

Cooperation involves mutual interests, and is desirable only because common ends are to be served. The fundamental question then in the matter of cooperation by the three schools is whether there are common ends to be served. To this question there must certainly be a whole-hearted answer in the affirmative. The three schools serve the same church, are committed to the same faith, have a common heritage of ideals, and follow a common standard. All aim likewise to be sound educational institutions of the highest type. When once these certain facts are clearly and fully grasped the basis for whole-hearted and fruitful cooperation is established. As one directly connected with one of the three schools, I can say with gratitude that we at Goshen appreciate the increasing recognition of this basis of cooperation. Apparently our problems are just now somewhat more difficult than those of the other two schools, so that we are particularly in need of helpful cooperation, and gladly willing to do our part in promoting it.

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after all first sons of God, members of the Kingdom of Christ, in His service, everything else is secondary. May the unity of the Spirit in the bonds of peace teach us to truly labor together fruitfully in true cooperation to the building of the Church of God, the salvation of men, and the spreading of the Gospel of the Kingdom of God. To this end each one of our schools has been dedicated.

Goshen, Ind.

## ON HOLY SOIL

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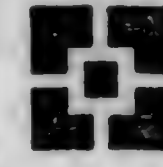
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# EDUCATIONAL



## COOPERATION AND MUTUAL INTERESTS OF OUR THREE SCHOOLS

H. S. Bender — Goshen College

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## OUR BEST—THE ONE HUNDRED PER CENT LIFE

By Samuel A. Yoder

This article is worthy of the closest attention. It is placed in the Educational Department because it was first given at a Literary Society Meeting. Let us have more such articles and the Literary will continue being a good social gathering. Keep the tone up to Christian standards. Let it indeed be educational; life is too short for trash. Wholesome humor that makes the mind wiser and the heart better may have a place if gauged as to quality and quantity, but Christians need the Holy Spirit to guard their hearts, we are sure, in these matters. There is wholesome mental discipline in this article, and is true to Scripture—"fervent in spirit."—Editor.

As one comes in contact with other people, either, in a social way or in business, he cannot help but be impressed with the many types of life they lead. First we wish to briefly consider the narrow-minded man, the fellow who never steps outside of his own immediate surroundings, who thinks of his neighborhood as the hub of the universe. He is totally absorbed with petty neighborhood quarrels and gossip and has little, or no time to spend thinking upon some really great problems of national or world-wide importance. His habits have long ago been fixed and every day, week, and year he follows practically the same routine. Hence his experience is very limited. He speaks and thinks in terms of his every-day experience and as a natural result his mind becomes so small, so paralyzed and so incapable of actual sound reasoning and real thinking on some practical and definite problems of life, that when the crisis comes, when opportunity presents itself, and a big decision must be made, he, invariably, finds himself too small to meet the situation and trusts to fortune to decide rightly for him. As a result life, to him, becomes a game of chance, a gamble!

### "Narrow Gauge" Lives

Since the narrow man has long ago set his standards and since he is unable to do almost any reasoning, he becomes opposed to anything new. He has permanently settled in his little rut and thinks that everyone who is not in with him is in the wrong. He is unable to look at any problem from more than one point of view, viz., his own, and that generally is very prejudiced and unsympathetic. As a result of all this he lives in a little world by himself and becomes a grouch and a kicker, rather than a booster, a destructive rather than a constructive element in his neighborhood and society. In other words, he has failed to add anything to the welfare of mankind and becomes a real detriment and hindrance to humanity.

### What Happens up to Thirty Years

This kind of life is especially to be avoided by us as young people, because after thirty years of age, we find our habits, ideals, attitudes and sentiments are quite well-fixed and it is up to us to broaden them while we can. Let us always have regard for the other man's honest opinion and, above all, do not try to force your opinions upon some one else but remember that "A man convinced against his will, is of the same opinion still." Let us keep our minds bright and active on large issues of current importance so that we are ready

when called upon to decide for ourselves.

"Once to every man and nation  
Comes a moment to decide."

The result will be that we will become open-minded, ready to judge a problem fairly, from an unprejudiced point of view.

### The Apologetic Life

The second kind of life that seems to me as very undesirable is the apologetic life, or the living apology. This is the kind of life that never aims at high ideals, has few, or no, standards of living, is easily influenced, but is always ready to admit that it should do better. To explain more clearly just what I mean, have you ever heard someone say anything like this: "I know that I should not do this but I do it occasionally." Such a man does not have the courage of his convictions and the worst of it is he is perfectly willing to admit it. If we were to analyze his mentality we would find that he is nothing but an apology personified. He continues to live an apology: first, to his associates—he does not do his best in a social way; second, to himself—he is not getting all out of life that there is in it for him; third, to his Creator—he is not doing the thing that he was made for and, to cap it all, he is perfectly willing to admit it all and in a meaningless, apologetic way tries to excuse himself, without any reason whatsoever!

This kind of an individual is apt to cultivate an attitude of indifference and irresponsibility. Even tho he admits his failures in the past he does not assume the duty or responsibility of avoiding them in the future. If he so continues long, his conscience is seared, moral standards vanish and the climax is a life of ease and self-gratification.

I think Shakespeare presents a remedy or prevention of such a life when he says: "To thine own self be true;  
And it must follow, as the day, the night,  
Thou canst not then be false to any man." This kind of life is particularly to be avoided for "to him that knoweth to do good and doeth it not, to him it is sin."

### The Second-Hand Life

Another very undesirable kind of life is the second-hand life. This is the type of life that borrows all its ideas and opinions from other people, or from reading newspapers, magazines and other types of ephemeral literature. It generally takes possession of a person very gradually and stealthily, but, I believe more people live this kind of life than we are apt to think. Most people, for example, give very little room to their own opinion in society. We say things that we think others will enjoy

hearing, we do things to please someone else, we wear clothes fashioned by people we never saw. In fact, it has become so that about the only person that is really himself is the one who is under the influence of a strong passion such as love or hatred and the child, who almost always acts on his own impulse.

### Social Parasites

As we grow older we accept the views of one organization as opposed to those of another, probably, without ever thinking them through. In questions that involve big discussions, pro and con, by well informed men we are perfectly willing to give a direct, positive answer because we read some newspaper item upholding that view. The result is that we become mentally dependent and are nothing more or less than social parasites "shaken by every wind of doctrine."

### The Danger of Becoming "Copy-Cats"

The second-hand individual is not really living, he allows others to do his living for him, he fails to enter into the game of life and contribute his share, and do his bit, but, on the other hand, he becomes a public charge, a mental dependent. Emerson makes a remarkable statement in his essay on "Self Reliance," when he says, "It is easy in the world, to live after the world's opinions; it is easy in solitude to live after our own, but the great man is he, who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude." We will never become great by doing what everyone else does, by being "copy-cats."

Above all, let us remember that we will get no more out of life than we put into it. If we enter life, narrow, without ideals, borrow all our opinions, are without initiative and back-bone we can expect to get nothing better out of it and we certainly will fail to enjoy it.

On the other hand if we enter life with initiative, hope and faith that continually leads us on, if we have the courage of our own convictions, the power to make our own decisions and live up to them, then life will become interesting and pleasant for ourselves and at the same time we are rendering a benefit to humanity. It is essential for us not to allow any exceptions to this rule occur in our lives. A noted psychologist has said that every emotion should have a direct response, otherwise we become hardened. Think of it! the effect of a single emotion; and that is speaking only from a psychological point of view! As surely as we allow exceptions to occur we are going to become weakened. Even tho our friends may forget it, or may never have seen it, even tho a Divine Providence may forgive it, yet down deep in our nervous system it is registered, never to be erased; our will power is weakened for the next test.

### The One Hundred Per Cent Life

Folks, it pays to live the one hundred per cent life. Enter active life with one hundred per cent initiative, both mentally



and physically, live one hundred per cent efficiently in helping others, and I am sure you will gain one hundred per cent real enjoyment for yourself. There is nothing quite so rich as the joy of service.

"He that would be greatest among you let him be the servant of all."

Let us try to remember that this applies to every association and organization with

which we are in any way affiliated; the school, the community, the church and any other. If they are not worthy of membership and support let us sever our relations, but if they are, then they surely deserve our best and nothing less, particularly is this true of the Church, the greatest institution on earth.

Goshen, Ind.

## "IF A WOMAN HAVE LONG HAIR IT IS A GLORY TO HER"

By James M. Gray

These are the words of Holy Writ in I Corinthians 11:15, and they are brought to mind just now by correspondence growing out of a communication entitled, "What About Hair-Bobbing?" The writer was a Nebraska pastor who seemed to us to write with soberness and truth. He began by an appeal to God's Word as the only rule of faith and practice for the Christian believer. He then expressed surprise that such a minor matter as the hair-bobbing of women should have received the attention of the Holy Spirit, thus showing, he thought, that it was not so minor a matter after all, it was not a matter to be left entirely to the taste of the individual. It seemed deplorable in his eyes that so many professedly Christian women, church members and Sunday school teachers, had so little respect for the Scriptures as to bob their hair, and he urged such to be willing to walk a lonely road with the Master and be laughed at, rather than to be praised by men without the fear of God in their hearts.

That was about all he said, and it was well said, and modestly and affectionately we thought, but it certainly stirred up things. "Disgusting," "silly," "idling away time," "non-essential," "What about the long-haired brethren?" "How did Paul wish women to array their hair?" "What about women keeping silence?" "Paul would not say some things if he were in our churches to-day," "The writer should learn Jesus better than Paul," etc.

The above were some of the comments, and there were others that we will not print. What impressed us with all of them was their apparent failure to sense the fact that the eleventh chapter of I Corinthians is part of the inspired Word of God. We would respectfully ask his critics to look again at the words at the head of this article, the plain words of the Bible itself, and answer us calmly and honestly, whether they do not state the truth, that is, has it not always been the truth until now? Has not long hair always been a woman's glory at least until now? And why has it now ceased to be a woman's glory? That question cannot be laughed out of court, and it cannot be side-tracked by any other question. "Talk about 'sanitary,' talk about 'comfort,' and talk about anything you please, it will not answer the question. Why is it that just now, since the World War, women have come to frequent men's

barber shops and that long hair has ceased to be their glory? And thoughtful Christian women, we are not thinking of others just now, any thoughtful Christian woman who will face that question as it ought to be faced, and run it down to where it belongs, may find some surprise in store for her!

### II

A few remarks on this chapter in I Corinthians would seem to be in place. In the preceding chapters the inspired apostle had been correcting other errors that prevailed in this church, and in this chapter he deals with the conduct of public worship. Women had begun to appear in the assemblies without a veil. In the East, when Paul wrote, a veil was the symbol of womanly modesty and subjection, and for her to discard it was to renounce her claim in the one case and her husband's claim in the other. The women in the church at Corinth were doing this thing, not the Jewish women perhaps, who had been better trained and educated in godliness, but the Gentile women who had come up into the light and liberty of the gospel out of the darkness of paganism.

It is interesting to note, says the great Neander, how that Paul in discussing this mere question of outward custom, is able to penetrate to it from the most fundamental principle of the Christian life. "I would have you know," he writes, "that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (v. 3). What he particularly inculcates here is the relation of the wife to her husband, and he directly connects it with the higher relations of

both. The Christian man has Christ for his head, to whom alone is he subordinate, while the Christian woman, though she has Christ in like manner as her head, "is yet primarily subject to her husband in whom she has her support, her destiny and her dignity." The apostle is not speaking of the relation of the sexes in general, but only as realized in Christian marriage; and even then we must distinguish between the inner life of faith, i. e., the personal relation which the woman bears to Christ and in which all other distinctions are swallowed up (Gal. 3:28), and the social position she holds in the family and in the church. Of course, this subordination involves no degradation. The church is not dishonored by being subject to Christ, Christ is not dishonored by being subject to God, and no more is the wife dishonored by being subject to her husband. A kind of interdependence like this seems to exist even in the relations of the Trinity, which must be perfectly consistent with essential quality of being.

But now, returning to the subject of the veil, its absence, it should be understood, was an abuse originating in female vanity under the pretexts of Christian freedom and equality with man, and the apostle would have a Christian woman know that to discard it in the house of God was to "dishonor her head," to disgrace her, in other words. At that time the uncovering was a symbol of female dishonor, and indeed the punishment of an adulteress (Num. 5:13). As is stated inferentially in verse 6, it is "a shame for a woman to be shorn or shaven," therefore if she removes her veil under the circumstances indicated, she might as well go the whole length and be shorn or shaven.

In verses 13 to 15, the subject is continued by an appeal to the people's own sense of propriety. "Judge ye in yourselves: is it comely (seemly) that a woman pray unto God unveiled?" But at this point the apostle passes from the subject of the woman's veil to the subject of woman's hair, and it was this only to which the article of the Nebraska pastor referred. Nature teaches us, says Paul, "that if a man have long hair it is a shame unto him," a mark of effeminacy, "but if a woman have long hair it is a glory to her."

Now, pray, what is there "disgusting" or "silly" about that? What has that to do with woman keeping silence in the church? Why should not Paul say that same thing if he were in our churches to-day? Why should the Nebraska pastor be "jumped on" for saying just what all of us have been saying, and have been happy in saying, all our lives up until the close of the World War—namely, that "if a woman have long hair it is a glory to her?"

### III

We cannot undertake to answer our own question. We do not know how to answer it. But we have observed some things and so has everybody else who has not been morally blind. We have observed that since the World War there has been

### EASTER

"Soft the glow of morning's sunlight  
On the lone Judean hill:  
Till an angel flashing through it,  
Gave it greater glory still.

"Oh, the glory of that sunrise!  
Ne'er was morning half so fair  
As the greeting of an angel  
Floated out upon the air.

"Banished now the woe and anguish  
For the light of heaven shone  
All about our risen Savior  
And His tomb becomes a throne."



a great slump in almost everything. The world lost out in that war not merely in blood and treasure but in character. It has not been the same world since. The slump has been even more marked in women than in men. Some of them seem to wish to ape men, their dress, their amusements, their manners. The cigarette, the cane, the knickerbockers, the crossed knees illustrate it. Somehow or other the bobbed hair belongs to it, just as from another point of view, the bobbed hair seems to belong to the pencilled eyebrows, the painted cheeks, the low necks, the naked arms, the short skirts, the movies, the beauty parade and the fox-trot. This is not to say that every woman who bobs her hair does these other things, which would be untrue and slanderous. There are as good women with bobbed hair as long hair, but they have not thought about it seriously perhaps, and they have not been instructed in the Holy Scriptures as they ought to have been. Then, too, they may have cut off their hair for other reasons than fashion, and to their sincere regret. On the other hand, all the women who do these other things do not wear bobbed hair. But taking a broad view of the subject, is the above generalization too strong, is it too far from the truth? What do you think?

We follow another commentator on this chapter when we remark that dress is not only an article of comfort and convenience, but also in its original design and use it is a symbol. By dress, in the case of women at least, may well be included the dressing of the hair. Dress, as he says, is a symbol of our fallen state, a symbol of sex, of rank and station and of character and sentiment. Dress expresses in its style, the peculiarities, good or bad, fine or coarse, of the wearer of the dress. Therefore, how important it is that in the Christian the dress should indicate those qualities of character which it becomes the Christian to cherish and express? Especially is this true in a day when the propensity is so strong to comply with the fashions of the world, the world which forgets God and which is so ready to ignore and to violate the right relations which should be held by men and women in society. Above all things ought women, Christian women, women professing godliness, adorn themselves in modest apparel, with shame-facedness and sobriety (I Tim. 2:9, 10), resisting firmly every fashion that may prove either a dishonor to themselves or a temptation to men.

But we have not yet said a more serious word on this subject which ought to be said. There is an anti-scriptural prominence now being given to women that emanates, as another expresses it, from the most Satanic teaching the modern world has ever heard—the teaching of Theosophy, which claims inspiration from the unseen. According to Theosophy, God is bi-sexual, as man also was originally. Theosophy says that the fall was Adam's sin and not Eve's sin, and that it consisted in the woman's subjection to man. Eve fell under the sway of Adam and lost her perfection, is its

argument, hence the world's redemption can be brought about only by a reversal of the process, woman must be exalted to superior dignity to man. The Theosophic paradise is summed up "in an absurd, but also sinister and wicked utterance," attributed to our Lord in one of the "gnostic gospels." That utterance we here earnestly lay before the attention of any Christian woman who may need it. It is this: "The kingdom of heaven shall come when you

women shall have renounced the dress of your sex" (The Perfect Way, by Edward Maitland and Anna Bonus Kingsford, Lovell's Occult Series, p. 273). It is years since we ourselves read that book therefore we here acknowledge our indebtedness to D. M. Paton, M. A., of Norwich, England, for calling our attention to it again. It certainly contains a startling warning to the Christian women of our generation. —Moody Monthly.

## LIFE PARTNERS

Between one and two years have gone by since this series was started. The material which was lost has at last turned up, and seems as fresh as the day of its departure, so we want the readers to have the advantage of the same. There cannot be too much of this material on the second greatest question to the salvation of the soul, that is, the marriage problem. We want to take this opportunity to thank all who have responded, and that beyond our expectations. There will be one or two instalments of the series on Courtship and Marriage.—Editor.

### A Few Fundamentals

A few fundamental principles in choosing a wife should not be overlooked.

First, I would want a wife that was brought up in a Christian home, or if not brought up in a Christian home, one that is a devoted Christian. I would want to see her in Sunday school taking an active part in the work; in short active in all Christian work.

Second, she would have to be neat and attractive in appearance during week days as well as Sundays; not stylish as measured by the styles of today, but healthy and neatly dressed, with a pleasant appearance. Finances would have no bearing on changing my selection as I would marry for love and work for riches. It is the happy life that I would consider first, last, and always, and without a Christian home you cannot look for or expect real happiness.

Third, I would prefer to have her fairly well educated, but if other things were satisfactory, I would not drop her on account of education, as I have known some very good housekeepers and good mothers with very little education.

I might mention some minor qualifications but for my selection I have mentioned the important qualifications.

### An Opinion

In the choosing of a wife there are, among many others, two main points of consideration. The first one is, Do I love the one in question? The next one is, Does she love me?

Real love is not blind. Where mutual love exists, there also exist qualities of personality which have aroused mutual admiration. Also the genuineness of love is in direct proportion to the quality of the moral and religious training of the persons involved.

What is my opinion concerning the most admirable qualities of a young lady? In the first place, I agree with that discerning philosopher who said, "A thing of beauty is a joy forever." The next question would be, What is her pedigree? Her immediate family might be very

poor, but her ancestors might have passed down to their posterity a wealth of character. On the contrary, her immediate family might be wealthy, but without character or family honor. A young man who rushes blindly into matrimony for the sake of wealth, is the fool of fools and a slave to ignoble desires.

A next very important question would be, Are her ideals Christian and are they in harmony with mine? If the ideals are right, the disposition very generally coincides.

My modest opinion is, that the young man who would seriously consider sacred matrimony, should make a close introspection of his own ideals. Then if he is sure that the young lady in question is beautiful, well-bred, and ideal in his sight, he should consider himself lucky if there exists between himself and her a mutual love and no serious obstacles in the way of closing the bargain at once.

### Nine Good Qualities In a Husband

First, I would want him to be a Christian and a member of the church and willing to help support the church and all its interests.

Second, one who abstains from drink.

Third, not stingy.

Fourth, jolly and agreeable.

Fifth, not afraid to work.

Sixth, one who appreciates some of the work you do for him.

Seventh, one who is true blue and fairly good looking.

Eighth, to be neat and tidy.

Ninth, one who doesn't lose his temper in a minute.

### The Girl Must Wait and "Accept"

I rather think "Qualifications for a Husband," or something similar would be a better title than "How I Would Choose My Husband." It is the girl who stands and waits for the man to choose, and then if he can answer to her standard of manhood, it is for her to accept.

We are told in the Bible that "He that findeth a wife findeth a good thing," but nowhere do we see "She that findeth a



husband findeth a good thing." Nevertheless, I think she does if he delights in the way of the Lord.

I believe that most girls form an ideal of their future husband; but I also think that few find their ideal. Love transfigures the one we love, and little things such as height, looks, etc., that were a part of Prince Charming are forgotten and are as nothing compared with the greater worth of a true Christian man.

I should want for a husband a man who is a Christian in word, in thought, and in deed. And if he is this, he does not lack much, except as all people are human and need to keep close to the Savior for guidance.

Of course, he must not drink, chew, nor smoke; but if he is a real Christian, I do not think he will do these things.

I should want him to be ever thoughtful of and kind and gentle to his mother and sisters, because then I could expect the same treatment at his hands. I should want him to be as clean and as pure as I.

I should want him to regard me as his equal mentally as well as otherwise; and allow me to be his partner and helpmeet in all things.

And I desire that his first allegiance shall be to his Lord and Savior and that he love Him above all; because then I know that he can give me a greater love than if he did not love God more.

And if such a man became my husband, would it not be joy to plan a home with God's blessing upon it; and to work together for Christ—Christ the head of our household and the "captain of our souls"?

#### How I Would Choose My Wife

And now abideth faith, hope, charity, these three; but the greatest of these is charity.—I Cor. 13:13.

In the spring, when the thoughts of youth turn to love, comes the question to every young man, Will I choose a mate this year? It is the one great decision that we are called upon to make, for our whole future depends upon it. For once we have chosen there is no turning away from our choice, for "what God has joined together let no man tear asunder."

We might take the thirteenth chapter of first Corinthians as our guide, for there are the necessary qualifications, faith, hope, and charity, and the greatest of these is charity—not only the love now, but the love we must have in the years to come.

The first is faith. We must have faith that she is the ideal and she must have faith in you that you have that faith in her.

Then hope, for in her are all our hopes of what we are and what we expect to be. Then comes the supreme good, charity or love. This is the one thing that must not be questioned in our minds, but we must have a true and whole-hearted love for the qualities that she has.

Affection and affinity are the two key words that should actuate us in the selection of our life's companion. These unions which are based on acquaintance, knowledge, ascertained congeniality, and fitness are the ones which best stand the wear and tear and finally yield the most.

Then where are we going to find these qualities—on the street, at the dance, or other public places? No. When you go to your church or to your Sunday schools, look around you and you will find them, for the ideal girl is not of the world but of God, and as Christian men we should find Christian girls.

Now comes the personal side of my own choosing or what I am looking for in my own choice. I must love her. She must be a Christian. She must have virtue. If I expect these from her, does she not expect them from me?

I might mention that I have found that ideal, and yet it is sad but true, for she is not for me, but has selected a great life work for herself. But let me tell you about her. First, she is a whole-hearted Christian; she is a leader of the young people, she has taken advantage of the opportunities that have presented themselves to her; she is well educated, whole-hearted and tender. She is not beautiful or rich, but she has that something about her that attracts. There is a beauty about her that lies below the surface and radiates from her that only a friend can see, and my Christian life has been greatly strengthened through her.

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#### Life Problems

The series of articles on Life Partner Problems are certainly timely and very important. In this fast age, true love is practically unknown and the paternal instinct is fast becoming annihilated or extinct. Therefore it behooves the few called out ones to stand firmly on the solid rock concerning this important yet often lightly esteemed problem.

There is one phase of the question which has not been mentioned and which is equal to or possibly more important than the one mentioned. That is the problem of re-marriage. In this discussion I refer only to legitimate considerations of the subject. This is indeed a serious question and doubly so if the first venture was a happy and successful one.

Inseparably allied with and of necessity preceding the marriage is courtship. This is more difficult in many cases and the chances for an intimate acquaintance are limited. Often too much is taken for granted. The position into which such candidates are placed often cause them to take a step which will cause sorrow and repentance to more than one home.

There are also certain traits of character found in persons of the age in which this problem appears, that brings a condition in which not a few fall. Fixed ideas and habits that are not approved of by one or the other cause no end of

unpleasantness. These tastes and habits may be legitimate but when they become fixed are not easily changed, which fact is only proof of God's wisdom in giving such gifts to His children and not wholly a fault of the individual.

The child problem is also to be considered and is no less important. Frequently children of two or three families are brought together and occasionally there are instances where, owing to certain physiological changes in persons of more mature ages, conditions arise which are very undesirable even though there are no bad or unlawful intentions or motives involved.

The subject is often freely discussed by neighborhood gossips instead of being made a subject of community prayer meetings, which also causes some unwise decisions and conduct. The large majority of people are in no position to sympathize with or enter into the problems of people who come in this class. The subject of courtship, love and marriage are at all times too lightly considered and discussed especially when it comes to remarriage.

There are several rules given us in God's Word which if lived up to not only in letter but also in spirit will spell success and happiness in this God planned and divinely instituted venture. First, marriage should be only in the Lord. Second, let the woman take and fill the place which God planned and intended. Third, let the father and husband take and occupy wisely the position he is to fill not over-reaching his authority or demands. Let the question be made a serious one, one of much prayer, of common sense and good judgment, in conjunction with a submissive spirit and true love and the result will be a home where God is honored and adored and where happiness is enjoyed at all times.

#### FORD ON RECORD FOR THE CHURCH

Many fraternal organizations were puzzled by the attitude of Henry Ford in a condemnation made recently of "organizations" which seek to inject a discordant note into the life of the human race or which seek directly or indirectly to undermine any church.

Mr. Ford refused to name any specific organization as the cause of his statement, but said that "a majority of organizations thriving in the United States are breeding places of trouble that easily may enlarge into another war."

"I am not mentioning the Klan or the Masons or the Knights of Columbus, but I'm including all of them," he said in an interview.

"No person ever went into the door of any church and came out the worse for it. People who fight about religion haven't enough religion to fight about."—Marion (Ind.) Chronicle.



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

**APRIL.**—April, the fourth month, has something for us to do in the Young People's Meeting and in the work of life:

- A** stands for **"Awake!"** "Now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof" (Rom. 13:11-14).
- P** stands for **"Prayer."** "Pray without ceasing." "Men ought always to pray and not to faint." "The effectual fervent prayer of a righteous man availeth much." "Ye have not because ye ask not." "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (See I Thess. 5:17; Luke 18:1; Jas. 4:2,3; 5:16; Luke 11:9.)
- R** stands for **"Read."** How readest thou? (Luke 10:26). "Seek ye out of the book of the Lord and read" (Isa. 34:16). "Give attendance to reading" (I Tim. 4:13).
- I** stands for **"Ingathering."** Israel kept a feast of "ingathering" at the end of the year. It stands for the joy and gratitude that should come to those who have reaped their harvest. There will be a harvest of life also—"The harvest is the end of the world, the reapers are the angels" (Matt. 13:39). "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:37, 38).
- L** stands for **"Live."** "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by faith in the Son of God who loved me and gave himself for me" (Gal. 2:20). "For me to live is Christ" (Phil. 1:21). Such living is a peculiar characteristic of the Christian.
- Can you find how these thoughts not only spell APRIL but suggest the line of Topics included in our April study?

### JESUS TEACHES HOW TO PRAY (Jr.).—Luke 11:1-13.

Topic for April 11

#### MOTTO

"Ask,.... Seek,.... Knock."

#### MEDITATIONS ON THE TOPIC

**I. Lessons Jesus Taught on Prayer.**—Jesus made the lessons on prayer so plain that the people might know how to pray. Some people had certain words to say and would say them over and over again as if God were pleased with many words (Matt. 7:7). But Jesus taught that prayer was speaking to God as to a kind Heavenly Father who loves and cares for His children as an earthly father would care for his; and much more, because He is so much greater and wiser (Matt. 6:8). Some people wanted to make a show of their goodness and would stand in some place where people would see them pray. But Jesus taught that we displease God when we pray for show, and that we can pray more acceptably in a secret place where none but God knows (Matt. 6:5,6). But Jesus taught also that God wants us to talk to Him and ask Him for what we need, even if He does know all about our need before we ask. How much deared our fathers and mothers are when we can talk with them. Just so the Heavenly Father seems nearer to us if we ask and

receive an answer to our prayer (Matt. 7:7,8).

He expects us to be forgiving toward our fellowmen, also, if we expect Him to forgive us (Matt. 6:14,15). He expects us to believe in God to whom we pray, and have faith that what we ask for shall be given us (Mark 11:24). Then He wants us to be earnest in prayer. If we do not want anything very much we will not be very earnest in asking for it, and it will do us very little good to receive it. We should be sure that what we ask for is good, and that God is able and willing to receive it if we ask in faith and are ready to do His will. We should not be discouraged in our asking, but hold on to God until we receive it (Luke 18:1).

#### OUTLINE STUDY

- I. Things Jesus Taught to Say in Prayer.**—Luke 11:2-4.
1. How to Speak to God.
  2. What to ask with regard to Him.
  3. What to ask for ourselves.
  4. How to feel toward others.
- II. Jesus Taught Earnestness.**—Luke 11:5-10.
1. As a friend asks for a much needed favor.—Luke 11:5-8.
    - a. The need is worth more than the trouble costs.
    - b. An earnest plea wins the answer.
  2. Three Ways in Earnest Prayer.—Luke 11:9,10.
    - a. Ask. b. Seek. c. Knock.

### III. Jesus Taught Confidence in the Heavenly Father.

1. How an Earthly Father would do to a Son.—Luke 11:11,12.
2. How Much More the Heavenly Does to Those Who Ask.—Luke 11:13.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Pray."
2. How to Speak to God in Prayer.
3. What We Ought to Wish for the Lord.
4. What We Ought to Ask for Ourselves.
5. How We Ought to Feel Toward Others.
6. How Earnestly we Ought to Pray.
7. What we Need to Know About Our Heavenly Father.

##### For Others.

1. Helps to Effectual Prayer.

#### PERSONAL THOUGHT

Do we talk with God as to a great, wise, powerful and loving One?

**II. The Text.**—Lk. 11:1-13.—This passage will be found largely expounded in the Outline Study.

#### SEED THOUGHTS

##### I Will Tell Jesus

"I've a dear Savior, ready to listen,  
Bending to hear me from on high,  
Even the humblest, Jesus will welcome,  
Every low whisper find Him nigh.

When I am joyous, in the glad sunshine,  
I will tell Him who loves me so,  
Surely my Savior waiteth to hear it,  
Every sweet secret He shall know.

When I'm in danger, when I'm in darkness,  
Tempted to think no helper near,  
Still I'll run to Him, tell Him the story,  
Ask Him to keep from harm and fear.

Trouble and sorrow drive me to Jesus,  
Whom beside Him, on earth have I?  
Others may love me, Jesus can save me,  
Jesus will hear me when I cry.

If I am tempted, if I distrust Him,  
If I forget and go astray,  
Still I'll return and tell it to Jesus,  
Ask Him to keep me every day.

I will tell Jesus, I will tell Jesus  
He is my friend, my Savior, King,  
I will tell Jesus, I will tell Jesus,  
I will tell Jesus everything."

—Julia H. Johnston.

### THE VALUE OF OUR CHURCH PERIODICALS—Heb. 6:7-12; Rom. 12:3-8.

Topic for April 18

#### MOTTO

"The manifestation of the Spirit is given to every man to profit withal."

#### MEDITATIONS ON THE TOPIC

**I. Our Church Periodicals.**—The value of a Church periodical depends on whether



that periodical is an assistant in harmony with the great work which Christ has given the Church to do in the world. When Jesus ascended to heaven, He gave gifts to men that would enable them to carry forward the work that was planned for the salvation and upbuilding of men and women. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Whether the ministry of the Lord is done through preaching or teaching, or writing or governing, or some other instrumentality, it is His work if it is directed by His Spirit according to His Word. The Church has need of unifying her members in the faith and knowledge of Christ. She needs to unify the activities in the spreading of the Gospel. Church papers to build up in doctrine, to keep the body informed of activities, to inspire the work of missions, to help in the study of the Bible, and, other lines of work, are a great asset, and should not only be used as an instrument, but should be encouraged in every way possible by the brotherhood.

The Church periodical should be prepared by men who are fitted by the Lord for the work. They should be men whose convictions are in harmony with the standards of the church in which they have cast their lot. The periodical should fill a real place of need and should be used because the need is supplied in a way to reach more with less effort. The time and energy thus saved may be used to further the cause in other lines.

**II. The Text.—Heb. 6:7-12.**—This passage encourages the work of ministering to the saints. While this may be a ministry of material benefits, it may also include the intellectual and spiritual as well.

**Rom. 12:3-8.**—This passage is designed to show that the different members of a body have different offices and that each member should serve in the capacity which the grace of God has given.

Both these passages apply to the use made of Church periodicals in that they recognize the different phase of activity which include the service rendered by the various periodicals.

#### OUTLINE STUDY

##### I. Things Valuable in Christian Literature.

1. Guidance in Understanding the Word. Acts 8:30-35.
2. Comfort.—I Thes. 5:11.
3. Warning.—I Thes. 5:14.
4. Encouragement.—I Thes. 4:1.
5. Provocation to love and good works.—Heb. 10:24.
6. Profitable suggestions for thought.—Phil. 4:8.
7. Helps in Christian service.—II Tim. 1:13; 2:1-7.

##### II. The Nature of Our Periodicals.

1. Encouraging Gospel standards for the home and Church, "Gospel Herald"—Tit. 2:1-15; Eph. 4:11-16.
2. Encouraging the evangelization of the world, Missionary departments of different papers.—Matt. 28:19, 20.
3. Strengthening the Youth.—I Tim. 4:12; II Tim. 2:15; 3:14-17.
  - a. "Words of Cheer," "Beams of Light," "Youth's Christian Companion," "Christian Monitor."
  - b. Lesson Helps, encouraging and helping the young in Bible Study.
4. Helping the unsaved to find Christ, "The Way."—Acts 16:30-32.
5. Indoctrinating people in the Word of Truth, Doctrinal departments in various papers, Advanced lesson Helps, Teacher's Helps.—I Tim. 4:13-16.
6. Unifying all our forces in harmony with God's Word and Spirit, Au-

thorized writers and writings.—Eph. 4:1-6; II Thes. 3:6-9.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Read."
2. Making the Best Use of Good Reading.

##### For Young People.

1. The Blessing of Religious Literature.
2. Why Literature by Our Own Church is Safest.
3. The Strengthening of the Work by Sound Periodicals.

##### For Older People.

1. The Weakness Brought by Unsound Literature.
2. The Unifying Power of Using Church Literature.

#### PERSONAL THOUGHT

"I have need of the help of my brethren. I should feel the responsibility of doing my part in helping them. May God grant us grace to love and help each other."

#### SEED THOUGHTS

"Books and periodicals are the most effective character-moulders in all the universe, either for good or evil. The voice that utters certain thoughts, or delivers the message may soon change or become silent forever. The heart that prompted the cheering message may grow cold and lifeless. But the books which convey to the reader those helpful thoughts and messages remain unchanged, and continue to wield a lasting influence upon those who read their immortal messages."—J. S. Shoemaker, in *The Ideal Christian Home*.

"There are four kind of readers. The first is like the hour glass; and their reading being as sand, it runs in and runs out and leaves not a vestige behind. A second is like the sponge, which imbibes everything, and returns it in nearly the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away, and retaining only refuse and dregs. And the fourth is like slaves in the diamond mines of Golconda, who, casting aside all that is worthless, retain only pure gems."—Coleridge.

#### THE HARVEST OF OUR LIVES, WHAT SHALL IT BE?—Gal. 6:7-10.

Topic for April 25

#### MOTTO

"Whatsoever a man soweth that shall he also reap."

#### MEDITATIONS ON THE TOPIC

**I. Life Harvests.**—Harvests are the outcome of a sowing of seed. Seed is either good or bad in its nature and produces the same kind of a harvest of which the seed itself is. Wheat-seed produces more wheat. Corn-seed produces more corn. Weed-seed produces more weeds. The seed of the peach will produce a peach tree from which more peaches will grow. The seed of a poison vine will produce another poison vine. And so we may multiply illustrations. But the lesson is not finished concerning **life harvests**.

The human body contains a spirit that comes from God, the Creator, which some day will return to Him for judgment. So possessing the priceless spirit which must account for the deeds done in the body, we must consider each life as a sowing which will result in a reaping. Two kinds of sowings produce two kinds of reapings. The one is evil, the other is good. We may live in the body without regard to the Creator and hence be living after the flesh and the things of time and this pres-

ent evil world. But there will be a harvest and we will reap it. The world and the flesh and all evil will be brought into condemnation because it is against the law of righteousness of our Creator. "The wages of sin is death." If we live for God and His righteousness as He has prepared it for us in Christ Jesus, and seek to be what He desires us to be, we shall find a rich harvest of good coming to us. Even in this life there will be fruits of righteousness that will fill our lives with joy and satisfaction, while in the life to come there will be an eternal reward of everlasting glory. We ourselves must answer the question, "What shall the harvest be?" It depends on what attitude we take to the plan of God for us.

**II. The Text.—Gal. 6:7-10.**—This sets forth clearly the two harvests of life and what kind of sowing will produce them.

#### OUTLINE STUDY

##### I. Fleshly Sowings and the Harvest.

1. Without the inheritance of the kingdom of God.—Gal. 5:19-21; I Cor. 6:9, 10.
2. The wrath of God.—Col. 3:5, 6; Eph. 5:3-6; Rom. 2:8, 9; Rev. 21:8.
3. The harvest of death.—Rom. 6:19-21; Rom. 8:6, 13; Prov. 14:12.
4. Sorrow.—Prov. 23:29; I Tim. 6:10; Psa. 32:10; Job 4:8; Prov. 22:8.
5. Without peace.—Isa. 57:20, 21.

##### II. The Harvest of Righteousness by Christ Jesus.

1. A sure reward.—Prov. 11:18; I Cor. 15:58.
2. Everlasting life.—Gal. 6:8; Matt. 25:46.
3. Everything well.—Isa. 3:10; 32:17.
4. Good fruit.—Gal. 5:22, 23; Phil. 1:11; Col. 1:9-11; Psa. 126:5, 6.
5. A glorious inheritance.—Rev. 21:7; I Pet. 1:2-5.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Reap."
2. How to get Ready for a Good Harvest.

##### For Young People.

1. When Harvest is a Matter of Choice.
2. The Best Preparation for Harvests of Blessing.
3. Harvests to Consider:
  - a. Temporal—Grain, Fruit, Manhood, Womanhood.
  - b. Spiritual—Character, Spirituality, Happiness, Heaven.

##### For Older People.

1. The Harvest of Intemperance.
2. The Harvest of Uprightness.
3. Sowing and Reaping.

#### PERSONAL THOUGHT

The most serious question of every honest man should be,—What am I sowing that will bring forth a worth while harvest?

#### SEED THOUGHTS

"He that lives to live forever, never fears dying."—Penn.

"The man who lives in vain, lives worse than in vain. He who lives to no purpose, lives to a bad purpose."—Nevins.

#### What Shall the Harvest Be?

"Sowing the seed by the daylight fair,  
Sowing the seed by the noon-day glare,  
Sowing the seed by the fading light,  
Sowing the seed in the solemn night,  
Oh, what shall the harvest be?  
Oh, what shall the harvest be?"

(Concluded on page 127)



# THE SUNDAY SCHOOL

## IS YOUR SCHOOL ONE HUNDRED PER CENT EFFICIENT?

By Hugh Cork

What is the Sunday school, and for what does it exist? A study of the most noted schools of America gives one the definition that the Sunday school is nothing more nor less than the church organized to carry out its ministry of teaching. The task of the Sunday school is to guide the growth of the pupils in religious knowledge; to bring them to Christ and Christian decision; to train them in Christian worship and conduct; and to lead them out into fields of Christian service; all of which develops strong Christian characters.

Efficient leadership is most important. If it is an executive officer you need, did you cast about among your business folk, and, other things being equal, did you choose the one who in business has made a success of managing employees? Why take even a good man untrained and have the work of training him when a great corporation has spent years in training the very one you need?

In the work of management, have you for each leader the training books to tell what has been most useful in other schools and may prove so in yours? Every church and school should have a "Workers' Library," with some one in charge who will give it undivided attention. While the teachers during the week are preparing their lessons the "librarian" is studying book reviews and publication house catalogues, so that each Sunday he or she may be able to tell a number of workers where they can find help.

If each teacher and officer in a school would agree to buy one book, the librarian could select and start with these, and your school would have a good workers' library.

**Efficient Organization** is just enough and no more than will aid the school in performing its task. The Cradle Roll naturally gears into the Beginners' Department, as this again does into the Primary and so on up to the Adult Department of the school. There must be perfect teamwork on the part of those who are handling each section of the machinery. Each one while having before them the vision of the wall "fitly framed together" must build "opposite his own house." The raw material must take on evidences of finishing in each stage of its development if this great church factory of character is to turn out the product for which it has been constructed.

At least once a month the general officers of the school and the heads of each department should hold their meetings, when every detail of the organization can be gone over carefully. Then, two weeks later each month, the teachers should gather to give to this "executive committee" in charge of organization the points for improvement and also encourage one another in their teaching and evangelizing work.

**Efficient Extension** is exemplified in a school which came to my notice over in New England. A pastor had a vision of "Every member of the church in the Sunday school," and without saying much about it he organized his workers to go after those not enrolled in the school. As soon as these were reached either for the school session or the Home Department he had the officers of his church pass a rule that from that time on no person would be admitted into the church who did not agree to read the Bible every day, and their reading would be outlined by the church, which meant the Sunday school lesson. If circumstances were such they could not attend the school proper on Sunday they were assigned to the Home Department of the school. Thus over one thousand members of the church were all members of the teaching department, either at Sunday school or at home.

The babies in every one of the church homes were enrolled on the Cradle Roll, and thus were being trained into a love and reverence for God's Word and House.

**Efficient Equipment** is no unimportant part of the good housekeeping. As in the home, so in the church. One will find in the supply houses equipment costing little, and yet worth much. Then, again, there are books of suggestions from which one can get many ideas for home-made equipment which costs little more than time and thought.

The primary teacher with the class in the country school house, was not permitted to put up a curtain, but with a folding clothes horse covered with denim, which she took in her buggy each Sunday, she had a "cozy corner" fenced off for the teaching period, on the inside of which she fastened her pretty picture cards, maps, and the like.

**Efficient Records** mean much in laying a good foundation. What better way to

teach the fact that the recording angel is making daily records than to have each pupil fill out an entrance blank when he joins the school? How careful it will make him when he knows he has a whole page in a loose-leaf record book on which several facts concerning him are recorded each year. And even when he moves away and his leaf is placed in the transfer file some important facts may be added. McIntyres's "Efficient Secretary" is very helpful in this respect.

**Efficient Atmosphere** is made largely by the opening worship service of the school. Nearly every pupil comes from surroundings and with a mental attitude not conducive to grasping spiritual thought. It should be the purpose of the superintendent to take the school as it is and make it what it ought to be, so the teachers may begin their lessons with prepared pupils. The songs, the prayers, the readings, and even the announcements should all be conducted in a way that makes those present feel "surely God is in this place." When called upon to pray or even make an announcement I will not open my mouth until there is absolute silence. There are a great number of books with suggestions for "Worship Programs" for the opening service. Do away with "opening exercises." We have too much exercise now. But let us plan to direct the exercise in activities of worship which will give us the atmosphere we need.

**Efficient Instruction** is often given by those who never took a teacher training course, yet we are more sure of proper instruction, as we are more sure of physical healing, from those who have taken a course of such training than from one who never made a thought study of the subject.

There are two classes which most schools ought to have during the school session. One is a supply teachers' class which studies the lesson a week in advance, and from which in regular order substitute teachers are taken; the other is a class of young people carefully selected who take up a course of training lessons, with the purpose of graduating from the same, and then of being willing to be assigned a regular class.

No one nor no thing should ever be permitted to disturb the sacred minutes of the teaching period. It is altogether too short now.

**Efficient Training in Conduct** means the translation of truths into acts. We have all been taught that the learning process has



not been completed until the thought-impress has been actualized in a deed. It was this fact that led a great teacher to say, "If a matter is not quite clear in your own mind tell it to another, which often clears it up." Here is where many feel that the school's session on Sunday is "the School of Theory," while the hours between the Sundays constitute the time covered by "the School of Practise." If this be true, then our teachers should plan before they dismiss their classes to give their pupils some things to practise during the week which have been prompted by the lesson, and upon which they will report what they discover in the practising during the week. Teachers will find much help in "Secrets of Successful Teaching," by Dr. Pell.

**Efficient Missionary Vision** is very important if the future church is to "go into all the world." The founder of Robert College in Turkey stated it was his mother's missionary instruction, given when he was seven years old, that was responsible for the founding of that great institution. It is in the Sunday school that we get the largest number of givers and gifts for the home ministry and the foreign mission field.

Did you note in another column of this issue the wonderful results being achieved in the Tioga Presbyterian Sunday school, of Philadelphia, where last year three dollars out of four given in the school were for missions? This, I understand, came as the result of years of work by a carefully appointed missionary committee, which has the conduct of the school the first Sunday of each month, when the entire offering goes to a mission which has been forcefully described to them.

Why did one little country church in the South furnish twenty-seven men for the Christian ministry? Simply because the boys were taught that the work of preaching the Gospel was not only the greatest honor, but the finest opportunity for service.

**Efficient Evangelism** simply means the intelligent winning of souls to Jesus Christ. Not merely to go to heaven, but to live for Him and in Him on earth. If nine thousand out of ten thousand in Billy Sunday's meetings came into the church through the Sunday school, then it looks as if the school is the whitest field to harvest souls.

Are the teachers in your school required to report each month how many of their pupils over ten years of age are not professing Christians? Do the teachers keep these unconverted scholars on a prayer list, and was this list sent to the superintendent and pastor, so that not simply two, but three could "agree as touching His kingdom" that they should be saved?

Do you want to know how to go out and promote salvation among men, as well as in your own school? Then get Dr.

Frank L. Brown's book, "Sunday School Evangelism," in which he tells how his school; in thirty-three years, has brought six thousand souls into the church membership.

You want your school to be one hundred percent efficient; therefore, "If these things be in you, and abound, they will make you to be neither barren nor unfruitful."

S. S. Times.

## SUNDAY SCHOOL GLEANINGS

### Leadership Training for Sunday School Work in Argentina

Rev. George P. Howard, Buenos Aires, Field Secretary for the World's Sunday School Association, is now on furlough in the United States. He plans to return to Argentina the latter part of the year. During his absence the Sunday school work is under the able direction of Rev. Hugh Stuntz. Mr. Howard is an enthusiast as well as a specialist. Some of his work was described in a letter to the World's Association, in which he said: "I am making the course in Religious Education in our Union Theological Seminary mean all it possibly can to the students. I am determined that these future pastors shall have the modern Sunday school vision. The encouraging thing about all this work is that one is building himself into the future. With God's blessing much of the seed that is being sown now will be bearing fruit throughout the future years."

"We had a most successful time with our training class for teachers in Buenos Aires. Seventy-five enrolled in the classes. Every night besides the regular lecture, we had some one tell a story. I was thus able to give them certain hints on story-telling. Last Sunday afternoon we held a consecration service for the members of the class and the gathering was called for four o'clock. It was pour-

ing with rain. It is difficult for you to understand how great an effect rain has on these people. Our weather and climate are usually so fine that when it rains heavily it is something in the order of a calamity. Many streets are poorly drained and whole sections of the city and suburbs get flooded. Then the people are not equipped with umbrellas and raincoats. Therefore, rain is a great meeting-spoiler in this country. But in spite of the down-pour we had forty people out."

"One of the oldest men present, a native pastor, with great emotion expressed his joy at being present; he said that fifty years ago in this city there was not one Sunday school teacher (native of course). There were a few missionaries, but the first Spanish Sunday school was just being organized. Fifty years ago not a single teacher, and now on a stormy afternoon, forty teachers gathered for prayer and meditation. We would have had a great crowd out if the weather had been favorable. These Monday night lectures were held in one of the Baptist churches. My plan is to make these lectures a yearly affair in the hope that with time they will develop into a city training school for Sunday school workers."

### A Sunday School Trip in Syria and Palestine

Making a Sunday school trip in a Ford car in Palestine is a decided contrast to some of the pilgrimages of the Master Teacher in an early decade of the first century. Rev. George H. Scherer of Suk-el-Gharb, Syria, is the representative of the World's Sunday School Association in that country. A friend was found in America who was ready to increase Mr. Scherer's usefulness by the gift of a Ford car which was specially equipped for work in Syria and Palestine. Here is a partial description of the journey: "Going south the first day we drove to Nazareth and slept out in the car on the hills overlooking the plains of Esdraelon. The backs of the three seats in the car come down and fit in between the seats, so we had a comfortable bed longer and wider than a Pullman berth. We had our thermos flasks with us, and had our two meals the first day, and two the second day. We reached Jerusalem at 2:00 P. M. the second day, after traveling leisurely and comfortably."

Great progress has been made in carrying forward the Sunday school work in Jerusalem, largely due the personal interest of one of the missionaries in that city.

"God is patient with the want of light, but not with trifling with the light once given."

For the bread of God is he which cometh down from heaven, and giveth life unto the world.—John 17:20.

### HOPE IN THE RESURRECTION

Shall I dread the day which cometh  
As a thief in darkest night—  
Shall my coming dissolution  
Leave me not a ray of light?  
Shall the grave my soul in darkness  
Hide forever in dismay?  
No! there is hope in my Redeemer,  
In Him dawns the glorious day!  
He has brought me joy and gladness;  
For my soul He came to save;  
He upon the cross has suffered,  
There for me His life He gave.  
Glory to the blessed Savior,  
Who expired upon the tree;  
He has triumphed over Satan,  
He has come to set me free!  
Death has lost its sting and terror,  
Life eternal mine shall be:  
Glorious resurrection morning  
When my Savior I shall see!

—Selected.



# CURRENT EVENTS

**Death of John C. Coolidge.**—On March 18, in his home at Plymouth, Vt., the father of President Coolidge quietly passed to the Great Beyond. Colonel Coolidge had been ailing since last April when he suffered from a slow pulse which was described as a "heart block." In June he underwent an operation which he stood well and from which he recovered rapidly. Since then he had been reported ill on a number of occasions, but it was only about a week before his death that his condition became serious. The president kept in constant touch with his father through a special telephone circuit which connected the White House with the little Vermont home.

President and Mrs. Coolidge had started for Plymouth on a special train, but in the race with death, the latter was victor, for news of Colonel Coolidge's death reached the president's train as it was speeding through Connecticut. The president was joined later by his son John, who went with his parents to the old homestead. The Vermont roads were blocked with snow and the president's party had to make their way with sleighs for sixteen miles from Woodstock, Vt., the nearest railroad station to Plymouth. The funeral was held Saturday, March 20. True to New England simplicity, the service was without either eulogy or singing. The simple funeral service of the Episcopalian Church was used. The reading of three psalms, the one hundred twenty-first, the thirty-ninth, and twenty-seventh, and a part of I Corinthians 15, the Lord's Prayer, and two additional prayers, comprised practically all of the service. The funeral cortege moved in sleighs to the cemetery about a quarter of a mile away, where the body was laid to rest with a brief committal service. A snow-storm which had raged over the country nearly all day, ceased at about the time the body was laid away. Colonel Coolidge was within two weeks of his eighty-first birthday. He had led an active life and his death marks the passing of one of Vermont's honored and valued citizens.

**Militarism Is Still At Our Doors In U. S. A.**—It is not at all practical to bark at Europe and have in our own beloved Country, the constant development of a military system. We have for some time felt that much of the Peace talk is clearly a fulfillment of the Apostle Paul's utterance to the Thessalonian Church. He said, "They will say, peace, peace, when there is no peace." Talking peace and rattling sabers will not get us very far. The following haggle over militarism taken

from the Pathfinder, published at Washington is illuminating.

Army officials and certain factions are at loggerheads on the subject of military training in the schools.

Nearly 400 universities, colleges and secondary schools are listed by the war department as having military training under 2000 regular army men at a cost to the government of \$4,000,000. In 200 of these institutions military drill is to some extent compulsory. Various church bodies, women's organizations, student bodies and others have gone on record as protesting against this "militarism." The opposition points specifically to the more or less compulsory cadet corps maintained in the high schools at the national capital. Is this, it questions, any less militaristic than military drills by Japanese children about which Americans so frequently complain?

"Military training should not be permitted in any high school and it never should be made compulsory in colleges," reads a formal protest filed with the war department. "It would be a tragedy," continues the report, "if, at the very moment when such enemies as France and Germany are outlawing war against each other, the military spirit should assert itself in the United States." It avers that the American people are "unaware to what extent the war department is fostering the military spirit in schools, in contravention to American ideals."

The report is signed by Bishop McConnell of the M. E. church, Rabbi Stephen S. Wise, President MacCracken of Vassar college, President Maurer of Beloit College, President Wolley of Mt. Holyoke College, Jane Addams, Mrs. Carrie Chapman Catt, Samuel Calvert of the Federal Council of Churches, John Brophy (labor leader), James Johnson of the Association for the Advancement of Colored People, Senators Borah, Norris, La Follette and Shipstead, Representatives Huddleston and Nelson, Oswald Villard (editor), and others.

The "militaristic aim" of the United States was also protested in a resolution adopted by the recent convention of the National Study Conference on Churches. It holds military expansion on the Pacific coast "not only to be needless but provocative of suspicion and misunderstanding." The government's defense day tests, it held, glorifies the war spirit.

"Throughout the possessions and dependencies of the United States there is evidence of the militaristic tendencies of this country," Thomas Blaisdell, dean of the Pennsylvania state college, told the session of the National Council of English Teachers. "Out of every \$100 spent by the government," he asserted, "about \$2 goes for education, \$6 for government, \$6 for public reform and \$86 for war."

Such expressions have drawn the fire of the war department, American Legion and other patriotic organizations as "pacific propaganda." In declaring that it "stands squarely in favor of military training in the schools," the war department explains that this stand "is based on the plan for national defense made pursuant to the national defense act, which in turn is based

on the constitutional principle of 'common defense.'"

Quite a row was created in Chicago when Lieut. Col. Barnes of the military intelligence service in attacking the military training protest was quoted as referring to Miss Addams as an "old Jane" addicted to "foolish prattle." However, he has since denied that any slur was intended.

Demand of students at the New York City College that compulsory military training be abandoned was rejected by the faculty by a vote of 54 to 16 with 39 professors not voting. Elimination of "defense day" tests and compulsory military training in the schools was urged by the International Students' Conference at Evanston, Ill.—The Pathfinder.

**The Prohibition Battle.**—Advocates of continued or even stricter enforcement of the prohibition laws have emerged victorious from several new skirmishes in and out of Congress. Responding to queries as to their position on the announcement of Rev. Dr. James Empringham, national secretary of the Protestant-Episcopal Church Temperance Society, that this organization favored modification of the Volstead Act to permit sale of light wine and beer, more than twenty bishops of that church have announced unequivocal opposition to such a course and denied the right of the Society to speak for the great body of Episcopalians. Only five bishops of those who replied expressed any sympathy for Dr. Empringham's position.

Meantime at Washington, the Administration has introduced in Congress measures designed to bring about more complete enforcement of prohibition. The most important of these bills was one by Senator Smoot, bearing the approval of Secretary of the Treasury Mellon, providing for wholesale reorganization of the Federal machinery for enforcement. The measure would create a Bureau of Prohibition and a Bureau of Customs, the two important enforcing departments, each to be directed by a Commissioner who would report direct to Secretary Mellon or an assistant to be designated by him. In this case that official would be Gen. Lincoln C. Andrews, who long has sought to correlate all prohibition enforcement activities under a single head. Adoption of the bill would remove the Prohibition enforcement agencies from the present Bureau of Internal Revenue which would then function only in administering Federal tax laws.

One of the sincerest friends of the Christian Herald, from a Western state sends this letter on the present situation throughout the country, involving the fate of Prohibition. He writes:

"The whole question is greatly on my heart and likewise increasingly on the hearts of thousands of America's best citizens. I am not discouraged, however, for I know that even though 'the heathen rage, and the people imagine a vain thing,' . . . 'He that sitteth in the heavens shall laugh: the Lord shall have them in derision.' Nevertheless this conflict, which threatens to become a titanic one, is a



distinct challenge to prayer—to such prayer as we have scarcely as yet begun to experience. The powers of darkness are overstepping themselves, for when finally a wave of prayerful and righteous indignation sweeps over the nation, it will carry everything before it from ocean to ocean, and we will see a revival of spiritual fervor and power as America has never yet witnessed. Let us keep the upward look. We are on the winning side."

There is a strong urge in our friend's letter which should not be overlooked. Whether the obstacle in the way be the nation's release from the drink peril, or the crime wave, or both together, it is equally urgent that we should preserve our faith in God, and look to Him for an answer to our prayers that our land may be saved from both of the overshadowing evils.—Christian Herald.

**Chinese Objection to Mission Schools Teaching Religion.**—The last week in January representatives of the anti-Christian federation of Peking visited the minister of education and demanded that the government forbid mission schools from giving religious instruction, and that the mission students' liberties be unabridged. The London church assembly, in its call for additional missionaries to China, asserts that China is following Japan, of restricting schools where religious instruction is given.—Evangelical Messenger.

**The Victorious Word.**—In one town where I had sold about 100 copies the mul-lahs roused the people against me, saying:

"These books are infidel! Tear them up, and Hosain [the great Moslem saint] will reward you!"

The people in their ignorance thought that the more books they destroyed the more they would please God, and soon the bazaar was covered with torn leaves from the Gospels. Then they trampled on their work of destruction, and grew excited, shouting curses on the kafir (infidel).

The fear of death took hold on me, and I lifted up my heart in prayer as I went to see the governor. He sent men to tell the people that they must not harm me, and that if they did not wish to buy the books they need not, but that they had no right to buy the books and tear them up. This order quieted the crowd. Then the governor purchased a Bible in the presence of the people, and said:

"This is a holy book, O Moslems!"

Turning to me, he asked: "Do you wish me to have the men arrested and punished who tore up the books?"

"No, it is not necessary to punish them, for our Savior has commanded us, Bless them that curse you, and do good to them that despitefully use you."

When I had said this the governor turned to the people and said: "O Moslems, it is **this Word that will be victorious**, and not you."—Record of Christian Work.

**Darwin's Testimony.**—The eminent naturalist and evolutionist, Charles Darwin, dubbed the Patagonian Indians "the missing link" between man and monkey, and declared them incapable of moral discernment. Allen Gardiner accepted the challenge and so wonderful were the results

of the missionary work he initiated among those most degraded savages that Darwin later wrote Gardiner's Society: "The results of the Terra del Fuego Mission are perfectly marvelous, and surprise me the more that I had predicted complete failure." He actually enclosed in his letter a check for £50 as a contribution to the society, and requested the honor of being made one of its honorary members.—Moody Bible Institute Monthly.

### Y. P. M. TOPICS

(Concluded from page 123)

"Sowing the seed by the wayside high,  
Sowing the seed on the rocks to die,  
Sowing the seed where the thorns will spoil,  
Sowing the seed in the fertile soil:  
Oh, what shall the harvest be?  
Oh, what shall the harvest be?"

"Sowing the seed of a lingering pain,  
Sowing the seed of a maddened brain,  
Sowing the seed of a tarnished name,  
Sowing the seed of eternal shame:  
Oh, what shall the harvest be?  
Oh, what shall the harvest be?"

"Sowing the seed with an aching heart,  
Sowing the seed while the teardrops start  
Sowing in hope till the reapers come  
Gladly to gather the harvest home:  
Oh, what shall the harvest be?  
Oh, what shall the harvest be?  
—Emily S. Oakley.

### CHRISTIAN TRAITS WORTH STRIVING FOR.—Phil. 4:4-8; Matt. 18:1-6.

Topic for May 2

#### MOTTO

"Increase more and more"

#### MEDITATIONS ON THE TOPIC

**I. Christian Traits.**—In a picture of a man we note special features: the eye, the ear, the nose, the chin, the mouth, the forehead, the cheeks, the peculiar lines or wrinkles, etc., etc. In a character we may likewise note special features: purity, honesty, humility, kindness, love, joy, peace, unselfishness, or their opposites: impurity, dishonesty, pride, cruelty, hatred, strife, selfishness, etc., etc. As certain traits of character manifest themselves, we recognize them as belonging to one or two great classes,—the good or the evil. Good traits are those which are in harmony with the design of the Creator for our lives. The traits are those which have come through the corrupting power of sin in the life of man. A Christian trait is one that is the fruit of the Christ-life operating in our hearts by the presence and power of the Holy Spirit, making us in the likeness of our Redeemer.

We may recognize many traits, in those whose training has been under the influence of Christianity, which are seemingly identical with the traits of those who are regenerated children of God. While these traits are indirectly the product of the presence and power of Christianity, they are not in the strictest sense a Christian trait in the character of the one who practices them because they are more a matter of training than a natural product of the regenerate heart. Such cultivated traits are good as far as they go in this life, but they do not reach as far as they should. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—(Jesus). Let us study wherein that superiority consists and we shall have the secret of getting hold of the Christian traits worth striving for.

**II. The Text.**—Phil. 4:4-8.—In this passage we note joy, moderation, freedom from anxiety, peace, truth, honesty, justice, purity, loveliness, virtue, praise, worthiness, as things in the life of the believer worth having. The means at the disposal of the Christian for the enjoyment of these things are prayer and meditation with the faith and confidence that is characteristic of the believer.

**Matt. 18:1-6.**—Here we have the truth impressed that conversion is necessary to bring us into the childlike state whereby we may be taught of the Lord and made after the pattern of His will.

#### OUTLINE STUDY

**I. A Trait Defined.**—A marked feature or characteristic—Gal. 5:22, 23.

**II. Christian Traits are of the Spirit of God.**

1. Cannot be taught by men, but must be taught by God.—I Thes. 4:9, I John 2:20-26.
2. Cannot be known by the carnal mind.—I Cor. 2:11-15.
3. Must be received through faith.—II Pet. 1:4; John 1:12, 13.
4. May be increased in our character by diligence.—II Pet. 1:5-8.
5. Are not perfected in the beginner.—Heb. 5:11-6:2; I Cor. 3:1-4.

**III. Some Traits.**

1. The fruit of the Spirit.—Gal. 5:22, 23.
2. The various outcroppings of true love.—I Cor. 13:4-8; Col. 3:12-14.
3. The outgrowth of heavenly wisdom.—Jas. 3:17.
4. Qualities for effective service.—II Cor. 6:4-10.
5. Liberality.—II Cor. 8:7; I Pet. 4:9-11.
6. Meekness and quietness.—I Pet. 3:3, 4.
7. Submission.—I Pet. 5:1-6.

#### SUGGESTIVE ASSIGNMENTS

**For Children.**

1. Text word, "Grow."
2. How we may become like Jesus.

**For Young People.**

1. Distinguish Between a Christian Trait and a Human Disposition.
2. First Things First in Developing Christian Traits.
3. The Value of the Christian Traits.

**For Older People.**

1. Traits that Distinguish the Christian from the World.
2. The Means of Grace for the Development of Christian Traits.

#### PERSONAL THOUGHT

Given a regenerate heart, I may increase in the excellencies of the Christ life and shine more and more in His likeness (II Cor. 3:18).

#### SEED THOUGHTS

"A man's character is like a fence—it cannot be strengthened by whitewash."—Selected.

Character is the product of daily, hourly actions, words, and thoughts; daily forgivenesses, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptation, submissiveness under trial. Oh, it is these, like the blending of notes of music, which constitute the man.—J. R. Macduff.

"If you have nothing of the spirit of prayer, nothing of the love of the brotherhood, nothing of mortifying the spirit of the world, nothing of growth in grace, of cordial, habitual, persevering obedience to the Divine commands, how can it be that you have been made nigh by the blood of Christ?—Gardener Spring.



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## DURABILITY AND SERVICE

The manufacturers guarantee every part used in these pens to be the best that money can buy. The gold pens are tipped with the finest, hardest grade of iridium—so hard that it does not show any wear when rubbed on the keenest whetstone. Every pen is guaranteed.

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**Writes At First Stroke—Moore's Won't Leak**

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Furnished in Plain Black or Chased barrel. Stub, medium, or fine point. No. 2 Gold Pen.

No. 10 Men's Size No. 1 Ladies' Size

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**Moore's Quality With Modern Convenience**

The special advantage found in this pen is its self-filling device. The pen is filled by dipping it in ink and by the use of a lever located in the barrel the ink is drawn into the barrel by suction. The mechanism is simple and durable. The pen is not immersed in ink when not in use but the same thread and sealing principle is used in closing the pen. The cap is so constructed as to form a compressed air chamber over the pen point when screwed on the barrel, preventing any air or ink from escaping.

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**JOHN BURKHOLDER, Ephrata, Pa.**

**Demand for Bibles.**—A widespread interest in the Bible has been aroused among Japanese school children by Rev. T. Nobuchi, editor of the Niji (Rainbow) a children's magazine, who made one recent issue a Bible number. Through the co-operation of the Bible House in Tokyo, he obtained stories and articles suitable for young readers, all telling about the Christian Bible, and the Bible House made itself responsible for sending a copy of the magazine to 3,000 public schools throughout the northern part of the country. The result has been many orders from teachers and parents who have been wanting to see the book but did not know

just where to apply for it. The News Bulletin (Japan) says that this is only one of the many ways by which it is being discovered that the Bible is sought after by many different classes in Japan.—The Continent.

#### ANNOUNCEMENT

##### Summer School, Goshen College

The faculty of Goshen College takes pleasure in again announcing its plan for the summer session beginning Monday, June 14th, and continuing for a period of nine weeks.

Courses in the College and Academy will be offered in the departments of Bible, Biological Science, Education, English, History and Social Science, Latin, and Modern Languages.

The teaching staff is selected from the regular faculty and the instruction will be of the same thoroughness and quality as that offered during the regular year.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent place to do so.

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Goshen College is an institution under the control of the Mennonite Board of Education and is operated especially in the interest of the Church and her young people and if any of them contemplate spending some time in school during the summer we heartily invite correspondence with us before completing arrangements for your work.

Catalogues are now ready for distribution and may be had upon application. Write to the President, or Dean of Goshen College, Goshen, Ind.

## CHRISTIAN MONITOR

**A monthly Magazine for the Home**

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# CHRISTIAN MONITOR

MAY, 1926

## THE JONQUILS

BY LINA Z. RESSLER

*She gave me a bulb, my quiet friend,  
The bulb of a jonquil bright;  
Then traveled the pathway, where none attend,  
That leads to the gate of light.*

*The bulb looked so fragile, and common, too,  
I wondered how it could grow;  
But plant it I must, 'twas the only way  
Its worth I might learn to know.*

*The warm earth covers my memory gift;  
The Father's kind sun and showers  
Nourish and keep it while seasons shift,  
Till springtime comes with her flowers.*

*My bulb? Long I've waited, but lo, behold!  
My memory spot lives and grows;  
And jonquils, bright jonquils, with cups of gold  
Glad springtime their glory shows.*

*I've wondered so often, dear friend long gone,  
If you know I love your flowers;  
I wonder if memory from heaven's home  
Can reach to this world of ours.*

*This lesson, again do my jonquils bring,  
"Give joy while this life is ours;"  
For true joy in heaven's song can only ring,  
If we here give our love and flowers.  
Scottsdale, Pa.*





# SELECT READING

## THE MOTHER

By Percy Waxman

Each day you live  
Means one day more of life to her.  
Each thought you give  
Means more than honors can confer.  
Each letter sent  
Brings her a joy that floods her heart  
With sweet content,  
And makes her proud to do her part;  
But oh! the skies  
Are black if death should claim you, son,  
For mother dies  
Ten thousand deaths when you die one.

—The Outlook.

## SATURDAY NIGHT

Placing the little hats all in a row,  
Ready for church on the morrow, you know;  
Washing wee faces and little black fists,  
Getting them ready and fit to be kissed,  
Putting them into clean garments and white—  
That is what mothers are doing to-night.

Spying out holes in the little worn hose,  
Laying by shoes that are worn through the  
toes,  
Looking o'er garments so faded and thin—  
Who but a mother knows where to begin?  
Changing a button to make it look right—  
That is what mothers are doing to-night.

Calling the little ones around her chair,  
Hearing them lisp forth their soft evening  
prayer,  
Telling them stories of Jesus of old,  
Who loves to gather the lambs to His fold;  
Watching, they listen with childish delight—  
That is what mothers are doing to-night.

Creeping so softly to take a last peep,  
After the little ones all are asleep;  
Anxious to know if the children are warm,  
Tucking the blankets round each little form;  
Kissing each little face rosy and bright—  
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,  
Lowly and meekly she bows down her head,  
Praying as only a mother can pray,  
"God guide and keep them from going astray."  
—Selected.

## A VOICE IN THE TWILIGHT

I was sitting alone toward the twilight,  
With spirit troubled and vexed,  
With thoughts that were morbid and gloomy,  
And faith that was sorely perplexed.

Some homely work I was doing  
For the child of my love and care;  
Some stitches half wearily setting,  
In the endless need of repair.

But my thoughts were about the building,  
The work some day to be tried;  
And that only the gold and the silver  
And the precious stones should abide.

And remembering my own poor efforts,  
The wretched work I had done,  
And even when trying most truly,  
The meager success I had won.

"It is nothing but hay, wood and stubble,"  
I said. "It will all be burned—  
This useless fruit of the talents—  
One day to be returned.

"And I have so longed to serve Him,  
And sometimes, I know, I have tried;  
But I'm sure when He sees such building,  
He will never let it abide."

Just then as I turned the garment,  
That no rent should be left behind,  
My eye caught an odd little bungle  
Of mending and patchwork combined.

My heart grew suddenly tender,  
And something blinded my eyes,  
With one of those sweet intuitions  
That sometimes make us so wise.

Dear child, she wanted to help me;  
I knew 'twas the best she could do,  
But oh, what a botch she had made it,  
The gray mismatching the blue.

And yet, can you understand it?  
With a tender smile and a tear,  
And a half-compassionate yearning,  
I felt she had grown more dear.

Then a sweet voice broke the silence,  
And the dear Lord said to me,  
"Art thou tenderer to the little child  
Than I am tender to thee?"

Then straightway I knew His meaning,  
So full of compassion and love,  
And my faith came back to its refuge,  
Like the glad returning dove.

For I thought when the Master Builder  
Comes down His temple to view,  
To see what rents must be mended,  
And what must be builded anew,

Perhaps as He looks o'er the building,  
He will bring my work to the light,  
And seeing the marring and bungling,  
And how far it all is from right,

He will feel as I felt for my darling,  
And will say, as I said for her,  
Dear child, she wanted to help me,  
And love for me was the spur.

And for the real love that is in it,  
The work shall seem perfect as mine.  
And because it was willing service,  
I will crown it with plaudits divine.

And then in the deepening twilight  
I seemed to be clasping a hand;  
And I felt a great love constrain me,  
Stronger than any command.

Then I knew by the thrill of sweetness,  
'Twas the hand of the Blessed One,  
Which will tenderly guide and hold me,  
Till all the labor is done.

So my thoughts are nevermore gloomy,  
My faith no longer is dim;  
But my heart is strong and restful,  
And my eyes are unto Him.

—Mrs. Herrick Johnson, in *Babyhood*.

## HOMESICKNESS

[Translated from the Pennsylvania Dutch.]

By Henry Harbaugh

I know not what the reason is:  
Where'er I dwell or roam,  
I make a pilgrimage each year,  
To my old childhood home.  
Have nothing there to give or get—  
No legacy, no gold—  
Yet by some home-attracting power  
I'm evermore controlled:  
This is the way the homesick do,  
I often have been told.

As nearer to the spot I come  
More sweetly am I drawn;  
And something in my heart begins  
To urge me faster on.  
Ere quite I've reached the last hilltop,  
You'll smile at me, I ween!  
I stretch myself high as I can,  
To catch the view serene—  
The dear old stone house through the trees,  
With shutters painted green!

See! how the kitchen chimney smokes!  
That oftentimes gave me joy;  
When, from the fields, that curling cloud  
I witnessed as a boy!  
And see! the purple window panes,  
They seem as red as blood.  
I often wondered what did that,  
But guess it, never could.  
Ah! many a thing a child knows not.  
Did it, it were not good!

How do I love those poplar trees;  
What tall and stately things!  
See! on the top of one just now  
A starling sits and sings.  
He'll fall! — the twig bends with his weight!  
He likes that danger best.  
I see the red upon his wings,—  
Dark shining is the rest.  
I ween his little wife has built  
In that same tree her nest.

O, I remember very well  
When those three poplar trees  
Not thicker than my finger were,  
And could be bent with ease.  
My mother was at grandpa's house,  
And trees like these had he;  
She brought three scions home, and said,  
"Boys, plant them there for me."  
Can you believe—they grew so tall  
And made the trees you see!

See! really I am near the house;  
How short the distance seems!  
There is no sense of time when one  
Goes musing in his dreams.  
There is the shop—the corn-crib, too—  
The cider-press—just see!  
The barn—the spring with drinking cup  
Hung up against the tree.  
The yard fence—and the little gate,  
Just where it used to be.

All, all is still! They know not yet  
That there's a stranger near;  
I guess Old Watch, the dog, is dead,  
Or barking, he'd appear.

(Concluded on page 143)



# CHRISTIAN MONITOR

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SCOTTDALE, PA., MAY, 1926

No. 5

## AND GOD IS EVERYWHERE

By John W. Hershey

In an article that I read recently the author closed with the expression that God was everywhere if we could only see Him. In nature we clearly see God and His handwork of beauty and life. As I look back at the days that I spent on the farm and recall how little I appreciated nature, I realize how great is the need for a development among our people of a greater appreciation of God's wonderful out-doors.

As I write I think of a Californian Agriculture professor who went to Brittany to study farm conditions and to teach the common people to farm by American methods. His experiences are too long to repeat here but to me there is one outstanding incident. He tried to impress the farmers with the fact that much more plowing could be done if they would use a span of quick-stepping horses instead of the slow ox-team. But these Bretons replied that they preferred their oxen for they turned the corners slowly and so gave them a chance to look around over the landscape, enjoying nature and the things God had blessed them with. How many of our farmers take time to enjoy the world of nature about them?

I think of nature in this way. God is like a great business man who creates a department and then has it run after his own pleasure and to his perfection. Nature is a department of God's plan of creation and unlike a department in a business is run solely for beauty and not for profit. In nature guile and error are unknown.

Anyone who acquires a love for the beautiful days will do less growling about the bad ones. If more nature were taught our boys and girls, and if they were given a chance to see the wondrous works of God in nature they would have a more healthy state of mind. They would lose to a great extent the desire for artificial pleasure that is now manifest.

Since I have been in my present work of propagating and doctoring trees it

seems an absurdity when I hear people scold about getting their cars muddy while the beauty about them is all unnoticed. It seems inharmonious with life to be always fixing around a car in spare moments while the poor living trees stand maimed, starving and suffering. All winter we have been doing tree surgery on great estates near Philadelphia, taking the dead wood out of these grand specimens of nature, cleaning out wounds and cavities and then disinfecting them so that they heal and remain healthy or return to health.

If anyone wants a real thrill let them go into the woods and see the marvelous stunts and peculiar, almost unreal, growths



"The groves were God's first temples."

on trees and plants. How many people know that a tree is much like a human? That it has a circulation of sap the same as we have of blood? Or that they fall prey to disease and pests when undernourished just like man? Trees also have likes and dislikes as to certain conditions and greatly lose vigor if ruined and maimed by storm they are left with stabs all over them. They have a sap pressure similar to blood pressure only much higher, ranging from four hundred and fifty to eight hundred pounds.

If a limb is broken or a wound made in the bark repair material is sent to the broken place to heal it. Germs attack such places just as on man and if disinfectants are used it heals nicely but if left alone

it may decay and ruin or kill the tree. If the stomach of the tree (the soil in which it is planted) is sour the same results occur as in a human.

A noticeable trait in forest trees that is admirable is that when a tree is left standing alone it starts to throw out branches all along its trunk. Just so a man will think more after he is isolated from the crowds. Trees stop bearing fruit when they become crowded and hampered, as men's thoughts shrivel when surrounded and engulfed in the masses of present day society and amusements.

Let me say again that God is everywhere in nature showing His marvelous handiwork. A love of nature deeply instilled into our youth will give rich returns. May they learn the restfulness and peace that

may be had by stealing awhile away from cumbering care, spending an hour in nature's care in humble, grateful prayer.

East Downington, Pa.

## IS GOD ON THE SIDE OF THE HEAVY BATTALIONS?

Waterloo and the Marne are only a hundred years apart in time and two hundred miles in space, but they might be a thousand years in time and have taken place on different planets, if we contemplate only the difference in military action on the two fields.

At Waterloo the pistols carried thirty yards, and the muskets one hundred, and the cannon not over five hundred. Every phase of the battle took place within nine square miles. The lines were short, not more than two miles in length—and dense, about seventy thousand men in massed formation in each army. The action was hand-to-hand, the bayonet, the sword, the charge. And the carnage was more terrible than that wrought by the machine guns at the Marne. One hundred and forty thousand men fought in mortal personal combat at Waterloo, and at the end of the day sixty thousand lay dead upon the field.

The battles of the recent great war were far-flung fields, thin lines, terrible



shell-fire from miles distant, trenches and tunnels and tanks, barbed wire entanglements, machine guns and big Berthas, with far less glamor than Waterloo and less concentrated carnage. At the first battle of the Marne, fifteen thousand young French horsemen, fresh from their schools, kept their vow and rode against the Germans, after the grand manner of Waterloo, wearing their white gloves and full parade uniforms, and only five thousand answered the roll-call in the evening.

I have just ridden over both these fields, as only a few weeks ago I rode over Gettysburg. Three crucial battles of the world, every hour of them crowded with courage and human power and genius. But the thing that impressed me most about all of them was that God tilted the scales against the heavy battalions.

By all human standards, Napoleon should have won at Waterloo. There was nothing lacking in Napoleon that day, in plan or power or mastery of spirit. He never was cooler or more skillful. If it had not rained the night before and forced him to wait until eleven o'clock in the forenoon to move his artillery, Blucher would not have arrived in time and Napoleon would have won. If the sunken road, about whose existence Napoleon's peasant guide deceived him, had not swallowed the otherwise invincible charge of the cuirassiers, Napoleon would have won.

By human standards of power and opportunity, the Germans should have won at the first battle of the Marne. But the error of Von Kluck on the right flank and the ill-judged onrush of drunken German daring at the center delivered the heavier battalions into the hands of Joffre and the young cavalymen with their white gloves and gay uniforms of the parade ground of the Marne.

In organization and discipline and native military genius, Lee was in a superior position at Gettysburg; and Sickles of the Northern forces, exceeding his orders and pressing on to his own destruction, left Little Round Top, the pivotal point of the field, naked of defenders. Seemingly by chance, Warren, the general of engineers, whose statue now marks the spot, discovered the defenselessness of the hill and observed through his glass that Longstreet, Lee's great lieutenant, had also discovered it and was making for it with his army corps. Five times Longstreet sought to take Little Round Top from the defenders whom Warren hurried to the summit; five times he failed. If he had taken it, Gettysburg would have been Lee's victory. The heavy battalions of leadership and organization were with Lee. But the accidents of battle were with God.

After reflection upon the facts of Waterloo and Gettysburg and the Marne, I am not able to find much to bulwark the theory that God fights with the heavy battalions.—The Outlook.

This article is the voice of history that corresponds with the utterance of the prophet

Daniel, when he wrote, "The Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will, and setteth over it the basest of men." Dan. 4:17. It is also in accord with the statement found in Rev. 1:5, "And from Jesus Christ, who is the Prince (ruler) of the kings of the earth." It is not the Lord's purpose for the Church in this age to be the administrator of the kingdoms of the earth, but

## IS THE ANTI-CHRIST SOON TO APPEAR?

**JAMES M. GRAY**, President of the Moody Bible Institute of Chicago, spoke on a great subject with deep conviction more than a dozen years ago.

He was writing a prefatory commendation of "Christianity and Anti-Christianity" by Bishop Samuel J. Andrews, D. D. The book treats first of the teachings of the Old and New Testament respecting the Anti-Christ and the falling away of the Church, and then of the tendencies which are preparing the way for the final climax of the age. It concludes with a foreview of the actual reign of the Anti-Christ on earth as the head of the nations. Dr. Gray said that he did not necessarily agree with every interpretation of Bishop Andrews, but then added: "Here are no wild fancies, no foolish setting of times and seasons, no crude and sensational interpretations of prophecy, but a calm setting forth of what the Bible says on the most important subject for these times. The Christian leader who does not know these things is no leader, but the blind leading the blind."—(From "Christianity and Anti-Christianity"; Menonite Publishing House, Scottsdale, Pa.)

In the light of the above, and of the statements in the book itself, how strangely significant the prophetically pregnant events of the dozen years which have elapsed since the foregoing words were written; and how even more strangely significant the recently uttered declarations which appear below.

**CALVIN COOLIDGE**, President of the United States of America, said in his Memorial Day address, May 30, 1925:

"What America needs is to hold to its ancient and well-chartered course.

"Our country was conceived in the theory of local self-government. It has been dedicated by long practice to that wise and beneficent policy. It is the foundation principle of our system of liberty. It makes the largest promise to the freedom and development of the individual. Its preservation is worth all the effort and all the sacrifice that it may cost.

"It cannot be denied that the present tendency is not in harmony with this spirit. The individual, instead of working out his own salvation and securing his own freedom by establishing his own economic and moral independence by his own industry and his own self-mastery, tends to throw himself on some vague influence which he denominates society and to hold that in some way responsible for the sufficiency for his support and the morality of his actions.

"The local political units likewise look to the states, the states look to the nation, and nations are beginning to look to some vague organization, some nebulous concourse of humanity, to pay their bills and tell them what to do. This is not local self-government. It is not American. It is not the method which has made this country what it is. We cannot maintain the Western standard of civilization on that theory. If it is supported at all it will have to be supported

we have the promise that the Lord Himself will oversee those affairs, and we can rest assured that it will be better taken care of by Him than by us. But we should not forget that we have a portion of service to render at the throne upon our knees; as well as when off our knees to respect the powers that be, obey their righteous mandates, and pay customs as they may be levied.—Editor.

on the principle of individual responsibility.

"If we permit some one to come to support us we cannot prevent some one coming to govern us. If we are too weak to take charge of our own morality we shall not be strong enough to take charge of our own liberty.

"If we cannot govern ourselves, if we cannot observe the law, nothing remains but to have some one else govern us, to have the law enforced against us and to step down from the honorable abiding place of freedom to the ignominious abode of servitude."

**BENITO MUSSOLINI**, Dictator of Italy (and either the possible coming Sovereign of the reviving Roman Empire, or else foreshadowing the coming of that Sovereign), compelled the world's attention when he declared—as reported in newspaper despatches August 18:

"I maintain there can be no such thing as liberty. Liberty exists only in the imagination of philosophers, who seek their unpractical philosophy from the sky. My philosophy is drawn from very near the earth for those of the earth.

"Civilization is the inversion of personal liberty.....Mass cannot govern mass; quantity cannot govern quantity."

Referring to Julius Caesar, Mussolini declared: "He is my ideal, my master. Julius Caesar is the greatest man that ever lived."

Speaking of the prospects of Europe, Mussolini said: "Europe has an enormous reserve of vitality. There is nothing decadent about the old continent.....If Europe were in a state of decline, Italy would be the weakest of her countries, considering that she is the most ancient. But Italy is very strong and vigorous. Nothing can stop her advance."

Do the foregoing three utterances point in the same direction? Do they point towards the world's prophesied soon-coming despotic ruler? "In the mouth of two or three witnesses shall every word be established" (II Cor. 13:1).

### Still More Staggering!

As if in unconscious confirmation of these startling statements, a well known English writer has yet more recently declared—

That if God does not miraculously intervene, the human race must ere long plunge into an era of disaster unparalleled in human history! Why?

Because science, once devoted predominantly to preservation, is now devoted predominantly to annihilation; this despite the fact that at no time in the history of the world has preventive and remedial science made greater strides towards the physical betterment of the race, and its temporal well-being in times of peace.

But there are those who believe that its strides in the opposite direction have



been in certain respects even more rapid, and who support this view by a startling array of facts—such for example as the following (given by D. M. Panton in the August, 1925, "Dawn"):

**"Machine-guns** spitting forth a fan-shaped tail of 6,000 bullets a minute.

**"Aeroplanes** at a height of several miles, dropping bombs weighing 4,300 pounds, and creating destruction over the radius of a mile.

**"Guns** with a range of 150 miles. And

**"Tanks** which, concealed in their own smoke, can out-distance the fleetest hound—

**"All these things are HERE NOW!"**

"If destructive science is to remain dominant," declares the Manchester Guardian, "there is no salvation in store for the world.... Without any doubt whatever, the powers of destruction are gaining fast on the powers of creation and construction."

The world gasped before the last war was over. "But," says David Lloyd George, "if we are to have another war with new terrors.... this world will be driven to something that it has never conceived in its most imaginative moments."

"Give me a few millions sterling," says M. Vogt, the Norwegian scientist, "and I will sit on Hampsted Court and destroy Berlin."

"There is nothing," says Thomas Edison (as quoted in "The Dawn"), "to prevent twenty to fifty aeroplanes flying tomorrow over London's millions with a gas which can suffocate those millions in three hours."

The whole world is being plunged today into a state of unparalleled ferment. Hitherto eight-ninths of the habitable globe has been under white dominance. But "suddenly" (I Thess. 5:3) "we are facing enormous race-pressure" (Panton). "Another war," Dr. S. Parkes Cadman is quoted as saying, "would wipe out forever the supremacy of the white races."

"Moscow," declares the London Times (June 30, 1925), "calls for the liberation of the yellow and black races from the rule of the white." "The conflict of color, the collision of races on a shriveling planet, is no remote nightmare, but a menacing possibility at a not distant future."

Hitherto America's isolation has been her security, but it seems that with the rapid development of a self-destroying civilization, the germs of universal moral contagion have learned to more than keep pace.

And this is one of two reasons (the other is given below) why America today is leading the world in crime, and divorce, and pleasure-seeking, and lawlessness. This is one reason why she spent over \$3,000,000,000 last year in criminal prosecution—far more than her combined gifts to benevolent and religious institutions. This is one reason why her citizens commit 10,000 or more murders per year and go largely unpunished therefor; and why, as a great jurist of Chicago has said, "We have unconfined in the United States more killers than we have clergymen of all denominations, or male teachers in our schools, or all lawyers, judges and magistrates put together, and three times the combined number of our editors, reporters and writers, and

52,000 more slayers at large than we have policemen."

Yes, "one reason why," but the other reason is because the Church has failed, or at best has only partially succeeded.

If the late Henry Watterson were living, what would he say today? This is what he said years ago: "Surely the future looks black enough, yet it holds a hope, a single hope. One power, and one alone, can arrest the descent and save us. This is the Christian religion. Democracy is but a side issue. The paramount issue underlying democracy is the religion of 'Christ and Him crucified,' the bedrock of civilization."

But Henry Watterson's plea to the Church, and likewise the warnings of other far-seeing leaders, have suffered largely the same fate as those of the prophets of old—they have gone well-nigh unheeded.

And the world plunges on—until today it is facing a cataclysm the like of which it has never known. The fumes of hell are fast enveloping the entire human race. The yawning chasm lies just ahead. Hell hath enlarged her borders to receive the last fatal plunge of a reckless race. And no false optimism can prevent that plunge!

There is but one remedy. Not reformation, for that touches only man's exterior. Not education, for that, too, leaves the heart unchanged, as our jails and prisons bear solemn witness. One illustration of the latter will suffice. In the Federal Penitentiary at Leavenworth, as pointed out by a writer in the Christian Herald (September 19, 1925), there are today thirty physicians serving sentence, to say nothing of the representatives of other professions and skilled occupations. And of the sixty-six classes in the night school forty-three are conducted by college graduates! Education alone is no remedy for moral disease.

#### WHAT IS HOME WITHOUT A MOTHER?

By Alice Hawthorne

What is home without a mother?

What are all the loving joys we meet,

When her loving smile no longer

Greets the coming of our feet?

The days seem long, the nights seem drear,

And time rolls slowly on.

And, oh! how few are childhood's pleasures

When her gentle care is gone.

Things we prize are first to vanish,

Hearts we love to pass away;

And how soon, e'en in our childhood,

We behold her turning gray;

Her eye grows dim, her step is slow;

Her joys of earth are past;

And sometimes ere we learn to know her,

She hath breathed on earth her last.

Older hearts may have their sorrows,

Griefs that quickly die away.

But a mother lost in childhood,

Grieves the heart from day to day;

We miss her kind, her willing hand,

Her fond and honest care;

And, oh, how dark is life around us!

What is home without her care?

—Selected.

But there is a remedy—God's remedy—the immediate world-wide proclamation of the Gospel through the Church of Jesus Christ—not the Church's rapturous translation to realms above before its commissioned task on earth is finished, but its repentant transformation and then its implicit obedience on this earth where God put it and where through His Son He commanded it to "preach the gospel to every creature."

The case of "bloody Herrin," transformed by the power of a faithfully proclaimed Gospel, proves forever that the Gospel of Christ is still "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Let the Gospel be as faithfully and prayerfully proclaimed to every community on earth (for this is the Church's task), and unnumbered millions will weep their way to the Cross of Calvary. For the love of Calvary—which is the love of God in supreme manifestation, and which is also the love that the world is waiting for, is mutely pleading for, is dying for—is just as able to subdue an entire race as to subdue Herrin's handful.

Will God put His stamp of approval upon the Church's disobedience by rapturing it before its task is done? Is He not more likely to "spue it out of His mouth"? What use can He have in heaven for a Church that is "at ease" on earth?

"The time is come that judgment must begin at the house of God"—where ease is, where lukewarmness is, where disobedience is, where failure is. Let not "the house of God" think to escape the world-wide cataclysm which its own negligence is inviting, nay is making infinitely imminent! It cannot escape. Judgment—except it be averted speedily by instant obedience—"must begin" where for 1900 years failure has held sway.

"It is high time to awake out of sleep; for...the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light." The dawn is not far distant, but dense darkness precedes.

"Behold, I stand at the door, and knock." Just beyond the horizon is Christ, but also—Anti-Christ!

Israel's prophets pleaded! God waited long, but Israel refused; and for two and a half millenniums has suffered the fires of tribulation!

Continued disobedience compels the delayed retribution!

But God's command still rings out—it may be the last merciful call ere judgment falls: "Go ye into all the world, and preach the gospel to every creature"—GOD'S remedy against world-wide impending revolution!

Pray for Revival!

—Great Commission Prayer League.

Knowledge is proud that he has learned so much; wisdom is humble that he knows no more.—Author Unknown.



# CHRISTIAN MONITOR PULPIT

## THE SMITH AT HIS FORGE

If we were asked to set forth a list of the crimes possible to commit in the world we would place quite early in the group, the preaching of the Word of God without careful, prayerful, and laborious advance study of the same. Thousands of people who now stay at home would come to the Church of God if there was more "by the sweat of thy face" effort put into the ministry of the Gospel. One may not agree with every point of emphasis in this article, but every minister of the Gospel and Bible teacher will be the wiser for having read it. May the Lord enable us to have the time to study and the desire to use it in preaching the Gospel more effectively. Charles Spurgeon used to say that he studied the sermons and the methods of all the successful preachers he knew, so as to preach the Gospel with greater power.—Editor.

[This article is composed of passages from a chapter in a forthcoming volume on *The Mystery of Preaching*, being the James Sprunt Lectures at Union Theological Seminary, Richmond, Va., by James Black, D. D., minister of St. George's United Free Church, Edinburgh. These extracts from advance sheets are made available to our readers by the courtesy of the publishers, Fleming H. Revell Company.—Editor.]

**Your Idea of the Ministry:** Your notion of what your business is, and what you are "out" for, is the ultimate secret of success now, and especially twenty years hence. A minister's idea of preaching is the real power-room of his preaching. What are we trying to do Sunday by Sunday? What is at the back of all our efforts? In the last resort, a man can only expect to hit what he aims at, unless he believes that one can do good by flukes.

**Your Stored Resources of Knowledge and Experience:** The burden of truth and wisdom you have acquired, knowledge plus experience in happy union, may mean much. A minister is continually giving out week by week, even if it be only in "penny packets"; and there must be some method of refilling the coffer. Real joy in preaching depends on our having more ideas and suggestions for preaching than we can ever use; and this fine joy, akin to elation, only comes when our minds, and notebooks, are crammed full. The best preaching is always the natural overflow of a ripe mind and the expression of a growing experience. A good sermon is never "worked up," but worked out!

You have to see, therefore, that your store is replenished as quickly as it is used, that your mind retains interest and movement, and that your experience is maturing like wheat in the ear. Otherwise, there may be a new rendering of the ancient and pitiful tragedy of Mother Hubbard.

**Trained Quickness and Readiness of Thought and Expression:** At first, as I remember to my cost, the task of preparing two sermons a week, to say nothing of a Prayer Meeting and a Bible Class, with a few extras thrown in as ballast, produced a kind of mental paralysis. But a man of ordinary gifts and resources quickly discovers that faithfulness brings its own proportionate reward in increasing aptitude

and readiness of mind. As a result, what was once a bogey becomes a pleasure, the artist's pleasure in creative work, than which I question if there is a finer in the world. It is one of the subtle joys of the ministry to discover that as you use your weapon, it sharpens itself; and in time, it fits the shape of your hand. Practice alone brings this readiness, and makes us quick workers.

**Our Gift of Teaching:** Progress will depend also on developing our power of handling and applying truth. Fortunately, this can be cultivated, I even believe it can be acquired, where absent. Any person who can learn can surely examine his own methods of learning. Some self-knowledge is the real secret of teaching. To put yourself, mentally and spiritually, in the other man's place, and from that, begin to teach yourself—I am sure that is the way to teach others.

**Faculty for Arrangement and Method:** Progress and success will depend very appreciably on your ability to apply this faculty in your work. Your order may not be another man's—(to him it may be sheer disorder)—but I think you must have method and proportion of some kind.... Have the distinct methods that suit yourself and your work, and then honor them. You can have any methods you like so long as you have methods.

**Waiting for the SPARK:** I beg you not to wait for "inspiration," as one waits for a glint of sunshine on a dull day. I believe that you can often command inspiration. If honest work will not command it, what will? We are sometimes too finical about our work, especially its form. I have known men who ought to have written a big book, work which the Church had a right to expect from them, but they waited for the inspiration to make the thing perfect. And they, and we, are waiting still. Get to business faithfully, and that effort of itself, with God's Spirit, will bring the afflatus.

**Indirect Preparation:** There are two great types of preparation for our work,—on the one hand, direct preparation, which lies strictly within the compass of each week, and on the other hand, indirect preparation, which lies spread out over the years, and whose value consists in what these years

have meant for us in mental and spiritual richness.

The gospel of the treadmill, in your study with your jacket off, sheer grim work among your books. A man's future does not come to him out of tomorrow but out of yesterday. Stephen Leacock—humorist, professor, and gardening enthusiast—remarks that the only way to garden successfully is to begin the year before last. And the only way to preach well is to begin ten years ago.

**Courses of Reading:** I think you should be conversant with the progress of present-day science, our modern Alice-in-Wonderland. Men are discovering that the world is a big thing, and a big world means a big God. If we are to honor and worship Him worthily, we must know His works. On all grounds, for their own sake and for the truth they teach, ministers should know and respect the discoveries of the human mind. Religion can not be buttressed by obscurantism, but only by truth.

Beyond doubt too, any "live" minister, by personal experience and by study, must be acquainted with social needs and social experiments. It is our duty to be interested in a clean State, pure civic conditions, and good living. We know to our cost what part environment plays in the formation of character and ideals. While we believe that character can be formed gloriously in any environment, we know there are prevalent conditions of life that make goodness a hard, if not impossible thing. Flowers grow best in a good seed-bed. If we desire the one, we should attend to the other.

**The Noting Eye:** Next to work and reading, I place common observation of men and things. "Books are good enough in their own way," says Robert Louis Stevenson, "but they are a mighty bloodless substitute for life." Herbert Spencer used to say that if he had read as much as other men, he would know as little as they did! A man can lose himself in other people's thoughts. Indeed, I have known men who picked up a book to escape thinking! You are dealing with people, and you must know people. You must know their daily life, their struggles and temptations, their little shameful meannesses and their wonderful heroisms, the piece of work we call "man." Self-knowledge is good but it is not enough: for there is always the off chance that you yourself may be unique, if not odd. Get to know others, their ways of thinking, their points of view, the emotions that touch them, and most of all, their frailties and glories.

To begin with: Your best illustrations will come from your daily observation of men and things.



**Sermons in Stones:** Cultivate the "Homiletic Mind." This is a hideous phrase, but you know what I mean. I was chatting with a shoemaker the other day, and he made this remark: "When I meet people, the first thing I look at is their shoes." That is a cobbler's "homiletic mind." A poet comes to regard everything he sees and feels as so much poetic material; and quite rightly.

**With a Pencil in Your Hand:** I have left this to the last, because it is the most important—Know your Bible as a book, even as literature, apart from criticism and exegesis. It is here that the finest indirect preparation for the pulpit appears. As you read,—I don't mean "reading for texts," which is a ghastly travesty of the devotional reading of the Bible—as you read, if anything strikes you, jot it down. I keep a book for this purpose. I jot down whatever text, subject or passage appeals to me; and I jot down at once the thought or train of thought it has suggested to my mind.

**Direct Preparation:** At the beginning of your ministry at least, this direct preparation can not be too minute or thorough. It is reported that Professor Mackintosh of Edinburgh once said that after a man had been some years in the ministry, he ought to find his subject and finish his sermon within eight working hours. I do not know whether Professor Mackintosh really said that: in any case, I consider it a wise saying. But that facility, like wisdom "lingers." At the beginning, however, for your own future good, you can not put too much grind into your preparation. **Hard toil for one sermon makes every succeeding one easier.** (Certainly true. Ed.).

**The Text and the Context:** When you have chosen your text or passage, get to know its place in its own context.

Wise George Herbert writes in his old-fashioned way: "The parson's method in handling of a text consists of two parts: First, a plain and evident declaration of the meaning of the text; and secondly, some choice observations drawn out of the whole text, as it lies entire and unbroken in the Scripture itself." This he thinks natural, and sweet, and grave.

**Last Things First:** Having your text and subject, and knowing their implications, you have now to define and delimit your message. If I may speak personally—I suppose that is what you want—the first thing I generally get is my "conclusion," what I want to be at. A wise traveler, in considering his journey, looks first to the goal. I feel somehow that everything else has got to lead up and contribute to that. In this case, the last should be first.

**The Spade and the Rake:** First of all, jot down, without any pretension of order or arrangement, everything you can say or think helpful on your subject. It does not matter whether it proves to be ultimately relevant or no: if it comes into your mind in thinking of your subject, jot it down. If it seems a cognate thought or illustration, jot it down. If I were to employ a garden simile, I should advise two processes:—Use your spade, to "dig" your subject, to turn it well over and loosen it out, to get straight down into its depth and meaning. And here, as in gardening, "double-trenching" always pays, for it loosens the bottom layer! And use your rake, to gather into a heap about you every good thing that will enrich your matter and treatment.

**The Jelly-bag, or the Art of the Blue Pencil:** The next process is what I call the Riddle, to sift and sort things out. The best riddle, of course, is the plan or progress, the natural linking and development of the idea in the raw material itself. There should be some logical arrangement or order; otherwise it is not thinking, as we understand thinking. Apply your own plan in such a way that it "shakes out" irrele-

artist's brush. Once this is done, get ahead into your subject.

**Methods of Treatment:** Sometimes I have found it useful, besides giving variety, to state the problem first, if I am dealing with a problem. I try to show how the question is a living and pressing thing, and how it affects the puzzled man to-day. Having done so, I turn and say something like this, "Now, that is a real modern problem with which you men and women are closely concerned. May I ask you to notice how that problem arose in the situation before us, and how the writer or speaker dealt with it?" When you do something like that, by way of variety of course, the attention of the audience is engaged to see how their own difficulties are dealt with in the incident you have chosen. They listen to the passage and your exposition with a new light and interest, for they look at it with their own problem before them. In other words, they have a ruling idea in their mind, with which they measure the passage.

**Finish Before You Begin:** Regarding your material, now gathered, arranged and digested, I have one general counsel to offer. If you write—I shall speak of that

in a later lecture—if you write, do not put pen to paper until you could stand up and talk it all out point by point to a friend. You can not expect to write clearly and exactly, until your own thinking is definite and orderly. Stand up and say to your imaginary friend, "I am going to preach on this subject. I shall begin with this aspect, showing what it means and implies, as thus and thus. I shall pass then to this, which I think follows naturally. That will lead me to this further fuller development. Then I shall pass naturally to this other aspect. And finally I shall bring

the hammer down on that and that. And then I finish."

**The Art of Finishing:** There is a story told of a north-country preacher in Scotland who was rather noted for his difficulty in coming to an end. A parishioner who had not been to church, as he passed the door, saw a worshipper slipping out. He asked the escaping culprit if the minister were done. "Aye," said the man vindictively, "he's done, but he winna stop." When we have applied our truth, what is there more natural than just to stop?

There is only one excuse and justification for all this talk about the art and craft of preaching—a love for God and a passion for souls of men, so that we are willing to submit ourselves and our gifts for the invasion of the Holy Spirit. Without the grace of God and a passion for others, the most finished discourse is a tinkling cymbal!

## SUNDAY MORNING SAYINGS

### Which Column Quotes You?

- |                                                                           |                                                                      |
|---------------------------------------------------------------------------|----------------------------------------------------------------------|
| —"Turn off that alarm clock!"                                             | —"Good-morning."                                                     |
| —"I never <i>was</i> so sleepy."                                          | —"Get up, everybody. We've got to be on time to-day."                |
| —"Just one more snooze."                                                  | —"For what we are about to receive, Lord, make us truly thankful."   |
| —"I'll be up in five minutes."                                            | —"Hello! Glad to see the whole family on time to-day."               |
| —"It won't make any difference if I'm a little late."                     | —"Our Father, who art in heaven."                                    |
| —"Think I'll sleep through Sunday school and then go to church."          | —"Praise God, from whom all blessings flow."                         |
| —"It's 10:30? Ho-hum! Too late for church."                               | —"That was a good sermon, pastor. It will be a help to me all week." |
| —"Where are the funnies?"                                                 |                                                                      |
| —"I'm awfully sorry, pastor, but I was unavoidably detained last Sunday." |                                                                      |

—W. K. Anderson, in Christian Advocate.

vant things, as a dog shakes water from its coat.

Once you have that development, use your blue pencil. The art of the blue pencil is a priceless gift in preaching. Cut out everything that is irrelevant, or needless, or redundant, or distracting. More sermons are ruined by "going off at a tangent" than by anything else. Too much material may be worse than too little. Sometimes, the people can not see the wood for the trees.

**Exit the Introduction:** In the application of this gift of omission, I should include the elaborate and detailed introduction. Often there is not the slightest call for this introduction at all. Where there is a need, sketch your preamble quickly, vividly, graphically, pictorially if possible. Let the audience see the situation in a few nervous phrases, like the strokes of an





# EDITORIALS



## Is World Peace a Possibility?

Yes. Just as soon as everybody is saved, world peace is a certainty. Besides this unattainable ideal we can help to create an atmosphere of good will among all nations. But there is a lot of talk about good will among men which will never advance us very far. In the following rather pessimistic, though Scriptural, message we have sought to point out the way to world peace. The route of the nations to peace, which has been a failure in general, is also set forth briefly:

**Intermarriage of European Rulers.** (Dan. 2:43).—The prophet Daniel wrote that following the fall of the Roman Empire, no other world kingdom would stand, "till he come whose right they were." He also wrote that by force of arms, combines, and finally through marriage, in mingling their seed they would attempt to set up a kingdom to dominate the world. But God expressly revealed to him that all would be a colossal failure, that they would not cleave together.

King Christian IX of Denmark, and Queen Victoria of England, are the grandparents of the crowned heads of Europe. This shows the attempt in two generations. This combine in marriage includes Russia, England, Denmark, Greece, Norway, but it failed to hold those nations together.

**False Peace Cries.** (1 Thess. 5:3).—Paul writes of the times and seasons prior to His coming thus: "When they shall say, Peace and safety, then cometh sudden destruction." Saying Peace, and sharpening the instruments of war run concurrently these days. The Word of God declares that wars and rumors of wars will not cease in this age. Those who do not hide behind the shed blood of Calvary, will continue to fight, and thus must shed their own blood. The Lord has a controversy with the nations of long standing, and He emphatically declares He will turn and overthrow till He come whose right it be. It was Pilate representing the world powers that crucified the Lord of glory. The lowly Nazarene is not yet enthroned in the hearts of mankind. Sunshine prophets may speak of the end of war. Martial men may say, "Let us fight this war, and end wars." Hague Tribunals may assemble, and rulers kiss each other's cheeks, but all this will not avail. The prophet David advises, "Kiss the Son." The war question is rooted and grounded in relationship with God through Jesus Christ. Let this question be settled by all, and war will cease. The vain struggle to end war makes us look for and long for Him "who will make wars to cease from the rivers to the ends of the earth."

**World-wide Armament.** (Jer. 25:29-31; Joel 3:9-12; Rev. 15:14).—The world is a military camp. We are

sitting on the verge of a volcano constantly. "Armed to the teeth," is an accurate description. Beating swords into plowshares isn't making much noise. The Conference of Disarmament caused very little rejoicing to those who feel the real pulse of the world. God will call for a sword upon the wicked; He even goes on and warns that He will give the wicked to the sword. By choosing sin they choose what goes with it. Prophecy hints of days ahead when the earth will not contain her slain ones. Has the World War lessened the building of battleships, the manufacture of poisonous gases and other instruments of destruction? If 15,000,000 dead and a nation of cripples does not teach the world wisdom, what will? The war business is a carbuncle; cutting it off only aggravates. The trouble is in the blood. The world is afraid of itself: "The wicked flee when no man pursueth." No peace with God guarantees no peace with the rest of humanity. It is a universal law.

God expects to end the war business by several methods. One is giving the world enough of it. Read the above Scriptures. The other is by swift judgment in the person of the Son of God. Humanity will be called to account for lowering the value of human life, and making it cannon fodder. Thus when war, rumors of war, and high taxes make us sick because of armament, we hear the heavy footfall of the Umpire of the Nations, the Prince of Peace. Then shall the swords be beaten into plowshares and spears into pruning hooks.

## "The Changing World, and the Unchanging Word of God"

"Change and decay are busy ever, Worlds decay and ages move." This may spell progress, or it may also mean retrogression. Change may mean advance, but change does not always get us along further in the channels of human progress.

The style of to-day may be detested to-morrow. That is why the Lord condemned the haughtiness of the daughters of Zion, because their "changeable suits of apparel" did not spell progress, but were evidences of a decaying morality, and a haughty spirit, which is the forerunner of a fall.

Then again it is good to change. We are glad that the woman of to-day is no street cleaner, but it would be an advantage if the woman of yesterday could have given the woman of to-day some of the excess material to make up for present day shortage.

They used to say, "The world is flat." We are glad they have changed in that direction. They used to believe in spooks, ghosts, and pow-wowings—we are glad that this is changing. They put a whole lot of confidence in cold steel and bullets—we hope we can make a change



in this direction. Pity the old fossil of a being who said, "I am almost eighty years old, and haven't changed my mind a great deal." One thing is certain: his brain stopped a great while before the date of his decease. Yes, we all believe in changing. Without tiring the reader, we are changing in every direction. Life is ever and anon putting on a new suit. Nature changes four times every year. That is why some people have kept away from California; they like a change. Paul himself said in Sacred Writ: "We changed our minds." Only fools never change their minds. We would all be better off if we had changed our minds earlier, and perhaps oftener. We don't want to shut our eyes to advance knowledge. We want to keep apace with everything that means genuine and lasting progress. We don't want to draw back into our shell. We want to be "in the world, but not of it."

Then on the other hand there is a "mushroom enthusiasm" which is a changing with every draft or current of premature thinking. To be given to change, is condemned in Proverbs, as the sign of an unstable character. To seek to be in style is an evidence needing no proof of a weak-charactered person. Such persons can be characterized as spineless, lacking backbone, without stamina, weak, vacillating, changeable, and by other names which none of would care to have applied to us.

Last, but by no means least, we know that God is unchanging in His Being. This, because He is perfect. This, because He is holy. This, because He is infinite in wisdom. His works are perfect in the beginning. There is no need of development with God. No process of thinking is necessary for Him to see through things in their entirety. This is why the Bible dare not be changed, the reason we dare not subtract from nor add to, "For thy word is perfect from the beginning." "Forever, O Lord, thy word is settled in heaven." "Heaven and earth shall pass away, but my (Jesus') word shall never pass away." "In whom there is no variableness, neither shadow of turning." Thus we want to say with all the emphasis possible: We believe in the old-fashioned Gospel, the old-fashioned morals, the old-fashioned truth, the old-fashioned way, the old-fashioned life, the old-fashioned doctrines, the old-fashioned precepts, the old-fashioned principles, the old-fashioned ideals. Older than the hills, as old and eternal as God—such is our Bible.

"I'm a little old-fashioned, I know,  
But God's peace has a home in my soul."

#### The Mennonite Year-Book and Directory

One of the books which comes to our desk and meets with a great deal of appreciation on our part is the annual Year Book. We scarcely realize what interests are served and what practical information is given for use in various ways in this annual.

The picture of our missionaries in India as a group is to be appreciated, one wishes that it were possible to sit in their midst and enjoy their fellowship. If we had our resurrection bodies I think space would be obliterated, and we could be there in person in India without

the voyage through space with these slow-moving bodies.

Interesting features are the Church Extension articles from many pens, Brother Yake's breezy write-up about the Eureka General Conference, our Educational Interests, Missionary Work in many aspects, Mennonite History, Our Young People, Colonization Work, Poetry, and Calendar of Events; but what occasions this message is the Church Directory. This is worthy of close study. Here are only a few observations:

Fourteen Conferences reported increases.

Four Conferences in four nations reported decreases. Lancaster with a gain of 1211 has the largest increase. Ontario with 221 has the largest proportionate increase.

Subtracting all losses, the net increase was 2115.

These figures are only for those under our General Conference and those co-operating with that body.

#### The Coming Spring Conferences

With the coming of spring we have the spring church conferences at hand. May they indeed be like spring, a refreshment to the Lord's people. May they be times of the highest service to the Church, for which our Lord gave His own life blood. May all strife and evil speaking be absent. May every motive be of the highest. May every consideration be in the light of that day, when men shall give an account of their stewardship. May many prayers be offered in behalf of these occasions, that the will of God may be done in all things. May the large attendance show interest and the interest be translated into action.

#### "The Shoe String Express"

Bro. J. H. Mosemann said that as a youth he traveled all the way to Millersville on the "Shoe String Express" to attend Sunday school. That "express" is to-day practically out of business, but the Sunday school is still there. Such a thirst for the knowledge of the Word of God still has its recompense. Whether we go by the "Shoe String Express," by Ford, or by horse and buggy, let us remember that "They that hunger and thirst after righteousness shall be filled."

A good place to "Hang your Harp on the Willow" as did the captives in Babylon, is in the place of disobedience to God. The joybells stop ringing in the soul, and the throb of the heart music of the soul will cease when the soul is wandering from the presence of the Lord. When Adam stopped having those daily talks with the Lord "in the cool of the day," he hung his harp on the willow. When the Lord killed the sacrifice, and clothed Adam and Eve in the skin that cost the life of another, then the music of redeemed souls began. The death of our Lord for our sins has redeemed our souls, and may backsliding never make us hang our harps on the willows of a life that will bring tears to our eyes and sorrow to our hearts.



# CHRISTIAN LIFE

## THE CARDINAL CHRISTIAN GRACE—CHARITY

By Barbara Roth

There is a great deal of so-called charity in the world today, not among Christians only, but among all kinds of worldly people. Funds are raised for various purposes, Christmas gifts are sent to the poor, and during the recent war, garments were made and sent to the soldiers, and so we could think of many other similar movements which would all be termed by the world as "charity." But if we turn to God's Word, we read in I Cor. 3, "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." According to that, it is possible for a man to do deeds of seeming kindness, while at the same time charity may be altogether foreign to him. What then, is charity? I Tim. 1:5 says, "The end of the commandment is charity," then turn to Romans 13:8-10, "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the Law."

If charity then, is the end of the commandment, and Love is the fulfilling of the law, then "charity" is "Love." That pure, sincere and true love that God puts into the hearts of His followers. That love that constrains us to spend our lives in the service of God and our fellow men. That love that can truly be called a "Cardinal Grace." That love without which no man can make a success of the Christian life, and without which we are nothing, even though we do great things in the eyes of man. Note what Paul says in I Cor. 13: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." All eloquence of speech minus charity, is empty and vain.

Again Paul says, "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, so I could remove mountains, and have not charity, I am nothing." We may gain all the knowledge and education it is possible for man to have, yet no one will be very much ben-

efited if charity is lacking. In Romans 8 he says, "Knowledge puffeth up, but charity edifieth." If knowledge then, is to be of greatest use to ourselves and to others, we must use charity with it. He who is well educated and uses charity, which will bring him on a common plane with others who may not be so fortunate, is really the best and highest educated man in the world. He is the man whose life will count for the most.

"Faith" is something which all Christians must have, but faith without charity is nothing, charity is still greater than the greatest faith. Then comes the verse we have already quoted, about feeding the poor, etc., with the same refrain, "And have not charity, it profiteth me nothing;" all alms-giving and like things that we do without charity, will not be in our favor when we meet God, they will rather stand against us.

Paul does not say that prophesying and works of faith and feeding the poor, etc., are of no importance, for they certainly are, but in order to mean anything to us or others they **must** be accompanied by Love.

"Not what we give, but what we share, For the gift without the giver is bare, Who gives himself **with** his alms feeds three,

Himself, his hungering neighbor and Me."

We are commanded in God's Word to "flee youthful lusts, but follow righteousness, faith, charity and peace with them that call on the Lord out of a pure heart." And in Col. 3:14, "And above all things, put on charity which is the bond of perfectness."

In I Cor. 13 we have a list of some of the things we **will** do, if our hearts are filled with this Love and some we **will not** do. We will first note a few of the things we will **not** do. I Jno. 2:11, "He that hateth his brother is in darkness, and walketh in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." Then in chapter 3:15, "Whoso hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him." Charity does not hate, and it envies not. Charity and envy or jealousy are perfect strangers. "Charity vaunteth not itself, is not puffed up." How many people are drifting away from God because of pride. Remember, "Pride goeth before destruction." It is wrong for us to be proud and puffed up because of our success, or

attainments, or good works, or anything that may be very good and right. Charity **does not** pride herself in having obeyed any or all of God's commandments. She does a good deed and then forgets all about it. Charity and pride have nothing in common with each other; when pride enters the heart, charity flees, and obeying all God's laws is empty nothingness.

"Charity does not behave itself unseemly" v. 5. Our conduct will show to the world whether or not we have love within.

How many lives would be different were it not for the unseemly behavior of the so-called Christians. "Charity seeketh not her own." Unselfishness is perhaps the hardest test of Christian love, but charity does not work for her own gain and she seeketh no honor. She seems to be so busy in living entirely for others that she has no time to think of herself or wonder whether her work is appreciated.

"Charity is not easily provoked." A man who does not control his temper is indeed in a pitiable condition. What a change would be wrought in his life if he would allow God to fill his heart to overflowing with love, with charity.

"Charity thinketh no evil." If we could only realize how much lies in our thought-life. Actions are repeated thoughts. "As a man thinketh . . . so is he." We can measure our charity by what we think of others. If we think evil we have not charity, and, as we have stated before, without this love we are nothing.

"Charity rejoiceth not in iniquity" v. 6. When we rejoice in something we are apt to tell others about it. We can never know how many heart-aches are caused when we spread some evil report that we have heard. Ofttimes we do not even know if there is any truth in it, and even if there is, if a brother or sister have sinned, is it not far better to pray for them, and say nothing about it to others? If you do not believe this, try it out. I know that it works well and is by far the better plan. No, charity rejoiceth not in iniquity much less tells about it.

We have now mentioned a number of things charity does not do, and it may seem a little hard to keep ourselves clean, but Jesus can do it. And if we do fall short, we can always go back to Him, "For if we confess our sins he is faithful and just to forgive us our sins" and please note "to cleanse us from all unrighteousness."

We will now briefly look at some of



the things we do if we have a heart full of Love. "Charity suffereth long and is kind." Here we have patience and kindness going hand in hand. This means that we will not only endure patiently any persecution but also be kind to the very ones who may be the cause of our suffering.

Then again "Charity rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." Charity does not complain, no matter how trying may be the circumstances, she beareth all things.

"Believeth and hopeth all things." Charity sees the best, not the worst in others and hopes for the best. There is some good, or at least the possibility of good in each individual no matter how sinful he may be and charity sees that good and loves all men.

"Charity never faileth." Always ready to help and sympathize with the needy or discouraged in this world and it will live on thru Eternity. Love is everlasting. "Now abideth faith, hope, and charity, but the greatest of these is charity."

New Hamburg, Ont.

## THE BOOK OF THE LORD

### IX. The Acts of the Apostles and the Epistles

By Geo. J. Lapp

Christianity from the very beginning has been essentially a missionary religion through and through. The secret of this is revealed in a careful study of the Acts of the Apostles and the Epistles which clearly show the possibility according to divine revelation of universal redemption upon confession of faith in a living resurrected Christ. They also furnish us with the secret of the establishment of a Brotherhood for the purpose of practically demonstrating the power of the living Christ in the lives and relationships of the redeemed.

The brotherhood thus established became the Church of Christ and through the centuries that followed Pentecost breasted severe opposition, endured untold suffering and privation, and suffered terrible persecution and yet under the protecting hand of God went on conquering, overcoming seemingly insurmountable difficulties, and propagating the Cause which lay so near to the hearts of the believers.

The very things meant to counteract the spread of Christianity reacted to awaken sympathy for it. It is this which brought some of its staunchest and ablest supporters into the fold. The young man Saul who watched the clothing of those who stoned Stephen became Paul the great apostle. Justin Martyr was thus brought into the Faith and later wrote in his Dialogues, "No one was ever seen to endure death on account of his faith in the sun; but for the name of Jesus you may see men of every nation who have endured and do endure all suffering rather than deny Him. For the Word of His truth and wisdom is more ardent and life-giving than the rays of the sun and sinks down into depths of heart and mind."

The visions of the Church and the miracles wrought by her were from the beginning recognized as something apart from the magic and black art of paganism. Johann Neander a distinguished Church historian of the early eighteenth Century referred to them as "Means germane (appropriate) to the spirit of the times." The

very doctrines of Christianity became a strong impetus to its propagation. Hope as an anchor of the soul, especially regarding the future life, led man and women to cling to the Faith because of the strong contrast with the absence of hope in non-Christian religions. The light of Christianity shone through the lives of the believers. Their homes, the honor of parents, abstinence from unclean and unholy social relationships, honesty, pure worship, mutual love and hospitality presented an ideal which had no counterpart in any of the other religions.

The Church's strong organization led to concerted action which became a strong factor in evangelism. In this manner Christianity created an atmosphere peculiar to itself, melting together the classes and the masses of all nations which stood out in strong contrast with the nationalistic non-Christian religions of the times. Christianity was a religion of justice and mercy. Its doctrinal purity and depths attracted the thoughtful of all times who soon came to know that "Love your enemies," was not an empty command nor an unrealized dream. Men and women who were earnest seekers after truth found in the finer appeal of Christianity entire satisfaction. The stern experiences of all the centuries proved a spiritual discipline which steeled the hearts of believers to endure every hardship for Christ's sake and at the same time rendered the heart increasingly sensitive to the comforting presence of Him who said, "Lo, I am with you alway, even unto the end of the world."

What had the Acts and Epistles to do with what we have tried to say? Are they merely records of a faith and practice and of a standard of an ideal or are they records of a living message, the Light of which shines more and more unto the perfect day? Do they contain the very things which characterized the true Brotherhood of Christ throughout all the centuries of bitterness and woe? The very nature of the writings themselves will reveal this and their unity as a composite whole will eradicate any doubts or questionings from our minds. Let us turn to

them and prayerfully search out what has contributed so largely to the power and progress of Christianity.

St. Luke hardly makes a break in the narrative as he shifts the scene from the Acts of the Son of Man to the Acts of the Apostles. In the Gospel he describes the work of Christ and in the other that of the Holy Spirit through the followers of Jesus. He gives the great purpose of the advent of the Spirit in the message of Christ in 1:18. Pentecost, the community of goods, the Council of Jerusalem, the ministry of the apostles and other believers, the journeys of Paul and the fruit of his labor, the establishing of churches, and the raising up of a strong leadership are all included in this masterful narrative. The book is absolutely our first century history of the events which followed the resurrection and ascension of our Lord. It gives the wonderful manner in which a small sect of humble followers of the Nazarene began its growth into a worldwide Church working for the regeneration and salvation of the world. It is a series of historical events which stands out unique.

We need not waste time on the contentions of Baur and the Tübingen school that the book is an unauthentic romance of the second century for it has withstood every acid test regarding the accuracy of narrative and of the record of events and persons, both Government officials, prominent Jews and Christians involved. Internal evidence points directly to St. Luke as the author while external witnesses such as Tertullian, Clement, Polycarp, etc., witness to the same fact. While most of the Pauline epistles may have been written at the time of the writing of the Acts yet there is no trace of Luke having copied from them. The book, however, throws much light on the circumstances under which the epistles were written.

Were we to take up a study of the Pauline epistles according to their generally accepted (chronological) order they would come as follows: I and II Thessalonians, I and II Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philippians, I Timothy, Titus, II Timothy. The place the epistle (to the Hebrews) take among the writings of Paul has not been definitely fixed. That (some of) the epistles were playing a large part in crystalizing opinion among the Churches during the latter period of Luke's record of the Acts is no question. The first six mentioned above were written before the close of Paul's third missionary journey. They are strongly doctrinal in this that they stress Law and Grace showing the relation of the Christian believer to the latter. They establish in the mind of the believers salvation by faith in an atoning resurrected Christ, the possibility of universal salvation by meeting the conditions for the regenerated individual, the power of witness, and the urgency of the

(Continued on page 159)



# • MISSIONS •

## ENTERTAINING AND BEING ENTERTAINED

By Minnie Graber

We have hardly entered India when we have landed at Bombay and taken a five hundred mile train ride into the interior. There is yet the barrier of language and custom to break through. While there are some features about the former that seem at times very difficult, we yet find the language most interesting.

We were sitting at our study table overlooking a busy bazaar scene several rods distant, wrestling with Hindi sounds—double sets of Ts, Ds, and Rs that cause real cyclones and hurricanes in our American mouths unaccustomed to the Indian's peculiar placing of the tongue,—when down the veranda came two Indian women and their four children. I consider the Indian women, as a rule, to be beautiful, though certainly, as with verb conjugations, there are many exceptions to the rule. With much carrying of heavy water pots they cultivate a pleasing straightness, even in old age, which stands in sharp contrast to the over-fed, wobbly women I have seen in more civilized countries. These women were attractive. They were clothed in native dress consisting of toe, nose, and ear rings, anklets, bracelets and the sari.

They stopped directly in front of our window, the children gathering closely around their mothers and with them gazing intently at us. English directed at them we knew would be lost in mid-air, and Hindi—it was hidden in the books before us. We smiled at them helplessly; they smiled hopefully and seated themselves on the veranda floor from whence they stared up at us even more affectedly. We began to feel like the favored curiosities of the Zoo must feel. Presently they plied us with questions and we would by turns utter with remarkable deliberateness, "No, I Hindi am learning." They only stared and discussed. Bro. Graber continued, "Lapp Sahib and Mem-sahib here not are." (Word order is Hindi.) Staring and discussion continued, otherwise they were not disturbed. I changed the interesting conversation with, "Sunder din hai" (It is a beautiful day). Still they stared and discussed and it seemed to us, having once walked through a Zoo ourselves, that they were commenting, "What a helpless expression—How queer."

It did seem rather strange to entertain through a screened window so I held open the door and said, "Ao," which is to say, "Come." There were visible results to that struggle for expression for they came trailing one by one into the room

and seated themselves on the rug. Twenty minutes followed of meaningful exchange of smiles and an occasional display of pet Hindi phrases on our part, and low consultation on theirs.

The youngest guest was a little boy two years old. If there be some sheep shivering from the cold, or if there be a shortage in the cotton supply it cannot be because these textiles were wasted in this little fellow's attire. He was lovable, as are many Indian babies, and he amused us all with his childish bashfulness and bewilderment. It was long after our well of Hindi expression had been pumped dry that they finally rose, "Salaamed" us and departed.

This was our first experience **entertaining** in India.

\* \* \* \* \*

A week or two after this came an invitation to dinner in an Indian home. The Christian Master of the Ghatula Village School has a little boy who was six years old that day and, as is the proud father's custom, a goat was killed and the Missionaries were invited to the feast. At six o'clock Master Kobu came to the bungalow to call us for all was ready. We followed Indian punctuality, by which standard "right away" is any time from fifteen minutes to three days later, and arrived in the happy home at exactly six-twenty. We shook hands with the family giving special attention to little Felix dressed in his new birthday suit.

We were ushered in to a small, low room dimly lighted by a lantern hanging on a nail driven into the door casing. Sister Lapp's warning to watch our step was timely, else we should have overturned some or all of the brass water tumblers set here and there on the floor. Wherever one of these drinking vessels was found there was also a mat to be seated upon and each of us claimed a chair of this kind for the next half hour.

The five of us occupied most of the floor space in this living room which, together with the tiny kitchen adjoining,

comprised the complete living quarters of this Indian family. There was little furniture, nothing elegant, but the little apartment was clean.

Strange to relate, the mother and children of the home remained outside. The father, with the assistance of a boy who works in the Lapp home, served us. A brass basin of water was first passed that we might wash our hands. A large brass plate was then given each of us containing a liberal supply of three kinds of Indian bread. Unlike American bread, it was not baked but was made by dropping the dough into boiling oil. Before we could dispose of all the waiter came with a huge pan heaping full of flaky rice, and, with his fingers, caused a rice-slide into each of our plates. Wishing to be very generous he did not lessen the amount even when we urged, "Bus! Bus!" (enough!). Over this was poured a vegetable "dahl" and a goat meat curry furiously seasoned with red pepper. They had purposely seasoned it very mildly because Americans cannot relish pepper as do the Indians, yet we coughed and shed an occasional tear as we ate.

This eating with the fingers was the element of greatest interest about the whole affair. Bro. and Sister Lapp and Harriet were experienced in the art of forming the rice into little balls and then conveniently transferring them to the mouth. The best we newcomers could do was to awkwardly reach into the mixture, hold what we could between the finger tips, and then make an effort to get most of it into the mouth. The waiter casually stood where he could most easily watch our performance. He was courteous enough not to express his amusement but he seemed exceedingly interested in our heroic efforts.

If one has thoroughly enjoyed an Indian dinner and has had sufficient it is customary to give several hearty belches. Having concluded our dinner and doing justice, as nearly as possible, to etiquette, we again shook hands with the family, expressed our pleasure for the good food, presented our little gifts to Felix, and departed.

Dhamtari, C. P., India.

## OUR TRIP TO BELGRANO

By Florence B. Lauver

During December we decided to take a vacation of a week or more thus taking advantage of having Bro. Rutts here to care for the work during our absence. A change from the usual routine, of stay-

ing up late for the meetings, dealing with the people, their problems and the responsibility of the work, is necessary and beneficial. We rented a few rooms near Buenos Aires and visited places of interest there



we had never seen and also congregations of Evangelical work there as time permitted us. We are glad we took the opportunity to go at that time as Bro. Rutts are now in Pehuajo and are not likely to return permanently to live in Carlos Casares any more.

Since we had never visited the work of any of the other denominations we thought it would be wise to do so before the time passes by for us to take our first furlough. We arrived in Buenos Aires and for the first week our time was spent in a hotel for I had tonsilitis and went to an osteopath and he soon had us all feeling fine. By the way he is a North American and the only osteopath in this country. We appreciated the rare opportunity of having him but the charges are so high that we could hardly afford to have him. We are made to think how nice it would be to have a missionary osteopath to give his time to the work in the Argentine.

Returning to the subject our next problem was in finding a room or two where we could have permission to do our own cooking for we had taken all necessary equipment along for this purpose. We knew it would be impossible to pay hotel bills for any length of time as it would use up a month's allowance in almost a week. Every one told us it would be practically impossible to find rooms where we could do this, renting for only a few weeks. But the Lord was good to us and with His help all things are possible. We found two rooms in the yard with another family who were indeed very agreeable. They had a nice large yard where the children had plenty of room to play. Belgrano is high and the climate is very healthful, and there were many beautiful parks near our house. We rented these two rooms at a reasonable price, but even doing our own cooking the trip ran up so high that we are short in money at present so you see city life in the Argentine is no better than at home. The home where we rented rooms had a small boarding house and we had the opportunity of becoming quite well acquainted with them and were able to witness for our Master there.

A man of about fifty years had a room near ours and he often spent the evenings sitting out on the porch talking to us. He became interested and enjoyed talking about the WORD. He first told us he was a Catholic as all Argentines say unless they are Jews. They perhaps never go to church but they are Catholics just the same. He became interested in our mission to this country and the Word and asked us many questions. We gave him Gospel literature and he read it too. He

said he wished every one would read and obey God's Word for this would be a different world to live in and he also said he did not see why the priests should hinder the people from reading it. He finally said the religion now seemed like a money making business in this country for the priest could not forgive sins nor was the Bible only for the clergy as is taught by the Catholics. He expressed his desire of met a German preacher who goes to different places to preach to German speaking people.

While there we also visited Bros. Mechelli and Schwalm who are now living in Buenos Aires. Bro. Mechelli is working hard to pay some past debts. He is a

very promising worker.

We later visited the Zoo, and saw the many different kinds of animals. After three weeks of this life and studying and resting when we could find time we returned home, very glad to be home again in our nice cool home for there is NO PLACE LIKE HOME. This house we rented about a year ago is situated in such a way that in the summer which is so very hot it is an ideal place to be, and in the winter it is not cold because it is very well built.

May you ever remember us in prayer that we may witness for him where ever we may be.

Carlos Casares, F. C. O., Argentina.

## "THE SIGN OF THE PROPHET JONAH"

By I. E. Burkhardt

### The Narrative

When the iniquity of Nineveh was full the Lord undertook to call the people from their evil ways by the preaching of

record is the prayer offered by this disobedient and stricken servant of God. He cried unto the Lord "by reason of his affliction." The Lord heard his cry, spoke to the fish, and Jonah was thrown out upon dry land. Following this he was recommissioned to go to Nineveh with the message of judgment. As a result Nineveh repented in sackcloth and ashes from the greatest even unto the least. This meant for Nineveh life instead of destruction. Jonah thought there should be destruction instead of life. When he realized that God would forgive the people of Nineveh their sins he became angry and wished he himself could die. Concerning his anger he said: "I do well to be angry, even unto death" (Jonah 4:9).

### The Message of the Book

In comparing Jonah with the prophets we see that the type of the book is almost singular. The body of the book is taken up with the record and experience of a prophet, while Isaiah, Jeremiah, and others record chiefly their own messages and prophetic utterances.

The one great truth, however, that underlies the book, and that so many of us fail to find in this unique record, is the universal nature of God's redemptive scheme. As one has said, "This is the tragedy of the book of Jonah, that the book which is made the means of one of the most sublime revelations of truth in the Old Testament should be known to most only for its connection with a whale."

Acts 11:18 reveals the fact that God has granted to all men repentance through His Son, Jesus Christ. But this is long after the mission to Nineveh which occurred almost a millennium before Christ. But when we study the Old Testament we are prone to become engrossed with Israel as a chosen people, and forget the purpose for which they were chosen, namely: "A people

### ARGENTINA

[Sung to the tune, "Juanita"]

Words by J. W. S.

Far to the southward, lies a land of open door;  
Long is the journey, to that distant shore;  
And within its borders, there are souls in darkness drear,  
Knowing not our Savior, nor His love and cheer.

Chorus:—

Great land, Argentina,  
We have heard our Master's call,  
Fear not, oh despair not,  
Jesus died for all.

Great Argentina, land of stream and rolling plain;  
Land, loved by sunshine, land of wondrous fame;  
'Tis so long you've waited, for the Gospel we can bring:  
Are your children dying, knowing not their King?

Far, over yonder, in that land of wondrous fame,  
Millions are dying, lost in sin and shame.  
Let us haste to save them, let us toil and let us pray,  
For the Lord has called us, we must haste to-day.

Jonah, the son of Amittai. He commissioned him to go to the city and raise his voice in denunciation of its flagrant unrighteousness. Jonah did not wish to make this journey, and instead decided to make another one by boat from Joppa to Tarshish. A storm overtook his boat and imperilled it. The captain undertook to find out who was responsible for the rising of the tempest. By casting lots it proved that Jonah was the guilty person, and consequently had to leave the ship. He willingly submitted to being cast overboard whereupon a great fish swallowed him. And for three days and three nights Jonah sojourned within the fish.

What transpired during those three days and three nights we are not able to conjecture, but one fact of which we have



in whom all nations of the earth should be blessed" (Gen. 12:3). And it might be justly assumed that God gave Jonah in the midst of all the prophets as a memento of His universal plan: "that he would have all men to come to a knowledge of the truth" (I Tim. 2:4). Jonah seems to have overlooked this great truth, and God seeks to impress it upon him by contrasting His own pity for sin-stricken Nineveh with Jonah's own pity for the gourd which perished. If Jonah was sorry for the loss of the gourd why should not God have mercy upon those darkened hearts of Nineveh?

#### Christ and Jonah

We ought not to study this book and overlook its relation to Jesus. It is of no small interest to find His authority back of this book from the standpoint of a sign of His own death and resurrection. See Matt. 12:40. It is strikingly singular that Christ refers to this book in a moment when cynical unbelief is making its blatant claims. His own people, the Jews, request a sign in attestation of His claim that He is the sent one of God. He gives but one sign, the sign of the prophet Jonah. The Christ of God turns to a witness at whom most of the world, and many Christians, laugh; and besides, He says that it is the only witness that shall be given. Of what folly is man not guilty? To what trivialities will he not bow? In giving attention to Jonah we often get no farther than such questions as the following: "Would it be possible for a whale to swallow a man?" or "Was Jonah alive in the whale's stomach?" We should remember that Jesus said this book reveals a sign concerning Himself.

#### A Few Types

Since we have the authority of Jesus back of this prophecy we are constrained to seek for a few types that may be deduced from its content.

The first of these is that Jonah typified the Savior as the "Sent One." The book is difficult to explain as a mere story. Why must Jonah be cast overboard to save the crew on board the ship? The ship was imperilled because of his disobedience, but the peril was not removed when he became obedient. Not until he was cast into the jaws of death did peace and safety come to the men on board. In Jonah's willingness is typified the spirit of the Only Begotten of God when he said: "Lo I come to do thy will, O God" Psa. 40:7. The offering is voluntary and expedient, as the offering of Christ was voluntary and expedient. He was "led as a lamb to the slaughter," meek, innocent, and non-resistant. And if one were interested in stressing the typology the Gentile shipmaster could typify Pilate who wanted to save the life of the Offered One and be free from the shedding of innocent blood. So also might the surging waves typify the turbulent multitude that eight hundred years later cried, "Crucify him, Crucify him."

Jonah is not only a type of Christ in

that he died for the people, but he also typifies the One who went into the heart of the earth and rose again the third day. Jonah was borne down into the depth in the midst of darkness and despair, and after three days was raised again. And with his rising brought blessing to a Gentile city, and became a "light to lighten the Gentiles."

On the other hand, his displeasure when Nineveh was saved is typically Jewish. He demands vengeance upon the heathen, and is blind to the fact that Israel has a divine mission to fulfil in the world. He is like Israel who went into captivity be-

cause 'they would not walk in his ways, neither were they obedient to His law.' "Like Israel he flees from the duty enjoined upon him. Like them he is, beyond his own land, cast for a set period into a living death, and like them rescued again only to exhibit once more upon his return an ill will to believe that God had any fate for the heathen except destruction." This view would make Jonah's disappearance in the sea, and his subsequent return to dry land symbolic of the Exile of Israel and their restoration to Palestine.

Goshen, Ind.

## A LOST WORLD AND A WIDE AWAKE CHURCH

By Silvanus Yoder

A wide-awake church is a church which realizes the lost condition of the world, and does everything in its ability and capacity to save it. It will be necessary for the church, as well as the individuals engaged in missionary work to make great sacrifices for the sake of the salvation of souls. The greatest sacrifice ever made was made a long time ago to save the lost world. God's love knows no bounds. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." If God loved the world so much as that, can not the wide-awake, sacrificing church accomplish much?

It would seem that there is no sufficient ground for doubting the ability of the church to-day to give the whole world the opportunity to know and accept Christ. We must not measure the present ability of the church by standards of a church in the past.

**"You don't know what you can do, till—"**

The churches in the past were under much less favorable conditions. The evangelization of the entire world within this generation is possible but not probable. The power of all the churches has not been put to the real test. Livingston said in a letter written from the interior of Africa not long before his death, "You don't know what you can do, until you try." The proclamation of the Gospel awaits accomplishment by people who are zealous Christians and who have courage and determination. God never imposes an impossible task upon His people. A survey of the churches' resources and opportunities show that they are capable of accomplishing much.

#### The Hinges of the Nations are Open

For the first time in the history of the church, the whole world is open. The marvelous orderings of Providence in the last decade have been an answer to many prayers asking for an open world, though lost. We are not justified in saying that there is a single country, where the church, if she seriously desires, cannot send ambassadors for Christ to proclaim His message.

The inability of the heathen to understand the Gospel does not bar out the spread of it. A bishop who labored among the degraded inhabitants of the South Seas said, "that all mankind is endowed by the Spirit of God, in God's own time, with a sufficient measure of capacity to receive everything that is necessary for the salvation of their souls, that no single human being is shut out from the promises of God by any difficulty of intellectual or of moral capacity. This does not mean that all people will accept the Gospel, but that all men are capable of receiving it. In Christ's own day in face of His direct teachings and mighty works, many did not yield to the truth. But in every place where Christ has been faithfully presented, some have accepted Him.

#### Improved Facilities

There are many improvements which aid in evangelizing the lost world. We are no longer isolated from any parts of the world. Transportation facilities aid in sending provisions. Compare the conditions along such lines with conditions in Paul's time. Bibles and Testaments can be owned now by many instead of a few. They can now be distributed in the remotest parts of the earth.

#### Enough Money

One person said "that there is enough money in the hands of the church members to sow every acre of earth with the seed of truth." But how much of it is given to such a cause. Too many people have a selfish attitude toward giving. They seek to comfort themselves first. God has entrusted to His children power to give the Gospel to every creature. But the command means little to many people.

#### Enough Volunteers and Workers

The church has various organizations which are vitally interested in spreading the Gospel. There are Christian Associations and Volunteer Bands of students. The various Bible organizations are helping. Some are distributing parts of the Bible, or the Testaments or the entire "Best Book." The Bible has been translated according to estimates into three or four hundred different languages.



### The Divine Resources are Unlimited

The Divine resources of the church are more powerful and more important than all the others. The evangelization of the world is not man's enterprise but God's. Christ at the right hand of God is the Leader of the missionary movement and with Him resides all power in heaven and earth. The Spirit of God is as able to shake communities now as in the days of Peter and John. The Word of God possesses transforming power. Prayers can still remove mountains. Faith is the victory that overcomes the world.

Why has God made the whole world known and accessible to our generation? Why has He provided us with such wonderful agencies? Surely not for misuse or to promote strife and avarice, but to reveal to the church, which is wide-awake its responsibilities to do missionary work. The church needs the Spirit of the Leader and a willingness to obey His summons to go forward. The victory of this vast army of God fearing men may not be easy but it is sure.

### "The Conversion of the World"

From India several missionaries issued and sent a pamphlet on "The Conversion of the World." They made a plea for churches to send enough workers to cover all the foreign field. They said that the same reasons which proved the duty to send one should prove the duty to send as many as are needed as quickly as possible. Christ does not make an exception of His command to preach to all nations. He does not say it to a few individuals. Not only is this true of India but it is true of other countries as well. In China and South America there are thousands of unsaved people. These worship their idols, in ignorance of God. Laborers earnestly and unitedly plead at the Throne of Grace that the Spirit of God may move the hearts of all to whom an appeal comes to cry, "Lord, what wilt thou have me to do?" And may that Spirit be communicated from heart to heart, from church to church, from continent to continent until the whole Christian world is aroused, and every soldier of the cross shall come to the rescue of perishing souls.

### A Wonderful Possibility

As an example of what a wide-awake church can accomplish, let us examine India more closely. The Bishop of Bombasa, writing after several years of missionary work in Western India expressed his conviction that there are Christians enough in India to evangelize all her people and constantly to make the Gospel known in all her villages if only they had God's Holy Spirit and if the Lord's hand would provide the means for those who preach the Gospel to live of the Gospel. Here we can see the necessity for us as a church to help. Prayer availeth much. This was in India. We should not be selfish in our prayers. The missionaries from our church everywhere need the prayers

of the Church. They like Paul, have times when things do not always seem the brightest. They like Paul may meet some forms of disfavor.

### "Who will go for us?"

Are we, the Christians of today awake to all these facts and our responsibilities and are we responsive to the call of God? Do we understand that this vast responsibility rests upon us? The wide-awake church will respond to every thing in her ability to make all the nations hear of the Love of the Lord and of His Great Sacrifice. We believe this to be God's present call, "Whom shall I send and who will go?" The appeal is made to all Christians. Those feeling the call answer, "Lord, here am I, send me."

Goshen, Ind.

### HOMESICKNESS

(Concluded from page 130)

What fearful bellowings he made  
When'er he heard the gate;  
The traveller always feared him sore,  
He bounced at such a rate.  
But though the bark was woful loud,  
The bite was never great!

All, all is still! The door is shut.  
I muse with beating heart;  
Hark! there's a little rattling now  
Back in the kitchen part.  
I'll not go in! I cannot yet;  
I'm overcome, I fear!  
The same old bench here on the porch;  
I'll rest a little here.  
Behind this grapevine I can hide  
The falling of a tear!

Two spots on this old friendly porch  
I love, nor can forget  
Till dimly in the night of death  
My life's last sun shall set!  
When first I left my father's house,  
One summer morning bright,  
My mother at that railing wept  
Till I was out of sight!  
Now like a holy star that spot  
Shines in this world's dull night.

Still, still I see her at that spot,  
With handkerchief in hand:  
Her cheeks are red, her eyes are wet—  
There, there, I see her stand;  
'Twas there I gave her my good-bye,  
There, did her blessing crave;  
And oh, with what a mother's heart  
She that sought blessing gave.  
It was the last. — Ere I returned  
She rested in her grave!

When now I call her form to mind,  
Wherever I may be,  
She still is standing at that rail  
And weeping still for me!  
She is in no familiar spot,  
As oft in former years;  
And never to my fancy she  
As in her grave appears;  
I see her only at that rail,  
Bedewed with holy tears.

What draws my eye to yonder spot—  
That bench against the wall?  
What holy mem'ries cluster there,  
My heart still knows them all!  
How often sat my father there  
On summer afternoon;  
Hands meekly crossed upon his lap,  
He looked so lost and lone,  
As if he saw an empty world,  
And hoped to leave it soon.

Doth a return of childhood's joys  
Across his spirit gleam?  
Or is his fancy busy now  
With some loved youthful dream?  
He raises now his eyes and looks  
On yon hill's sacred crest;  
Perhaps he sees the graveyard there  
Where mother's sleep is blest,  
And longs to slumber by her side,  
In death's last peaceful rest.

All, all is still! I hesitate  
I fain would pass the door,  
But fear the pain of missing all  
This home contained of yore.  
For Oh, it is not what it was,  
Though its inmates are kind;  
What with our parents once we lose  
We never more shall find;  
Death goes before and reaps the sheaves;  
We can but glean behind.

Such is the fate of earthly loves  
Where all things die or change.  
Yes, even in the homestead here,  
I feel alone and strange.  
O were it not for yon bright heaven,  
With its unchanging rest,  
How heavy would our burden be—  
Our life, how sore distressed;  
But hope illumines our pathway to  
The regions of the blest.

That is a lovely Fatherland:  
There I shall never roam;  
No mother there with tearful eyes,  
Shall see me leave that home.  
No father there shall seek the grave  
Where his beloved lies;  
There is no vale of woes like this,  
Where all we cherish dies;  
The beautiful is permanent  
In those unchanging skies.

There we shall find what here we lose,  
And keep it evermore;  
There we shall join our sainted dead,  
Who are but gone before.  
I'm fain, in lonely hours, to lift  
The veil that let them through,  
And wish it were God's holy will  
To let me pass it too;  
Yet patience! till my hour shall come  
To bid the world, Adieu!

—Sel. by Elsie Gehman.

### A MOTHER'S PRAYERS

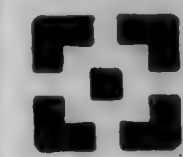
A great man relates how on one occasion he suddenly opened the door of his mother's room and saw her on her knees beside her chair and heard her speak his own name in prayer. He quietly withdrew with a feeling of awe and reverence in his heart. Soon he went away from the home to school, then to college, then into life's sterner duties. But he never forgot that one glimpse of his mother at prayer, nor the one word—his own name—which he had heard her utter. He well knew that what he had seen that day was but a glimpse of what was going on every day in that secret closet of prayer and the consciousness strengthened him a thousand times in duty, in danger and in struggle. And when at last death came and sealed those lips, the sorest sense of loss he felt was the knowledge that no more would his mother be praying for him.—The Ram's Horn.

The resurrection is the silver lining to the dark clouds of death, and we know the sun is shining beyond.—Anonymous.





# BIBLE STUDY



## BIBLE STUDY COURSE

### Deuteronomy

The authorship of the Book is attributed to the author of the Pentateuch,—that is, Moses. It is evident that he did not write the concluding verses of the last chapter, recording his death. It is also very evident that some of the material was his own personal production, although written by his servant Joshua.—Chapter 31:9, etc. One should distinguish between the writing of the records and the authorship of them. The man who supplies the material for the book is the author of it, and not the person who writes it. The closing chapter was the product of the successor of Moses, and provides an estimation of the character of his predecessor.

#### The Nature of the Book of Deuteronomy

##### 1. A summary of the events in the wilderness.

Differing from the book of Numbers, the events as recorded in Deuteronomy, form one continuous narrative, omitting many of the details of the book of record. The object of the review of the life in the wilderness was to lay the foundation for a spiritual admonition for the people. One cannot expect to find the details of the events in this record.

##### II. An admonition to the people for their benefit in the land of promise.

In this book may be found the foundation for the admonition of Paul to the Corinthian Church, I Cor. 10, the example for us that we should not lust after things as they lusted.

##### III. A remembrance of God's mercy.

Moses brought to the attention of the people the fact that God dealt with them according to His mercy. Many occasions presented themselves in which the displeasure of God would have destroyed them, but God graciously forgave. Along with the mercy of God there was associated the means of grace through the offerings for sin and the intercession of their leader, Moses.

##### IV. The faithfulness of God's Word.

The frequent references to the promises which God gave to Abraham, Isaac and Jacob should be noted. It was not for the sake of the people who had come out of the land of Egypt and for their virtues that God would bring them into the land of Canaan, but for the sake of the promise that had been made to their fathers. At the same time one should remember that those of the people who were unbelieving were overthrown in the

wilderness. Faith in the promises was essential to their salvation.

##### V. Future provisions of grace.

The purposes of God were not all for the present time. God had an outlook for His people. He saw the afflictions that would come upon them because of their sins. He saw redemption from their captivities, as well as from the curses that would come upon them for their neglect of His commandments. He saw the Prophet that would come to their aid in the latter days. He saw their repentance and salvation after the days of their affliction.

##### VI. The necessity of keeping the Word of God.

The life and prosperity of God's people depended upon their faithful adherence to the Word of God. The children must be taught the Word. The people should have it brought to their attention frequently. The truth of God's Word and of His purposes were to be instilled in their memories and in their hearts. The song of Moses had this purpose in it. It contained all of the elements which should inspire faith; a recounting of the mercy of God; a statement of the truth of His Word; a token of the personal interest of God in each family of Israel; a knowledge of God concerning their character and future conditions; a promise of the protection and salvation of His people by His sovereign power and love.

##### VII. The personal interest of a servant of God in the welfare of his brethren.

All through the book are evidences of the interest which Moses had in the spiritual welfare of the people. In a very humble spirit the great leader refers to his own part in bringing them out of Egypt and unto the borders of the land. He refers to the times of his discouragement and how God undertook for him. The closing scene of the book recalls his own failure to obey the Word of the Lord and the disappointment of not being permitted to enter the land. His interest in appointing a successor to his position also reveals his concern for the future success of his people in entering the land.

#### The Contents of the Book

- I. The Subject,—The Farewell Address of Moses—1:1, 2.
- II. The place and occasion of the address—1:3-5.
- III. The journey from Mt. Horeb to Jordan.
  1. The command of God to go—1:6-18.

Their encouragement and organization for the journey.

2. Incidents of the journey—1:19-3:29.
  - a. Horeb to Kadesh—1:19-21.
  - b. The spies in Canaan—1:22-38.
  - c. The battle without the Lord—1:40-46.
  - d. The prolonged stay in Kadesh—1:46.
  - e. The journey from Kadesh to Zared—2:1-15.
  - f. Passing through Ammon and Moab—2:16-23.
  - g. The battle with the Amorites—2:24-37.
  - h. The conquest of Bashan—3:1-29.

##### IV. Divine regulations for the life and welfare of the people.

1. They should keep the Word of the Lord, for their leader would be taken from them—4:1-40.

##### V. Three cities of refuge appointed east of Jordan—4:40-43.

##### VI. Admonitions to keep the Word of the Lord through their generations

1. The commandments restated,—and how to keep them—5:1-29.
2. Teaching the law to the generations following—6:1-25.
3. Separation from and the destruction of the idolator and rebellious people—7:1-26.
4. God's faithfulness to His people in their land—8:1-11:32.

##### VII. Observing the law of God in the land.

1. Destroy idolatry—12.
2. Establish a place of worship and offer the sacrifices and offerings as required—12.
3. Deceivers and false prophets to be destroyed—13.
4. Abstain from unholy food, because they are a holy people—14:1-21.
5. Devote tithes to the Lord—14:22.
6. The Sabbaths and the established feasts to be observed—15, 16.
7. The priests to be righteous judges, and their kings to know the law—17.
8. The faithfulness of the Levites required—18:1-8.
9. Witchcraft and allied practices condemned—18:9-14.
10. The salvation of God through the coming Prophet—18:15-22.
11. Cities of refuge on the west side of Jordan—19:1-13.
12. Righteous judgments and dealing between men—19:14-21.
13. Regulations concerning going to war—20.
14. Judgments concerning the destruction of human life—21:1-9.
15. Purification of captives in war—21:10-14. The sanctity of those who would be joined to His people.
16. Purity of home life and sanctity of of the body—21, 22—the unity of the body of Christ is signified also in the separation of materials in cloth and seeds in the fields.
17. The purity of God's house and people, and gifts worthy to God and men—23.
18. Showing mercy and righteousness to all men—24, 25.
19. Showing devotion to God and His worship—26.



VIII. Pledging faithfulness to God, by accepting the curses for disobedience and the blessings of obedience—27, 28.

IX. Moses' charge to the people to be faithful—2-9, 30.

X. Moses' farewell to the people—31, 32.

1. The reasons for it—31:1, 2.
2. Joshua appointed in his stead—3-8.
3. The law written for remembrance—9-13.
4. Joshua's appointment confirmed by the Lord—14-15.
5. The people warned to be faithful—16-18.
6. The song and testimony given and preserved—19-30.
7. The funeral song of the man of God—32.
8. The blessing upon the tribes—33.
9. The vision from Mount Nebo—34:1-4.
10. The unknown grave—34:5, 6.
11. The lament of the people—7-9.
12. The unexcelled leader—10-12.

#### Moses and Christ

In reading the book of Deuteronomy, there should be a constant conception of the man who has so faithfully represented the Savior of the world. He was human, as is proved by his failures; but he was the prophet of God like whom there should arise another. God made him a figure of His Son who would come into the world.

1. He was the giver of the Law—Grace and truth came by Jesus Christ.
2. In signs and wonders he revealed the presence of God with him and with his people—34:11. In this respect compare John 6. The people asked Jesus, "Show us a sign." Jesus said I am the Bread of God which came down from heaven.
3. Moses required righteousness of the people, as Christ also did.
4. Moses required the house of God to be a place of worship, not a house of merchandise.
5. Moses established a system of mercy, the cities of refuge.
6. Moses pointed to the faithfulness of God's Word; Jesus said the Word should never pass away.
7. Moses gave the people the Law and a song; Jesus gives the world the Word of God in the flesh and a new song.
8. The world knows no grave for Moses, and the world has no grave for Christ.

#### Truths from the Book of Deuteronomy

- I. The best place in the world, even with God is no abiding place for the believer—Journey on—1:6, 7.
- II. The possessions of the Lord belong to His people—2:24. The Lord has not given His people the promise of this world's goods, but the eternal inheritance of Christ is theirs.
- III. The kingdom of heaven cannot be taken by force, but by faith—Joshua and Caleb had the faith; the lack of faith and the futility of force lost the promises for the unbelieving—1:26, 42.
- IV. God's people should observe encouragements by the way—2:9-13.
- V. Truths of faith to be noted.
  1. God saves by mercy and not by righteous works.
  2. Holiness of life is the only character that is worthy of God.
  3. Separation from association and faith of the ungodly is essential to spiritual safety and purity on the part of God's people.
  4. God has respect to human institu-

tions and to natural laws.—Marriage requires fellowship and is respected even in war. The young of birds must not be deprived of parental care.

5. The Church can only be perpetuated by perpetuating the Word from generation to generation.
6. The love for God may be shown by remembering His Word, by attendance upon His worship, by repeatedly fellowshiping with His children, by supporting His worship and His servants in their worship,

—the tithes for the support of His worship,—and by the gifts and offering appointed by Himself. Christ and faith in Him are the test of faith and love to God.

7. If the Law of God was precious enough to be engraved on stone, how much more should the Word of Christ be graven on the fleshly tables of the heart!
8. Moses failed in the flesh, but was victor through the spirit. He afterward stood with Christ on the Mount of Transfiguration.

## EPISTLE TO THE HEBREWS

### XI. Jesus, the High Priest of the Heavenly Sanctuary

#### The Heavenly Temple of Christ's Ministry—Hebrews 9

Behold the High Priest of God, ministering in His own heavenly temple! In his vision John beheld the new Heaven and the new earth and also saw the new Jerusalem in which God dwelt. He saw no sun nor moon, for the Lamb was the light. He saw no temple, for the Lord God Almighty and the Lamb were the temple of it. This was the vision of things when all the matters of redemption were fulfilled. There was no longer a need for a meeting place between man and God. God now dwelt among His people. In the days of the Law, a revisiting our work some time. May he find Christ as his personal Savior is our prayer.

Also several young men roomed there, and they became quite friendly with us and very much so with Lois and Paul. We gave them Gospel literature and talked to them. A banker and his wife also lived there. The wife received the literature joyfully and enjoyed hearing the hymns. She said she had a cousin who was married to a pastor and really her heart was with our Gospel. But her husband was more interested in worldly matters than eternal life.

The family who had the boarding house were interested and we have heard from them since we are home.

Now as to the churches we visited. First we went to the Church of England in Belgrano where they had all services in English. There was quite a bit of form in the worship, but we heard some good messages based on God's Word in our mother tongue which we appreciated. They are called Protestants but have some very prominent Catholic forms. Their pastors dress in priest's garb, but are married. The thing we appreciated is that they teach the Word and encourage the members in the daily reading and meditation of it as food for their souls. We heard a good missionary sermon from one of their returned missionaries.

We also visited the Brethren mission. They are (in teaching) nearer like us than many others. The second Methodist church of Buenos Aires was well attended and the pure Gospel was taught by the native pastor in charge.

We also visited the Nazarene church. The Bro. and Sister in charge are indeed consecrated workers and have a wide awake congregation who long to serve the Master according to His Word. The pastor and wife are North Americans who have been in this country for many years.

The Disciple church in Belgrano has a preacher who stands for the Word and we were pleased with our visit there and diator was necessary. In this day of grace there is need for a mediator, a Priest of God, and such have we in the person of Christ who is for us a mediator, and so long as we have need of a mediator we shall have need of a place of intercession, the temple of God.

The temple for the worship of God under the law has been abolished, but that of which it was a pattern has not yet been abolished. The temple of God in heaven still stands, with open doors and burning altars and a living Priest who ever liveth to make intercession for us. The blood of His covenant is availing today, and the blessings of grace and salvation are still poured out from the presence of our God.

In the ninth chapter of Hebrews there is given the interpretation of the symbols of the old dispensation. The old priesthood ministered under the old regulations and by the old ministry of the tabernacle. Even though the temple of Solomon supplanted the tabernacle, there was no change in the ministry of the things of God. The renewed temple under Zerubabel and the temple by Herod were after the same pattern and after the same ministry. It was this common ministry of things that Paul had reference to in expounding the truth concerning the ministry of Christ. The lessons of the heavenly ministry were the more important and remained after the old order of things had ended and the new was instituted by the resurrection of the Savior from the dead and His ascension to the right hand of God.

The principle departments of the temple were, the holy place, containing the table of shewbread and the candlestick with seven branches. There also stood within the holy place, before the great vail, the altar of incense. This latter is not mentioned by Paul, who speaks of the



golden censer which stood in the most holy place. But it is evident from the account of the ministry of Zacharias in the temple (Luke 1) that there was an altar of incense in the holy place, before which he stood when offering the morning sacrifice and beside which stood the angel of the Lord who revealed the coming of John and Jesus. The most holy place, called the Holy of Holies was behind the second vail, and contained the ark of the covenant over which was the mercy seat. Within the ark of the covenant were the tables of the commandments, the golden pot of manna and Aaron's rod that budded. Each year the high priest who ministered on the day of atonement entered the most holy place with the censer of gold, containing the coal of fire from the brazen altar and the incense, usually placed on the altar of incense. The reference here, regarding the censer within the holy place was thus applicable. It was, after a certain manner, the transferring of the offices of the golden altar from the holy place to the Most Holy. Its significance was in true relation to the office of our intercessor who entered the most holy place with sacrifice and prayers on behalf of the needy suppliants here in the world. It is not strange that Paul thus specifies the contents of the Most Holy Place after the ascension of our Mediator to the right hand of the Father. The Golden Censer is, at the present time, in the presence of our God, making intercession for us. Our High Priest has entered into the heavens taking the power of His intercession with Him. The incense are the prayers of all the saints.

Into the first tabernacle, holy place, the priests went always, daily, offering the incense upon the coal of the burnt offerings. This is the daily intercession of the believer, pleading through the merits of the Mediator who has entered in the presence of God. The prayers of the saints must still be made on the merits of another, and the prayers are ascending constantly unto the Father, supported by the assurance of the sacrifice accepted. The coals had accepted the offering of flesh and blood. It was no longer flesh and blood, but burning coals. The sacrifice had been offered and accepted. An unburned sacrifice was not efficient in its merits. No incense could be offered on the unburned offerings. Jesus is thus a fulfillment of the finished offering of God, beginning with the offering of His body, and of His blood, and of His acceptance on the altar of God, and of His ministry of intercession for men, and of His presence with the Father and of His efficient service, filling the heavens with His glory and power of mediation, the Golden Censer in the Most Holy Place. Every part of Christ's sacrifice is now effective for us—vv. 1-12.

The effect of Christ's ministry for the believer is stated by the Apostle in the remaining part of the chapter. The purg-

ing of the conscience from sin. There would be little satisfaction in the confession and sorrow for sin if there was no assurance of forgiveness. The confession and sorrow would only add to the terror of sin's presence. The assurance of forgiveness brings about the comfort of forgiveness, and the freeing of the conscience of the guilt and threatened judgment. The price having been paid there is no more conscience of debt. The effect of the atonement for sin by the blood of animals was sufficient to give the worshiper joy, although the guilt returned with the repetition of transgression. The believer has a better offering and claim for peace in his heart, hence sufficient ground to claim perfect forgiveness, a sure redemption and constant peace, knowing the continued ministry of the mediator in the presence of God who is now reconciled by the efficient offering, the blood of Jesus.

The effect of Christ's ministry in heaven is not a conjectural one. If the offering of the blood was essential to the purification of the figures of things in heaven, then the blood was essential to remove the guilt of sin from the presence of God. Sins are against God and heaven. They will remain in the conscience of God until removed by the required sacrifice for sin as ordained by God. It was God who sent His Son into the world to reconcile the world unto Himself through death. This is the sacrifice that is able to remove the sins of men from the conscience of God, so that He remembers it no more forever. It is this atonement that purifies the presence of heaven from the guilt of sin for every one that believeth. Christ has prepared the heavens for us by the removal of our sins from the presence of God and of all heavenly beings—vv 13-26.

After death, the judgment. Blessed are they who have been free from their sins by the death of Christ. Blessed are they whose sins have been removed from the presence of God by the sacrificial blood of Christ. After the atonement in heaven Christ will come again. His coming again will not be for the purpose of making atonement for the sins of the world. He will not come again as an offering for sin. If the first atonement were insufficient it would be necessary for Him to come again as a sin offering. Repeated comings might be thus required; but in such a case His atonement would be no better than the repeated offerings required under the Law. Christ has died once for sin. It is all sufficient for all ages. Hence His coming again will be for another purpose than that of being a sin offering, but for the purpose of bringing salvation,—the condition effected by His atoning mission at His first appearing. He will come again without the sin offering. That has been made forever. This view of His coming not as a sin offering is supported by the following chapter—Heb. 10. Let every believer be made to rest his assur-

ance on the fact of his sins being forgiven and heaven purged from the conscience of his sins by the High Priest of heaven, Jesus Christ.

### THE FARMER'S READING

Many farmers are very particular about the kind of seed they sow on their land. They would no more think of putting in poor, shrunken seed than they would of eating food that is not fit to put in one's mouth.

These same farmers, however, permit books and magazines and papers to come into their homes which scatter seed a thousand times fouler than it would be to sow wheat thick with thistle seed. It is bad enough to seed down one's farm with foul stuff. Far more so to allow the pure minds of the boys and girls to be filled full of evil thoughts which some day will bear a fearful crop of wickedness, sorrow and shame.

There are farm papers, I am sorry to say, that do not keep their advertising columns clean. The stories they print have suggestions of evil in them. Their jokes leave a bad impression. The young folks are all too quick to grasp their suggestions, and one of the awful things about it is that once any bad thought gets a place in the mind it sticks worse than any Canada thistle that ever grew.

But it is not necessary that these bad papers shall come into the home. We have today farm and other papers that are as clean as the mountain rill. No bad stories in them. The suggestions they bring are of the things which will make the mind better and help to build up a good, strong character.

It is worth while for parents to be very careful about these things. Before you subscribe for a paper or magazine of any kind, make a careful examination of its pages from first column to last. Watch out for advertisements that may lead to wrong thoughts. You would send adrift the man or the woman who came into your home and habitually used profane or evil language, and that would be right. Why not be just as careful about books and papers, which do their work more silently but just as effectively.

The mind of a young person is a very fertile bed. It grasps the seed that is scattered in it and gives it root. Soon a plant, good or bad, according to the seed sowed, will spring up. No one of us would knowingly start his child on the downward road. The farm reading may do it. Look out!—Edgar L. Vincent.

### FORGIVING

Life's cruel thrusts and stinging wounds  
Cut deep—I can't forget.  
I know not if I can forgive,  
Dear Lord, they hurt and fret.  
But when I think how I have sinned  
And oft have wounded Thee  
Then humbly, gladly I forgive  
As Thou forgavest me.

—Selected.



# EDUCATIONAL

## ONE OF MAN'S BEST FRIENDS—THE TREE Tree Surgery Has Become a Recognized Factor in City Beautification

By Franz A. Aust and Hazel Hankinson

Every good healthy shade tree adds a value of \$500 dollars to a lot in city or town or country. Thus the courts have decreed. But if a man were offered twice that amount for a pet tree on his lawn or on the street terrace in front of his house, would he consider it? Most likely not. The reason back of that is the same as the reason why a man in Madison, Wisconsin, offered \$50 reward for the satisfaction of finding out who cut down a little blue spruce growing in front of his bungalow. It's because individuals as well as courts know that trees which have taken years to grow are priceless. They have become so vital a part of the lives of men and women and children that mere money is nothing when there's a question of looking out of the window some morning and of not finding that tree-friend "on the job."

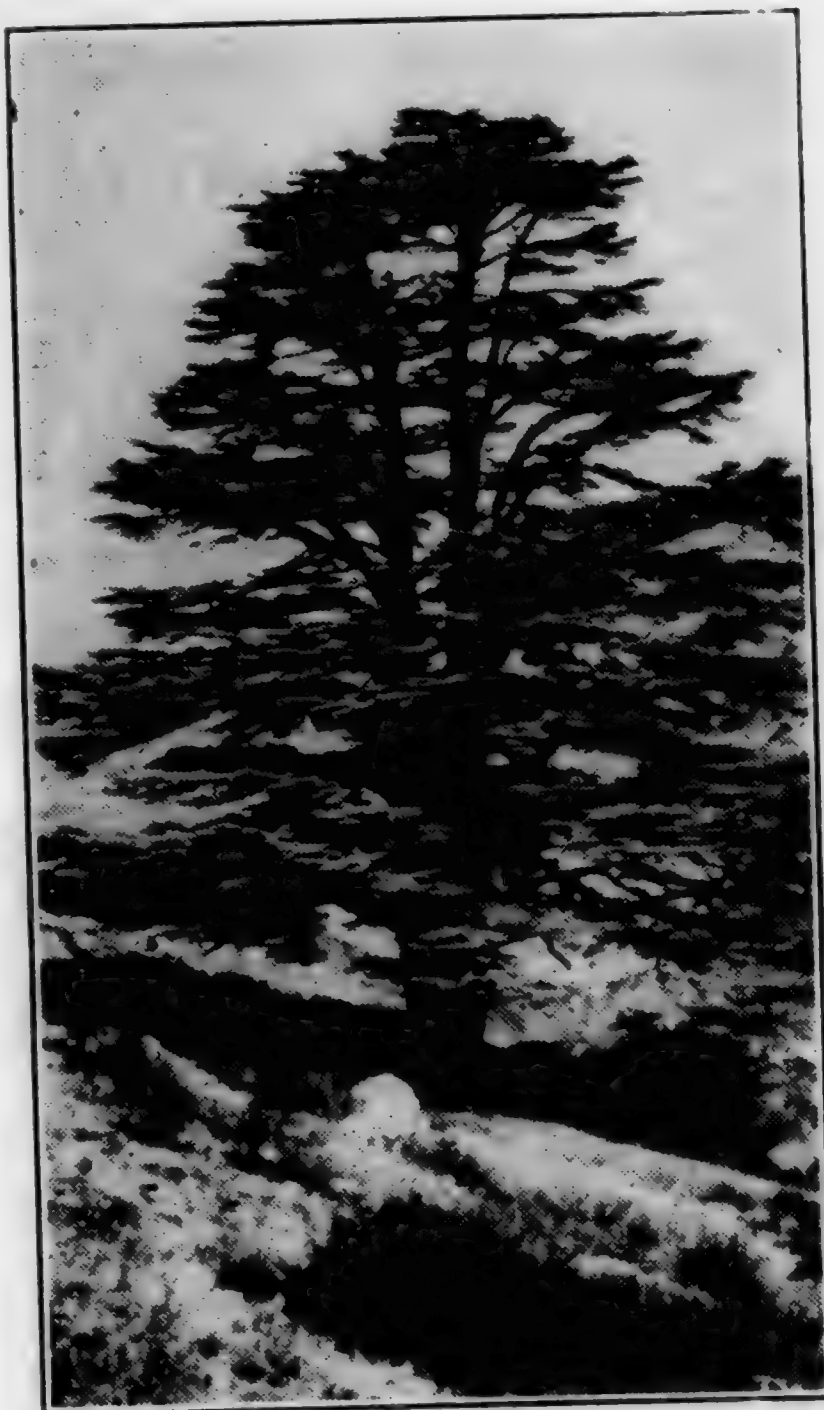
Few will allow their trees to be dug up and sold, nor yet will many sit quietly by and allow the cave-man act to be repeated even for the sake of letting someone have the Christmas tree he craves. And yet, seldom does an owner remember that an uncomplaining tree may likewise be beset by many a robber whose name is not listed in the two-legged class. Trees must be protected against various kinds of harm during their whole lives from babyhood to old age.

That's why some places provide city protection for their trees. The cities of Newark and Chicago and Minneapolis and Milwaukee, for instance, as well as others, have each set aside a sum of five or six thousand dollars a year with which to hire an expert. Each expert spends all of his time upon the shade trees of the city; he organizes a system for their handling and care; he examines and diagnoses and, if necessary, he operates upon those which are "sick." Each tree expert is health officer and surgeon combined for several thousand tree specimens.

One or two states, furthermore, have granted their trees state security. Every time you drive through Massachusetts, you cannot help being impressed with the feeling that the folk of that commonwealth respect their trees. Those trees all look so well-groomed and so well-cared-for. It's a state's responsibility in Massachusetts. And it's an admirable ruling, indeed.

But, for the most part, throughout the

Middle West and the East there is, as yet, little city or state protection. Less than 25 per cent of the cities which have more than 50,000 inhabitants officially look after their shade trees' health. And under 50,000 population, towns concern themselves but little. It's the owners, therefore, almost everywhere who must see to it that the trees of their dooryard and street have the chance they so justly deserve. Planting the young shade tree at the right time and under the proper conditions is half the battle. But after all, it isn't the better half. Arbor Day shouldn't end when the sun goes down on that April or May day after the soil has



"But only God can make a tree."

been packed about the roots, and the mayor's speech is over. Arbor Day ought to last all the year round when a new tree has been planted. For there are many things to be considered that it may do well. And of great importance among these are sub-irrigation, and correct stak-

ing, and pruning so that the tree will have a chance to spread naturally.

Street trees usually have the hardest time of all, even after they have grown to full size under healthy conditions. In the small place, for instance, the town "fathers" will suddenly decide that the grade of Main street should be lowered. Or quite unexpectedly it will seem necessary to lift River street bodily to the level of the rest of the town. In either case, it's "lo! the poor tree!" For its naked roots are shamelessly exposed to all the elements and left there. Or, on the other hand, its trunk is so swathed in layers of soil that the tree is well-nigh suffocated.

In some places where the grade has been lowered, the trees have loose stone walks built around their bases so that as much of the earth as possible may be held about their roots. Then, because removing so much soil weakens the support each ought to have, guy wires are attached for anchorage, and these are made secure by being fastened to stakes in the ground, or to nearby trees.

Raising the grade of a street to any extent is fully as fatal to the health and beauty of its shade-makers as the lowering of the grade. Gravel or crushed stone filled in about the trunk before the piling up of the heavier soil is often a life-saver. Thus the tree is allowed to breathe and will not be permanently harmed. In extreme grading of this sort, it is often found necessary to build a wall about the tree so that the trunk seems to be standing in a well. And in this way all danger of smothering is avoided. Where drainage is especially good, soil can be filled in about this wall to a depth of eight or ten feet without harming the tree's health at all.

That old "thief," the concrete sidewalk or pavement, is one of the greatest enemies a tree has in city or town. Watch a tree fighting for its life against such a violent robber. It will never give up without a brave struggle. The tree pushes and shoves to secure its rights to soil and air and moisture, and the concrete is heaved and cracked on all sides. Wise owners take care of this difficulty by breaking out the concrete for a certain distance and filling the space with crushed stone. This saves the tree, and, incidentally, it saves the pavement, too, and the owner's pocket-book.

And then there are the tree-robbers on wheels. Charlie takes the car out in a hurry some morning, and in flinging around the corner of the drive he causes the hub to tear a ragged "sore" on the side of the maple tree growing there. Or one day two



cars meet in an accident in front of the house, and the tree on the terrace, as well as the cars, has suffered. Either of these is a common occurrence, and usually little notice is taken of the result to the tree, for it seems to go on thriving as before. But unless something is done, like making the place clean and painting it with creosote, before long another troop of highway-men—insect-bandits, this time—will surely happen along to make that tree their headquarters. Or other outlaws, called fungi, moisture-made, may lie there in ambush to attack their unsuspecting victim with decay. And the tree is doomed.

Did you ever notice a broken branch hanging desperately to its mother tree and swinging in the breeze after a windstorm? Every sway breaks a little more of the bark and strips it down the side. The tree's owner knows that stalwart member is worth a thousand dollars to his property, but he is too busy to relieve its suffering. Maybe he doesn't know that delay in amputating the tree's limb and disinfecting the spot is fully as dangerous as not taking proper and instant care of a person's injured arm or leg. Lightning, that tricky sharp-tongued dweller in the sky, will rob a tree unmercifully in a number of ways. One tree recently had all its bark stripped off. If this misfortune had been taken care of by nailing the bark back into place before the raindrops accompanying the storm had dried, the tree would have been saved. But the accident was not noticed for several days, and then nothing could be done to keep the wound from proving fatal. For the tree had been completely girdled.

One of the favorite "stunts" which lightning performs is to slide down the entire length of a tree, ripping as it goes. Those who properly care for trees cut back the bark smoothly and paint the place with disinfectant so that vigor and growth are not lost, and for best results this is always done soon after the accident happens. On the other hand, if lightning shoots down one side of a tree and merely loosens the bark, nailing the bark into place and painting any open wounds will usually prove to be the tree's salvation.

Scarcely does a winter pass in the northern section of the United States without one or more ice storms. Gorgeous are all the trees and bushes when clothed in silvery uniforms which shine in the sun. With every breeze the branches clank musically. But that very music is the "swan song" for many a tree. For as night comes on, and the air grows colder, twigs and branches begin to pop and snap as though all the trees were at rifle practice. Later the boom of the real cannonading begins, and the creaking groans of Nature's injury. Thus the contest with ice and wind rages on until melting takes place. Then, alas! you know that the trees have lost the battle, for the trees themselves and the ground beneath the trees are strewn with awful carnage.

And unless a man is particularly on the lookout for their welfare, he will neglect

these wounded tree-friends at just the time when "first aid" is most needed. It is not the most pleasant "job" in the world to climb a ladder on a cold winter's day with saw and block-and-tackle in hand. And yet that is just what the true tree surgeon does so that every fracture and split may be examined, and that the very best treatment may be applied. Then, before growth starts in the spring, he cuts the stubs neatly and paints them. And even unto the second and third years after the wounds were made he keeps close watch that the battle-scarred veterans of the ice-war may be fully restored to health.

Even telephone and telegraph lines and electric power systems with their yards of wire can steal the beauty from the tree tops. Every property owner has a legal right to say what shall be done to those trees which are growing on his lawn or on the street terrace or along the country road beside his farm. But very often in town and village and in the country he is willing to sell that right for a few dollars. Hence the lineman cuts and slashes to his heart's content that the "power" may be convenience. And the result is many a beheaded tree.

Where wires pass through a cable, much of the difficulty is avoided, for fifty or more wires can be threaded through one passage. Where poles are close to a tree, and the pruning is properly done, the result is satisfactory, for thus the wires cannot vibrate so much and cause damage to

the branches. The use of a projecting cross-arm is also good, for in this way the wires are carried past the tree instead of through the tree tops. Another good plan in helping to give the trees their rights is the zigzagging of the wires across the street between trees. This can be done especially well where trees are tall. And probably, aside from the placing of wires underground, the most nearly ideal arrangement is the one in which the poles are considerable higher or lower than the trees so that the wires can pass either over or under without coming in contact with the branches at all.

With the passing of years, the shade-tree-friends of lawn and terrace and country road will surely increase in value. Appreciation of them will become higher as natural woods and forests disappear. More and more, the value of home grounds and of new lots will be estimated higher or lower according to whether they are "treed" or "treeless." Wise, therefore, is the man who saves and protects such growing property, not only from the hands of those who would carry it bodily away, but from all "brigands" ready to steal its life and health. Such a man is storing up future satisfaction for himself and for his children. And he is likewise fostering the spirit of the preservation of America's outdoor beauty. Once this beauty is gone it can never be restored except at the expenditure of much labor, time and money.—The Dearborn Independent.

## GOOD-BYE TO ALL CHURCH SCHOOLS

There is a sinister force at work in the world, and this force is ever and anon opposing the work of God's Kingdom. To those of us who believe the Word of God, is known the personality who is thus secretly at work while men sleep. In every sphere of life one can see footprints of Satan, the arch enemy of righteousness. Again in the work of education we need to be on our guard, and to speak the warning word. Our colleges are being opposed by the highly endowed State colleges and schools. Now again comes the Federal control of education. The danger is well pointed out in this letter to the Moody Bible Institute Monthly, which we are glad to reprint.—Editor.

Editors, Moody Bible Institute Monthly:

"Perhaps you have not kept up with the bill in Congress to establish a national Secretary of Education against which you wrote one or two editorials. The latest form is the Curtis-Reed bill which omits the appropriation feature, for which reason there is danger that some who have opposed it in the past will be lulled into 'mortal's chiefest enemy,' a false security.

"The reason why the sponsors of the bill omitted the appropriation feature was because of the opposition last year from those who were opposed to the increase of taxes. Rather than lose the entire loaf therefore, the proponents of the bill have decided to take a half, in the hope that gradually they may recover the whole.

"1. The first step in this progress of recovery will be the gradual and unnoticed re-introduction of the appropriation. To quote Dr. Charles Judd, of the Chicago University, before the house committee in 1924:

"(Mr. Lowry) 'Doctor, your suggestion then, as I understand it, is this: The question of these large Federal appropriations

should at least be postponed until the question of a Department of Education is settled, and then let that department make the surveys and work out the propositions as to the appropriations. Is that it?'

"(Dr. Judd) 'Exactly so, sir.'

"2. The next step will be to re-introduce the control features of the original bill, for as Dr. Judd said, 'Where there is national support there must be national supervision.'

"3. The carrying out of the plan is made possible in the following loop-hole provision:

"(Section 10) 'The Secretary of Education shall annually make a report in writing to Congress, giving an account of all moneys received and disbursed. He shall also from time to time make such special investigations and reports as may be required of him by the President or by either House of Congress, or as he himself may deem necessary and urgent.'

"Here is the loop-hole. In order to make a report to Congress of the results of his investigations, there must naturally be reports made to him by the state educational



authorities. Dr. Judd tells us the nature of these reports: "The writer may say that he is personally very much of the mind that there ought to be a federal report which will make perfectly clear the standing of every educational institution, public and private."

"What will be the effect of having to make such a report on the part of the poor little church schools? They will be driven to the wall of course, by unfavorable comparison with richer and more powerful state schools. That this is one of the motives in the establishment of the national control of schools is evident from a quotation from one of the main workers for this bill. That worker was Principal Olive M. Jones of School 120, New York City, afterwards, I believe, president of the National Education Association, in which the bill originated. She said:

"I fear the domination of any privately financed and carefully organized combination of individuals. Because I fear it, I believe that education should be organized nationally so that there may be obtained equality of educational opportunity apparently threatened in times past by political, commercial, industrial or religious combinations."

"I should like to ask, Which is more to be feared? The complete domination of

any one sect over others, when all are free to have their own schools, or the domination of education by any one sect of all other sects or factions, such as would be possible and probable if control were centralized in the hands of one man?

"I have written this at length in order to bring up to date my brief written against the bill when it was called the Sterling-Reed bill and when it still contained the appropriation feature. In my brief I showed that the proponents of the original bill intended control, and they still intend control.

"In other words, if this bill does go through, as there seems to be grave danger of its doing in this session of Congress, with the President in favor of it, then goodbye to all church schools, except those that are Christian in name only. All the efforts of the 'Bible Crusaders of America' to stem the tide of atheism, all the laws passed against the teaching of evolution will be of no avail.

"Surely, Messrs. Editors, if the people knew what the real motives of the sponsors of the bill were, they would not permit the education of their children to be taken out of their hands and delegated to one man at Washington!

Newel Mason.

"Macon, Ga."

—Moody Bible Monthly.

## LIFE PARTNERS

### QUALITIES TO BE APPRECIATED

You appreciate the great, unfailing love that comes from the heart of your husband. He welcomes any sacrifice—so large-hearted and unselfish. You are pleased by his thoughtful consideration of your likes for 'semi-occasionally' (more often would border on extravagance, and yours is a thrifty man) he brings flowers or chocolates or, most preferably, salted peanuts, or, he may bring just the book you have been wanting. It is a pleasure to build up your library together. Again, you respect that tender, forgiving spirit and, you who offended, wonder how he can be so kind but—"Love covereth." You are proud of his cheerful, jolly, optimistic nature as contrasted with that of a perpetual grouch. You have to admire him for the kindly criticism you needed and you remember, "Love chasteneth."

Strength is a quality which you appreciate in your husband—strength in its four-fold character. You are glad that clean habits have helped him to be physically strong, mentally alert and morally pure. Strength of will, courage and conviction are his. You like to depend on his judgment; you think he is "so wise a counsellor and guide, so mighty a defender." His spiritual vision is an inspiration to you and you enjoy fellowship with him in prayer and Bible study. As you anticipate definite Christian service you are happy to go into it in cooperation with one who knows and loves the Master.

### WOMANLY QUALITIES OF VALUE

A husband appreciates in his wife the quality of being a home-maker in the truest sense. Being a home-maker includes creating a home-like atmosphere about the place by keeping it clean and tidy, thus making home a place where the husband can rest and obtain recreation. It also includes the art of making the home attractive to visitors and children by varied devices for entertainment, play and industry. Again it includes being a loving, gentle and thoughtful mother of children. Being a home-maker is an art so fine that it takes much womanly love and careful thought to make the name ring true.

Not only gentleness and love are appreciated, but a husband admires the charm that exists in a modest, yet vivacious wife. The truest life mate cultivates and retains that buoyancy of spirit that keeps her charm fresh in the heart of her husband.

Besides this, a husband desires a companion who can help and sympathize with him in his religious struggles. This quality supersedes all others because being filled with the Spirit she yields the fruits of the Spirit which are "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith and temperance."

### WHAT A CHRISTIAN GIRL SHOULD LOOK FOR IN HER FUTURE HUSBAND

Different qualities attract different individuals. Are the qualities that are attractive now such that they would still be

attractive ten or fifteen years hence, after the individuals have lived together as husband and wife? Take enough time to study each other's character and disposition.

"Blessed are the pure in heart, for they shall see God." Heart purity and clean hands are inseparable. One who has good motives, honest intentions, purity of purpose will have a beautiful, noble Christian character, and will have a life that is guiltless before God and man. Duty requires that if you give virtue, and purity and gentleness, and integrity you have a right to demand the same in return.

Men are known by the company they keep. "Evil communications corrupt good manners." Beware of those who enjoy the society of the vulgar and foolish. "Better is he that ruleth his own spirit than he that taketh a city." The one that "ruleth his own spirit," guards his thoughts, words and deeds with care.

"Home makes the man." There is no better school than a good home where all may learn to be helpful one to another and to be kind, patient, and cheerful when contrary winds blow. Never accept the attentions of a young man who shows no interest in his sisters. If he is unselfish in the home and can with pleasure help mother or sisters in a homely task, then there is good reason to believe that he can be safely trusted under almost any circumstance. If he cannot be kind and loving in his home he will make a poor husband.

Intelligence in man is a quality that is greatly admired by woman. "Life has a great holy purpose to be gripped and won, or done." All life is splendidly worth while because of what can be done.

Generosity is a noble quality. Lending to the Lord for the furtherance of His cause and to relieve suffering mankind is a desirable ability. It is said that woman receives more gifts from men than religion gets. Any young woman who receives a man's gifts and does not respect him commits a great wrong.

Into the heart of the young woman there comes "high ideals of life, and of its aims and personal relations." The question comes, "How can I be sure of finding my other answering self?" Let Jesus, your best Friend, have the full devotion of your life and heart. Ask Him to help you get ready for your best earthly friend and also that he may be led of God to live a holy life before Him. In God's own time He will bring you together if you can serve Him better in that sacred union.

Seek the advice of your parents, who are your best earthly friends, and who have an unselfish concern for your welfare. Talk to them in time. It is wrong to trifle with one another's affections.

### LIFE COMPANIONSHIP IS GOD'S PLAN

In the beginning God created heaven and earth. He then created things on earth, man and other living creatures, male



and female; then from man he made woman, for a helpmate and companion.

Since the beginning many changes have come about, but companionship still remains. The choice of our life companion should be a matter of great care.

The morals in company are among the first to consider. A wife taken from company that has been sowing "wild oats," stands a small chance of being a true wife. Marriage is no joke and should not be treated as such.

Ask yourself these questions, Will she make a good wife? Will she be a good mother, one who will set a good example before her children? Is she a Christian? Is she worthy of my love?

Love is the fulfilling of the law of nature. Without love marriage would be unhappy. Although marriage is nature's plan, be sure you can support a wife and family before marrying. Do not plunge into wedlock if you yourself are unclean. Be sure your morals have been good, and have some trade or occupation so you can make life happy for you and your family.

An ideal Christian home should be the desire of every young married couple starting out on life's journey.

A girl who is good and kind to her mother and sisters will be good and loving to her husband and children, and will endeavor to have a happy home, for her family and a love which all will cherish.—Selected.

### SELECTING A HUSBAND

Sweetheart days are alluring.

They sometimes mar one's reasoning capacity.

You jump to conclusions that are frequently tempestuous and undependable.

The pleasures of the moment fascinate you.

But this delightful phase of life has a serious purpose back of it. You cannot play with love without ultimately being caught in its meshes.

And when Cupid finally lands you, watch out!

Husbands are often hard to get.

Though some girls find it difficult to keep applicants at a proper distance

Some husbands are worth having—others will drag you down into obscurity.

In selecting a husband first of all be sure that you have a man. Don't marry a clothing dummy, a mannikin, a make-believe.

Remember, your husband will be the father of your child. Your boys and girls will inherit the shape of his features, the breadth and depth of his chest and the contour of his limbs and arms, and the vitality and energy that is carried within his body.

Sweetheart days are rarely occupied by such practical thoughts, but they acquire tremendous import when children begin to come into the home.

The girls of to-day are usually attracted by masculine men. A strong man usually discloses his masculinity in the tones of his

voice, in the glance of his eyes, in the poise and carriage of his body and in his attitude towards the opposite sex.

And if you can get a husband who has a reverence for his own body almost equal to his love for you, he ought to be able to maintain his masculinity through the years of married life.

Physical culturists make good husbands if they are tolerant.

But do not marry a physical culturist or any man if you are not in sympathy with his viewpoint in life. Trouble more or less serious will always ensue from a mistake of this sort.

And whatever mistake you make do not marry for money. If you want to enter an earthly hell give it a trial.

## CHARACTER CULTURE

By Charles Fricke

**YOU WILL NEVER BE—  
Criticised unless you do something.**

The world admires the man who can do things, the man who can crystallize thought into action. If you can speak, speak! If you can write, write! If you can act, ACT NOW! If things don't come your way, step out for them. Roosevelt said, "I put myself in the way of things and they happened." That's it. Put yourself in the way of things and do something. Don't say, "We will try," but DO! The story is told about General Taylor, who became famous during the Mexican war. The victory was in the balance, and a certain battery was turning the scale against the Republic. General Taylor called the cavalry commander and said, "Take that battery!" The officer answered, "We will try, sir." "I don't want you to try, sir; I want you to take it," snarled the general. "We will take it or die," replied

### MAY IS HERE!

By J. L. Horst

**May is here!  
Bringing cheer!  
Birds and flowers and heather,  
Showers and sunny weather  
All rejoice together!  
May is here!**

**May is here!  
Bright and clear!  
Days of joy and gladness  
Banish care and sadness  
Doubt and gloom and madness!  
May is here!**

**May is here!  
Father dear,  
In these fairest days  
Songs of joy we raise,  
Give to Thee our praise!  
May is here!**  
Scottsdale, Pa.

Love is the only factor that insures a happy marriage.

Sometimes love comes after marriage, but it is far safer to be assured of its presence before this important event.

It is better to marry a man you love if you have to live in a hovel, than to marry for money with a palace for a home.

And when you are making your selection, beware of the drunkard. Alcohol not only stupefies one's reason but destroys the love instinct.

Tobacco dopes the nerves, lessens one's capacity to appreciate feminine affection, and destroys that delicate balance which enables a man to retain his fine appreciation of love and romance on to the later years of life.—Sel.

the young officer. "I don't want you to die," bellowed the general. "I want you to take that battery." We don't want any martyrs and experimenters in this society, but men who can do things, men who can put their thoughts across.

**Bankrupt if you save the little coins**

Time is money. Money is character. Character is destiny. Money should therefore be carefully considered. A recent exchange remarks: "One of General Robert E. Lee's distinguishing traits of character was his extraordinary care in money matters. While generous to a fault, in business transactions he was scrupulously exact. While President of the Washington and Lee University he was often heard to say to the young men who came there from all parts of the South: 'Do not waste your money; it cost somebody hard labor, and is sacred.' Let us remember that it is costing our fathers and mothers hard toil and sacrifice in order that we might attend school. Let's save our money. I don't mean that we ought to be 'stingy,' however. Some say, 'Get all you can and can all you get.' Ever bear in mind, friends, 'that the world has been enriched more through the poverty of its saints than through the wealth of its millionaires.' And the money that you get, be sure that you get it honestly. An old merchant gathered his sons around his death-bed and divided the results of long years of labor. 'It is little enough, my boys,' were almost his last words, 'but there isn't a DIRTY DOLLAR in the whole of it.' "

**Cultured without character**

Unless we have sound, rock-bottom characters, all the polishing and decorating of cultural training will be of no avail. My plea is for genuine, strong, Christian character. A character that is above suspicion, as that of Caesar's wife. A character such that if someone speaks evil of you, it will rebound with no effect. Character such as possessed by the well-to-do Harvard student, who was shaving one morning in one of the dormitories, when a wanton woman of the street slipped into his room



through the door which he had left ajar. She shut the door and with her back against it, said to him, "Give me fifty dollars instantly or I will scream for help." He looked around at her and said, "Yell away"—and went on with his shaving. He knew that his own life was clean. He had lived as a man of integrity and he felt that his statement would be taken anywhere against hers, because it was worth a hundred cents on the dollar. She knew it too, and so she sneaked out like a whipped cur. He might have been in for endless trouble if he had given her the money. Such a character, similar to Joseph's, is what I plead for.

#### Laughed at if you never stand for anything

We want men with big, stiff backbones. Men who stand by their guns. Men who are willing to stand alone. Men, like old Athanasius, who stood firm against the jeers of others. His enemies came to him and said, "Why, Athanasius, the whole world is against thee." He turned around and simply said, "Then I am against the world." Someone wrote this poem in commemoration of his stand.

"Yes, I do honor thee for those brave words,  
Against the heretic so boldly hurled;  
Though no one else believe, I'll hold my faith,  
I, Athanasius, against the world.

"Thy faith is mine, but that is not my theme;

'Tis thine example I would preach to all;  
Whatever each believes and counts for true,  
Of things in heaven or earth, or great or small.

"If he believes it, let him stand, and say.  
Although in scorn a thousand lips are curled,

"Though no one else believe, I hold my faith,  
Like Athanasius, against the World."

#### Victorious, if you never start anything

This summarizes the first thought. We all crave victory. We want to be victorious in all that we do. But victory will never be ours, if we never start anything. Let us do something! Let us start something. Let us MOVE FORWARD! Let us move on, never retreating, with the same boldness and courage as that little drummer boy in Napoleon's army in the story told by J. E. Conant.

History tells us how Napoleon planned his masterly campaign to defeat the Austrians at Marengo.

On the 20th of May he was on the heights of St. Bernard. On the 14th of June, after working awful havoc among his foes, and having sent Desaix forward on the right, he advanced to consummate his plan of campaign.

But Desaix was hindered by the suddenly swelling waters of the River Po, and Napoleon was compelled to stand on the field of battle and see his old guard giving way.

Just as the day was lost, Desaix came speewing across the field at the head of his forces. He had with him a little drummer boy he had picked up on the streets of Paris.

As the column halted, Napoleon shouted to the boy, "Beat a retreat." But the boy never stirred.

Again Napoleon shouted, "Gamin, beat a retreat!"

The boy stepped forward, and grasping his drum sticks a little tighter, he said, "Sire, I don't know how. Desaix never taught me that. But I can beat a charge. Oh, I can beat a CHARGE that would make the DEAD fall into line. I beat that charge once at Mount Tabor; I beat it at the Bridge of Lodi, and I beat it at the battle of the Pyramids. Shall I beat it here?"

Napoleon turned to Desaix, and said, "We are beaten; what shall we do?"

Desaix said, "Beat them! There is time enough yet to win a victory. The charge! The old charge of Lodi and the Pyramids!"

And a moment later, following the gleaming sword of Desaix and the furious roll of the boy's drum, his forces swept down on

the hosts of Austria, drove the first line back upon the second, and the second upon the third, and though many of them died, the line never faltered. And when the smoke of battle cleared away, the boy could still be seen in front of the line, beating his furious charge.

Oh, let us move on with the charge! Never retreating, never faltering, never failing! ON, ON to Victory. Let us hurl aloft our banner, proclaiming our ideals, producing results, and moving on in a triumphant and victorious strife.

Goshen, Ind.

## PUBLIC SCHOOL ART

By J. S. Slabaugh

There was a time that we could not see the importance of the subject of art as we see it to-day.

It has great value in helping the child mold its character. It develops the beautiful things in life. A great number of us often pass by some beautiful objects and never see them because we were never taught to see them in their beauty. When God created man He placed animals upon the earth to be of service to man. He placed the birds in the air, with their beautiful songs and plumage. All of these things were created for a good purpose. Let us observe the beautiful foliage of the palms, the fine curvature of the elm and the strong and spreading branches of the oak tree. We see the beauty there as never seen before. Since our Father has created these things for the benefit of man, let us teach our young people to see them. We often go many miles to see hills, forests or great waterfalls, but fail to see the beautiful things about our door.

Children are great imitators, very early in life we see them imitating something by the use of scissors, pencil or chalk. During this stage of a child's life is the time when impressions are often made which will lay the foundation for their future life.

If we go back to the age of primitive people we find that they would write and talk by means of symbols and pictures.

I find that in many of our rural schools this subject is not much developed because of a few reasons which I have observed, namely: (1) The teacher is not able to handle the subject as it should be handled. They do not know what to present to a certain grade at a certain time of the school year. (2) This subject is not taught because of the lack of time. Teachers say the course is already overcrowded.

Many times we find teachers who would gladly teach the subject, but in their attempt they give a subject that is entirely too difficult for the grade which they are teaching. The result is poor progress and often times failure.

The first and second year's work should be work done with scissors, cutting out objects and mounting them on paper. I find the best results when I have children use tonal paper. In this way the child will learn color also.

Teachers will find the work for the grades very pleasant. They should have the course fully outlined for each grade during the year.

Even music and poetry come under the subject of art. We as older people all know the value of a good song. It is like sunshine after a shower. It tends toward the appreciation of good music and will lift us heavenward. I sometimes think a good song sung at the proper time often does as much good as a sermon.

By art and music going hand in hand we develop the hand and mind as well.

Why does the cartoonist attract so much attention? It is because of his action and bright colors. In very many homes we find the cartoons have first place, and in nearly every case in such homes I find the art side of life undeveloped.

In order to overcome this the teacher must select pictures which have a meaning, such ones as will cause one to think. A child in the primary grades will do much better if he has pictures to illustrate the lesson.

God, the great Artist, has placed before us the beautiful landscapes, the forests and streams. These are all speaking to us in their various languages.

My prayer is for more teachers who can present this great subject to the children, so they can get the most good out of it. Goshen, Ind.

#### DREAMS AND SEAMS

If the dreamer dreams her dream  
And the sewer sews her seam,  
Making work her life's intensest passion;  
Who shall say, when all is done,  
Which shall be the favored one  
Each triumphing in her way and fashion.

If the dreamer's dream is true  
'Twas the task for her to do,  
Putting into it her best endeavor,  
For the dream may bloom in deeds,  
Worthy—tenets, laws and creeds  
Ringing down the aisles of time forever.

And the sewer may have seamed,  
Greater than she could have dreamed,  
For the threads of life are merged and  
ever blending,  
And her handiwork may go  
Down the centuries and grow  
Into things of mighty import, never ending.—By L. Mitchell Thornton in  
Moody Bible Institute Monthly.



# THE SUNDAY SCHOOL

## DANGERS THAT THREATEN OUR YOUNG PEOPLE: AND HOW THE SUNDAY SCHOOL CAN SAFEGUARD THEM

A family without children will become extinct; so will a church without young people.

As there are dangers that threaten the physical life of a child, so there are dangers that threaten the spiritual life of our young people. We cannot remove all the dangers, but like R. R. Companies and Motor Leagues, we can erect danger signals to warn them.

We will point out some of the dangers, and associate the remedy therewith. Dangers may be classified as External and Internal; and the common motto 'Safety First' might well be applied in either case, remembering the maxim: 'An ounce of prevention is worth a pound of cure.'

A ship is not made for ornament, or for the dry dock, but it is made to sail the sea: to weather the tempests, steer clear of the rocks, shoals, and icebergs, slow down in a fog or a blinding snow-storm, and avoid colliding with other boats. These are external dangers, but there are also internal dangers, such as engine, helm, propeller, or compass getting out of order; or there is danger of lacking proper understanding of the chart; or the fuel and water supply becoming exhausted: then no fire, no steam, and no progress, but simply drifting. Then again it may spring a leak, or be overloaded.

There is a striking similarity between a ship and humanity, so let us draw our conclusion:

God made man, not to grace a cage, nor yet for seclusion, but to sail a successful voyage over life's sea. Are there dangers to encounter? Surely: and they are overcome only by the vigilant. First, the lack of a good start, handicaps many. Most boats are launched before they are fully equipped for the voyage, but when God launched the first young people (for Adam and Eve were young people and the first Young People's meeting was held in the Garden of Eden before there were any old people), He foresaw danger and put up a danger signal that the devil made light of, and enticed those perfect young people into sin, although God had equipped them.

Our young people have the same devil to contend with, therefore they need the good start of a "new creature in Christ Jesus," and to "put on the whole armor of God."

Then there is the danger of disobedience. The Sunday school should secure the conversion of our young people, who may still be unconverted, and teach by precept and example the need of obedience to the will of God. Otherwise in a tempest of temptation they are likely to be 'swamped.'

The danger of rocks and shoals may be overcome by 'launching out into the deep' of **perfect love**.

Icebergs should be steered clear of: there is plenty of sea-room, and they can wreck a boastful Titanic. Teach them to keep their 'wireless' (i. e. prayer) in good working order, and take warning when it comes.

There is danger of getting into a 'fog' regardless of their experience. Teach them to go steady and blow the fog-horn (keep confessing Christ). 'Drop anchor' and wait: the fog will lift by-and-by. Then they avoid colliding or drifting. Also there is danger of overloading with "cares of this life." Teach and practice the secret of "casting all your care upon him."

A ship is made to be in the water, but if the water gets into the ship, it is disastrous. So our young people are to be in the world, but not of it. To let the world inside, is to let an enemy of God in. But a clear conception of His Word (understanding the chart) as expounded and lived by sound Sunday school teachers, is a wonderful safeguard.

Another external danger is that of **worldly associates**. Not particularly those notably bad characters, but possibly professing Christians of the "no-harm" class. They see no harm in light and trifling conversation, going to questionable places of amusement, wearing immodest attire, ornaments, and costly array; neither in bobbing the hair (I Cor. 11:6), nor in the wearing of man's attire (Deut. 22:5) can they see any harm, because professing Christians do these things. They lay up treasures on earth, and are "lovers of pleasure more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away" (II Tim. 3:4-5). "Wherefore come out from among them and be ye separate...and touch not the unclean thing; and I will receive you, and will be a Father unto you and ye shall be my sons and daughters," saith the Lord Almighty" (II Cor. 6:17-18).

Then there is the danger of false teaching: by the printed page, or by being influenced to attend meetings where such is advocated. We often hear it said that they give Scripture for their doctrines. So does the devil, who also has doctrines. We do not attempt to poison rats with poison alone, but mix it in bread or meat etc.; so they mix their poisonous doctrines with the "bread of life." Let the Sunday school teach and practice the truth; and like Jesus and His apostles, point out the false. Jesus said: "Beware of the leaven (doctrine) of the Pharisees" (Lu. 12:1). Peter said: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." And those days are upon us. It is His blood that bought us, and oh how it is denied! (II Pet. 2:1). John said: "He that biddeth him God-speed is partaker of his evil deeds" (II Jno. 11).

Paul said: "Grievous wolves shall enter in among you...and of your own selves shall men rise up speaking perverse things to draw away disciples after them." (Acts 20:29-30). Such advocates are often very sincere and zealous, but that does not protect you from being poisoned. Perhaps one of the greatest dangers lies in the pathway of our young people in securing a secular education. Many teachers of secular knowledge are painstaking enough to weave in their theories of Darwinism, modernism, and evolution, when such is not upon the school curriculum; yes, will even insist upon so doing, when it is only a theory, an unproved hypothesis, and forbidden by State law, (for instance the Scopes case). Shall we quietly allow "the wisdom of this world which is foolishness with God" to supersede the wisdom from above and to supplant the Christ, "who of God is made unto us wisdom, and righteousness and sanctification, and redemption?" (I Cor. 1:30). The Sunday school lays a foundation in the lives of children, that should be re-inforced by the same in the lives of our young people, who are tempted to think that they should out-grow the simplicity of their childhood teaching of regeneration, and other kindred themes.

Another grave danger lies in sports. Our young people (especially those in office or school) need bodily exercise, and the Scripture says that it "profiteth little," but "exercise thyself rather unto godliness;" and "godliness with contentment is great gain" (I Tim. 4:7-8; and 6:6). Note



that Paul was here writing to a young man. It is good for boys and girls to play, but the Sunday school should pass along Paul's testimony: "when I became a man I put away childish things" (I Cor. 13:11). When we see men spending all their God-given time and energy, and God's money, upon the world's altar of pleasure, in playing and following 'league games,' and claim to be followers and children of the meek and lowly Jesus, we fail to see the resemblance. There are Sunday schools that organize various teams, and play for money, etc. We recently heard of a pastor, who, when he failed to conduct and maintain a prayer meeting on his circuit resorted to organize a young women's base ball team, which carried off many prizes, and brought great praise to their pastor. But we cannot but wonder what glory was brought to God. "Israel sat down to eat and drink, and rose up to play," but not when they pleased God, and He has never changed. Our Sunday schools should never lower the standard, but show our young people the danger of worldly sports.

Then there is the internal danger of "casting away confidence," or giving away to doubt. Let the Sunday school magnify Jesus, and encourage all to trust in Him implicitly: otherwise there is danger of indifference, prayerlessness, and lack of Bible study.

But the greatest of all internal dangers is "the carnal mind which is enmity against God: is not subject to the law of God, neither indeed can be" (Rom. 8:7). This is a subtle foe, characterized in scripture as: "our old man," "the body of sin," "the old leaven," "the flesh," etc., and cannot be forgiven, as actual transgressions are, but must be "purged out," or "put off," or "cleansed" out of the believer's heart (Acts 15:8-9) by the purifying baptism of the Holy Ghost. "For the promise is unto you, and to your children." (Acts 2:39). Let the Sunday school teach our young people to fully consecrate their lives to God (Rom. 12:1) and let Him "seal them with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13, 14). He is the greatest of all our teachers, and if given the proper place will fully satisfy even the hearts of our young people, so there need be 'no thirsting for earth's pleasures, nor 'adorning rich and gay.' In short, if backed up by the consistent lives and sane, wholesome teaching of our 'older folks,' our young people will be constantly warned and wonderfully safeguarded. They may act as freshly painted signs to the motorist, and four-wheel brakes to his machine. Thus our elder folks should be a body-guard for our young people, who will surely suffer if the 'Sunday school body-guard' fails. Let the Sunday school impress upon the minds of our young people the deep truths of the Gospel of Jesus Christ which is able

to make them wise unto salvation, cause them to bring forth fruit unto holiness, and be ready for the coming of our Lord. Set before them "the fruit of the land," and plenty of it, thus helping them to have, like Moses, "respect unto the recompense of the reward, counting the reproach of Christ greater riches than the treasures of Egypt.—A. G. Warder in Gospel Banner.

**A Sabbath Observance Survey.**—An instructive comparison of the states that have adequate laws for the observance of the Lord's Day and those that ignore such laws, either wholly or partially, is made in a recent article in the Dearborn Independent. The writer reminds us that in all of the original American colonies, there were laws recognizing the day as one dedicated to rest and worship, and that this even included the high legislative business of the nation, the cabinet and congress. Today, what do we find as the pervading attitude among the states on the question of Sunday observance. Here is the survey summarized:

Eighteen states that have the best Sunday laws, have 8 per cent foreign born population; 18 other states with the second best Sunday laws, have 14 per cent foreign-born population; 8 other states having the weakest Sunday laws have 14 per cent foreign-born population; and the remaining 4 states have no Sunday laws, and the population is 23½ per cent foreign-born.

In all of the states the character and extent of Sunday desecration is in proportion to the lack of adequate laws. Movies, ball games, fairs, theatres, excursions, open stores are the general rule. In some instances, some of these are open without pay. Even where the legitimate dance halls, carnivals and similar popular theatres are closed on Sunday, vaudeville attractions flourish. There is a marked contrast between the states themselves on other points. In New York state about 55 per cent of the cities and towns have motion pictures, music halls, vaudeville and dances wide open, but the legitimate theatres are closed. In Pennsylvania, which is said by the Presbyterian Synod to be the only great state that still adheres to Sunday observance, there are no Sunday sports or motion pictures and the Sunday schools are largely attended. New Jersey has also closed the majority of her motion picture shows on Sunday, and fairs are not permitted on that day, although commercialized sports are allowed under a law passed five years ago. In the South, and especially in Virginia, West Virginia, Delaware and Maryland, Sunday observance is general, and sports and amusements, movies, fairs, baseball, races are prohibited. In some of the central western states the Sunday laws are openly ignored. Ohio allows a wide range of amusements, indoors and out. A bill recently introduced to stop Sunday public dances was defeated. Many of the stores owned by aliens are open. In Minnesota, Michigan, Nebraska, Iowa, Indiana, Illinois, Missouri and Kentucky, the Lord's Day is wide open save in a few districts which still cling to the old-time observance.

Similar latitude obtains in the mountain and the Pacific states and those in the southwest. Kansas and the two Dakotas are shining exceptions, and the Lord's Day is well observed.

Summing up the whole, the estimate is reached that 28 states with a population of 64,450,000 make the Sabbath in varying measure an open day, while the

remaining twenty states, with a united population of 4,258,000, still believe in loyally remembering Him who said: "Them that honor me I will honor, and they that despise me shall be lightly esteemed."—Christian Herald.

### LOST—A BOY

Not kidnapped by bandits and hidden in a cave, to weep and starve and rouse a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue, if need be.

Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him! Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him! Being so much engrossed in her home and church duties, she let the boy neglect his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elders were unmindful of the human feelings of the boy in the pew, and made no provision in the sermon or song for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy.—

—The Portsmouth Messenger.

### AN INDIAN INTERPRETATION OF THE TWENTY-THIRD PSALM

The Great Father above is Shepherd Chief. I am His, and with Him I want not.

He throws out to me a rope and the name of the rope is Love, and He draws me to where the grass is green and the water not dangerous; and I eat and lie down satisfied.

Sometimes my heart is very weak, and falls down, but He lifts it up again and draws me into a good road. His name is wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not; I'll be afraid not; for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied. Sometimes He makes the love rope a whip, but afterwards He gives a staff to lean on.

He spreads a table before me with all kinds of food. He puts His hands upon my head and all the tired is gone. My cup He fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life; and afterwards I will go to live in the Big Teepee, and sit down with the Shepherd Chief forever.—Selected, by Julia M. Marston.



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

**Power is a much desired thing.** There is the power of physical force, with which the world does its work. Such power is stored away in many forms accessible to those who know how to harness it for the work in hand. There is power in the wind and power in the water. There is power that may be created through heat and there is power that may be generated, called electricity. Such power runs our machinery, hauls our freight and passenger cars, grinds our grain, makes possible the running of factories of all kinds. Men spend millions of dollars on any project which promises to give power that will bring millions of dollars in return.

A dam is being proposed across the Osage River in Missouri that will cause many people to sacrifice their homes and separate from their neighbors and go to untried places all because some far-sighted men can see a plan of harnessing the power in the fall of the water which is supposed to return money to them and furnish such force as is needed in the world to light her cities and run her trains and factories and enable her to do many things of service. But what is all this to us who are at work in the Young People's Meetings? We too feel the need of power in the spiritual realm. There are vast resources at hand for the needs of human souls if they are wise enough to take the way that will bring those resources into service. God is abundantly able to "supply all our need according to his riches in Christ Jesus." In the Topics for this month we might classify every one under the head of the general subject of **POWER**.

The Topic for May 9th implies that Jesus used the Bible as a power and that the same power is available to us.

The Topic for May 16th suggests some of the sources of power in the conducting of Missions in the early Church, and implies that the same is at the disposal of the Church of to-day.

The Topic for May 23rd goes to the heart of the subject of spiritual power and is intended to suggest how our lives may be made more effectual in the hand of divine power.

The Topic for May 30th suggests the need of knowing with what forces to meet the incoming flood of lawlessness that is sweeping over our world.

The Topic for June 6th suggests that in the consecration of speech we may place in the hands of God a vehicle which He will use in power for the cause of Christ.

Whatever we do in our work this month, let us be sure to so harness our energies that we shall not lose the connection of power for spiritual things and that we may not check the operations of that power by error and sin in our lives. What utter folly it will be for us to presume to go out in our own power! Seek the Lord. Keep in touch with Him. Be filled with His Word. Be filled with His Spirit. Walk in His ways.

### HOW JESUS USED THE BIBLE (Jr.) Matt. 4:1-11; 22:34-40.

#### Topic for May 9

#### MOTTO

"It is written."

#### MEDITATIONS ON THE TOPIC

I. **The Son of God Makes Good Use of God's Book to Man.**—The Bible is God's message to man. God is the author of the Bible. He chose holy men to write what He wanted them to write. He kept the words from being destroyed through all the ages and made it possible for us to know them today. Jesus was on earth before the New Testament was written. But the whole of the Old Testament was already written when Jesus was here. He read in the Old Testament and used it to meet the problems of life and help men and women who needed the good counsels for life. Never did Jesus, by word or thought deny the authority of the Holy Scripture. He always pointed men to it as the word that should settle every question. He advised people to "search" it. Jno. 5:39. He rebuked those who misused it. Matt. 22:29. He also rebuked those who were slow of heart to believe "all" of it. Lk. 24:25. He exhorted people to obey the commands of God written in it. Mk. 7:9-13.

He approved the different portions of it, "the law of Moses, and in the prophets, and in the Psalms" (Lk. 24:44).

Because the Old Testament is God's Book, makes it doubly sure that the New Testament is His book also. The Old Testament spoke of Jesus who would come as the Teacher of all things. Deut. 18:18-20. Jesus spoke as one having authority. Matt. 7:29. He proved His authority by His life and death and resurrection. Jno. 5:35; Jno. 10:17, 18. He gave His Word to His chosen ones and sent them out to teach the whole world. Jno. 17:18; Matt. 28:19, 20. Jesus says that His words will judge men in the last day. Jno. 12:48. He warns men that they shall not take from or add to the words. Rev. 22:18, 19. Words of a Book which Jesus counts so great should be earnestly pondered by us and heeded with all our hearts.

II. **The Text.**—Matt. 4:1-11.—In this Scripture we learn how Jesus used the Bible to meet the Tempter who also used the Bible in part and failed to heed it all.

Matt. 22:34-40.—He showed how all that God had given in the Old Testament could be summed up in two commandments.

#### OUTLINE STUDY

##### I. Using the Bible in Temptation.

1. When the devil suggested that He

- make bread of stones.—Matt. 4:3, 4.
- When the devil suggested that He cast Himself down from a pinnacle of the temple.—Matt. 4:5-7.
- When the devil suggested that He fall down to worship him.—Matt. 4:8-10.

##### II. Using the Bible to Answer Questions Rightly.

- Which is the greatest commandment?—Matt. 22:36-40.
- Whose wife is the woman in the resurrection who had seven brothers, in turn, as husbands?—Matt. 22:23-32.
- To prove that Christ is Son of God as well as son of David.—Matt. 22:41-44.

##### III. Using the Bible to Show the Fulfillment of Prophecy.

- Reading at Nazareth.—Luke 4:16-21.
- Concerning the hard-hearted.—Matt. 13:13-15; 15:7, 8, 9.
- Concerning irreverence in God's house.—Matt. 21:12, 13.
- Concerning the praises of children.—Matt. 21:15, 16.
- To show that the things that were done to Him were foretold by the Scriptures.—Luke 24:27.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

- Text word, "Scripture."
- How Jesus Met Temptation With the Bible.
- Questions which Jesus Answered.
- Give a Prophecy which Jesus Quoted.

##### For Others.

- The Scriptures as Jesus had Them.
- The Authority Jesus Acknowledged in Them.

#### PERSONAL THOUGHT

The Word of God, our Bible, is the best book and will reward all those who study it earnestly to heed its precepts. May we ever think of Him who gives it to us and heed the message we find written in His Book.

#### SEED THOUGHTS

"How firm a foundation, ye saints of the Lord!

Is laid for your faith in His excellent word!

What more can He say than to you He hath said,—

To you who for refuge to Jesus have fled?

"Fear not, I am with thee, oh, be not dismayed,

For I am thy God, I will still give thee aid;

I'll strengthen thee, help thee, and cause thee to stand,

Upheld by my gracious omnipotent hand.

"When through the deep waters I call thee to go,

The rivers of sorrow shall not overflow;

For I will be with thee thy troubles to bless,

And sanctify to thee thy deepest distress.

"The soul that on Jesus has leaned for repose,



I will not—I will not desert to His foes;  
That soul—tho' all hell shall endeavor to  
shake,  
I'll never—no never—no never forsake!"  
—G. Keith.

# MISSIONS IN THE EARLY CHURCH —RESOURCES.—Acts 1:3; 4:31-37; 6:1-3; 13:1-3.

Topic for May 16

## MOTTO

"Lo, I am with you alway."

## MEDITATIONS ON THE TOPIC

**I. Resources at the Disposal of the Early Church.**—We hear nothing of the Early Church making excuses, "If we only could raise the money, we might evangelize the world," "If we only had more trained workers, we would undertake more work." She had all the money which the Lord saw that she needed and God saw that the trained workers were forthcoming. The harvest was as great then as it is today, and the laborers were as few in comparison. The Church began with the Lord in the lead and she followed His leading. The first step was to tarry at Jerusalem till they were endued with power from on high. With the newly gained power by the baptism of the Holy Ghost, they began witnessing and working as the Lord led them. As men and women were added unto the Lord and the Church both the needed money and the needed men were produced and the work began to expand. Workers were led out into new fields and the power of the Word of God was made manifest among Jews, Samaritans, and Greeks. God increased the resources by persecution so that the scattered ones had an opportunity to preach the Word in parts that had hitherto not heard. As men launched out from providential necessity and by the commission of the Holy Ghost through the Church, God also provided the necessities for His workers through brethren and friends as the occasion demanded. If the Gospel could be furthered more by the suffering of need, God let His servants become hungry. If it could be furthered more by abundant supply, He gave them fullness. Phil. 4:12, 13. The Throne of Grace was always open day and night. Heb. 4:16. They could bring everything to this place and make their requests known unto God. Phil. 4:6. Every need was supplied according to His riches in glory by Christ Jesus. Phil. 4:19.

**II. The Text.**—Acts 1:8.—This was the powerful leader who qualified the workers for their mission of witnessing for Christ.

**Acts 4:31-37.**—This passage shows how by prayer and consecrated means the early Church was made to prosper in the work.

**Acts 6:1-3.**—This illustrates how the needed organization was brought forth when it was evident that more workers were needed in the local church.

**Acts 13:1-3.**—This shows how the Spirit led the Church to call workers for parts unevangelized and send them forth at the Lord's bidding.

\*See note below.

## OUTLINE STUDY

### I. Power Through the Holy Spirit.

1. Speaking the wonderful works of God.—Acts 2:8-11.
2. Miraculous power.—Acts 2:4; 3:6-8; 6:8; 5:12-16.
3. Witnessing power.—Acts 4:31-33.
4. Convicting power.—Acts 2:37; 5:33; 7:54.
5. Discerning power.—Acts 8:20-24; 5:3-5, 9, 10.

6. Living power.—Acts 7:55-60; Rom. 8:13.

7. Prophetic power.—Acts 11:27-30; 20:23.

### II. The Power of the Work of His Grace.

1. In converting men and women.—Acts 2:38-47; 4:4; 11:19-21; 6:7.
2. In strengthening the believers.—Col. 3:16; Eph. 4:15; I Pet. 2:2; Acts 20:32.
3. In withstanding the gainsayer.—Luke 21:15; Acts 7:10.

### III. The Power in Prayer.

1. For solving church problems.—Acts 6:4; 4:24; 13:3.
2. In times of special trial.—Acts 12:5; I Cor. 1:11.
3. For the spreading of the Word.—Eph. 6:18; Rom. 16:30, 31, 32; II Thes. 3:1, 2.

### IV. Consecrated Means and Talents.

1. In the Jerusalem Church.—Acts 2:44, 45.
2. In the Antioch Church.—Acts 11:29, 30.
3. In the churches of Macedonia.—II Cor. 8:1-5.
4. Workers and leaders.—Acts 14:23; Eph. 4:11, 12.

## SUGGESTIVE ASSIGNMENTS

### For Children.

1. Text word, "Increase."
2. How the Lord Helped the Early Church.

### For Young People.

1. Compare the Resources of the Early Church with Ours To-day.
2. How the Early Church Used Her Resources.
3. The Order of Emphasis in the Use of Resources.

### For Older People.

1. The Place of the Spirit in Missionary Effort To-day.
2. Undeveloped Opportunities in Prayer.

## PERSONAL THOUGHT

If we are Spirit-filled and Spirit-led the work of Missions will surely go forward to the full extent of our God given powers.

## SEED THOUGHTS

"O Zion haste, thy mission high fulfilling.  
To tell to all the world that God is light;  
That He who made all nations is not willing  
One soul should perish, lost in shades of night.

Behold how many thousands still are lying,  
Bound in the darksome prison house of sin,  
With none to tell them of the Savior's dying,  
Or of the life He died for them to win.  
Proclaim to every people, tongue and nation  
That God in whom they live and move is love;  
Tell how He stooped to save His lost creation,  
And died on earth that man might live above.

Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in prayer victorious;  
And all thou spendest Jesus will repay.  
Publish glad tidings, tidings of peace;  
Tidings of Jesus, redemption and release."

—Mary Thompson.

\*Note.—An error is found in the "Outline Study" of May 16 in division III. It

should read "The Power of the Word of His Grace" instead of "Work" as printed in the booklet.

## THE SPIRIT-FILLED LIFE.—Eph.

5:1-21; Acts 4:23-31.

Topic for May 23

## MOTTO

"Be filled with the Spirit."

## MEDITATIONS ON THE TOPIC

**I. An Important Command.**—Every Christian is commanded to be filled with the Spirit. The very language of the command (Eph. 5:18) shows that it is possible to receive the Spirit and so neglect our duty that His full possession of our life is hindered. I have a power that pulls my type carriage back as I write each letter. But an obstruction hinders the power from accomplishing its task. The power is there on duty, but when it expends its energy, the effectual service is cast off by the hindrance. So with the work of the Spirit in our life. He entered our life when we were born again. He began His work in us. But because we have neglected to keep the channels open by proper meditation, prayer, service, submission, obedience, etc., etc., our life has not been filled with the greatest possible power for good. Many have so neglected Christian duty that they hardly know whether they are Christians any longer or not. In fact what experience they have in the Christian life is rather a source of miserableness to them because an accusing conscience is making their hearts sad. The life is out of harmony with the Lord and the mind is "double," having selfish ends in view while it desires yet to be counted as belonging to the Lord.

There is a remedy—"Be filled with the Spirit." Meet the conditional law by which the Spirit can do an effectual work in the life. Separate from sin. "Love not the world, neither the things that are in the world." "Do all in the name of the Lord Jesus." "Let the word of Christ dwell in you richly in all wisdom, speaking to yourselves in psalms, hymns and spiritual songs." Worship the Lord in "spirit and in truth." "Be not unequally yoked together with unbelievers." "Keep yourselves in the love of God."

**II. The Text.**—Eph. 5:1-21.—This passage is a general exhortation to avoid the grieving of the Holy Spirit of God whereby ye are sealed unto the day of redemption. Eph. 4:30. It shows in what ways the work of the Spirit is hindered and how the Christian is to walk that he might have His fullness.

**Acts 4:23-31.**—Here is an illustration of how Spirit-filled men received a special filling of power for a special season when they brought their problems before the Lord in united prayer.

## OUTLINE STUDY

### I. The Spirit Given to Every Believer.

1. The Day of His Descent—Pentecost.—Acts 2:1-4, 16-18, 33.
2. His Coming upon Samaritans.—Acts 8:15-17.
3. His Coming upon Gentiles.—Acts 10:44-48.
4. Disciples of John.—Acts 19:5, 6.
5. A Necessary Evidence of the Reality of Conversion Henceforth.—Rom 8:9; Gal. 4:6; I Cor. 3:16; 6:19; Eph 4:30.

### II. Special Fillings, or Fullness for Special Needs.

(Continued on page 158)



# CURRENT EVENTS

Dear Readers of the Christian Monitor:

We want to thank all for their suggestions as to the Department called Current Events. Every personal suggestion and letter said, "Continue the Department, we like it." So it will be continued in this or some other form in conjunction with other Editorials. One writer says, "I have read the Monitor for a number of years, and I always read the Current Events." Some of the reasons given for its continuation are—its brevity, its choice selection from a maze of news too bulky for the busy man to follow; gives news in a nutshell, without the necessity of extensive newspaper reading; we are without local newspapers and thus we get along real well; yes, continue the same, we use it in our high school for the discussion of prominent events; yes, continue the Department, too many of our people pay too little attention to what is going on in the world. — For these and other good reasons we will seek to give it its due consideration, and mayhap will try to improve same. There will be some matters upon which we feel like giving some comments, others placed there will be important news. Thanks.

Respectfully,

The Editor.

## Interested in One Way—Not Interested In Another Way.

—In a nutshell statement we give our attitude towards the proposed legislation on the Moving Picture Business. We are interested because the Movies are here, and have become a terrible menace to the Home, Church and Nation. Any regulation is better than nothing. On the other hand we are not interested, life is too real for us to spend time acting, or watching other men act. Life is so interesting in its movements, that sham actors rather make one sick in another location than the stomach. To watch the movements of history, and see the hand of God in the same is better than watching actors who have been married to three women, all still living. But so as to give information to what is going on at this time, we will quote the following reliable information. And let us pray for our rulers that they may act wisely in this matter, and seek to protect the rising generation from the vicious (we use this word advisedly) men and women.

"Some may recall that the House of Representatives Committee on Education during 1916 gave a hearing to the Smith-Hughes bill for the federal regulation of motion pictures and unanimously approved it, but the urgency of war measures so crowded the Congress that it was never acted upon. During and since the war such a bill has not again been presented. In church circles much has been expected from the influence of Will H. Hayes, but in spite of the expectancy it seems that no salutary effects have resulted from his influence.

"It has been set forth in the great national motion picture conferences that where there have been no state or city regulations the moral influence of motion pictures has been more corrupt and demoralizing than ever before. Those who have their eyes open know of the baneful influence locally and upon the youth of the nation as a whole. When so many Juvenile Court judges testify that the motion picture theatre has been responsible for so large a per cent of juvenile delinquency there can be no reasonable denial of the facts. The question is an evident one. What will the nation do to safe-guard its youth?

The question is now again coming before the nation and the Congress. Two bills have been introduced into the House of Representatives, the Swoope Bill, H. R. 4094 and the Upshaw Bill, H. R. 6233. The House of Representatives Committee on Education set 10:00 a. m. Wednesday, April 14 in Room 405 in the House Office

Building as the time and place for hearing on these bills. The Christian people of the nation may well hope that this committee shall approve some bill providing an extensive and wholesome regulation of the Motion Picture industry.

## Florida's Hypnotizing Land Boom Craze.

—From accurate sources we hear some of the saddest tales of misfortune thru the Florida Land Boom Craze, fortunes of a life time invested, and vanished over night. Stranded tourists by the thousands, with no home but the roadside, no jobs, and no cash. When one hears of Christian men seeking to get rich quick at the expense of somebody's misfortune, one can hear ringing in his ears the true statement of the Apostle Paul, "they that will be rich fall into a SNARE, and into many foolish and hurtful lusts." That is the Florida situation in a nutshell. Christian's should beware of their souls, and their God given possessions. The following graphic write-up by Mr. Griffin tells the tale.

"It is stated conservatively that there are 10,000 registered real estate salesmen in Miami alone. There are said to be 12,000 in Tampa. There are tents of thousands more at every strategic selling point through Florida.

Imagine the barrage of selling talk. Ten thousand men and women—for the ladies have been found effective wooers of wily prospects—would make ten battalions of shock troops. Sprinkle ten battalions throughout the downtown district of Toronto, for example, and you have some idea of the density.

And the burden of every one of these lyric-tongued sirens, male and female, driven by the urge of a ten per cent commission, is, "You're foolish if you don't buy a lot to-day." And they sing of the golden sunshine and the golden profits, the blue skies and the bluer seas, of Spanish castles and of the wind making a noise like crinkly bank notes as it sifts through the fronds of the royal palms.

You have to be as hard headed as an armadillo and as cold hearted as an alligator to resist their allure.

And their massed attack is only a minor note of the general ballyhoo which accompanies the greatest selling of real estate, or anything else, that the world has ever seen. For from the moment you enter until the moment you leave Florida this ballyhoo is working on you. It hits you through the newspapers, it beacons at you from the billboards, it shrieks at you in the streets of every city. It lulls

you, soothes you, amuses you; annoys and irritates you; entertains, fascinates, hypnotizes, drugs. You cannot escape it. If you do not yield you have a cast-iron will power."

"No—Don't Let Them See It!"—No, whatever we do, we must not permit the public school generation to see the Bible. We must not permit them to see or hear anything concerning the practice of prayer.

We may still permit the President to take his oath of office on the Holy Bible.

We may still permit the United States Senate to open every session with prayer by a chaplain paid by the Government.

We may still permit the House of Representatives to open every session with prayer by a chaplain paid by the Government.

We may still permit our ships at sea the services of naval chaplains who read the Bible to the sailors and marines, and pray in their hearing, and are paid by the Government.

We may still permit the Government to appoint and pay chaplains for our army posts at home and abroad, and maintain an army chaplain's school for the preparation and training of men who read the Bible and pray for and with the United States soldier.

The National Republican Convention may still open its daily sessions with prayer.

The Democratic National Convention may still open its daily sessions with prayer, yea, though the Convention run for three stormy weeks.

Our separate States may provide chaplains for the prisons and penitentiaries, whose business it is to read the Bible and pray with and for the unfortunate.

But the ten or fifteen future Presidents who are now in our public schools—

The future Senators, Representatives, party leaders, officials who are now by the thousands in our public schools—

We must keep the Bible from them!

We must keep the knowledge of prayer from them!

We are permitted a Christian form of Government, but we are forced to maintain a pagan public school!

Every President of the United States to date has been reared in a school that was opened by Bible reading and Prayer.

Why not our future Presidents also?

It is a question hammering for an answer from the conscience of the American people.—Dearborn Independent

## The Churches' Onward March in Numbers.

—Amid controversy and criticism of the churches, often severe, and unjust, it is very encouraging to have the assurance, in our annual church census, that the Christian churches are not failing, nor drifting, nor losing the power of fruitfulness. The figures given in the census tables are in themselves conclusive evidence that the spiritual vision of the Church is not impaired, and that it continues to enlarge its borders and to follow the true line of progress.

The charges that have been adopted in the method of appeal to the unconverted are not so far to be regarded as disappointing; but it is becoming evident that the



churches will do well not to lessen evangelistic service.

In membership the churches are mounting in the millions, at the average rate of nearly three-quarters of a million a year. But no one who studies the analysis of the gains our expert gives of the returns of 1925—nearly all official—will fail to see that the various religious bodies are not using all the power of service which deeper devotion, greater aggressiveness and a warmer enthusiasm could unfailingly evoke in the work of winning souls.

To-day the churches have great and effective organizations for their work. Their leaders have far-reaching visions of the world's need, and a well-equipped ministry to press the truth home upon the unawakened, the indifferent and the careless; but, as a distinguished ex-President of Harvard said half a century ago, "let them be sure that the fires of the Holy Spirit are kindled under the boilers, so that the Church may be warmed to its work, and may go forward to conquest under its Great Leader, who promised to be with it alway, even unto the end of the world."

Let us rejoice over the harvest of the year and give thanks to Him who has given the victory. And let us not fail to ask for a larger faith, a greater united effort and a more widespread consecration to the work that lies before the Christian churches of our beloved land.—Christian Herald.

**Record Bible Distribution.**—The Annual Meeting of the New York Bible Society was held recently in the Bible House, No. 5 East 48th Street, New York. The officers elected were John C. West, president; Everett J. Esselstyn, vice-president; Charles W. Parsons, secretary; and James H. Schmelzel, treasurer. New members were elected to the Board of Managers from the Baptist, Lutheran, Methodist and Episcopal churches.

The report presented by the General Secretary, Rev. George William Carter, D. D., showed the largest distribution of the Scriptures ever made by the society. During the year 1925, 958,461 copies of the Scriptures in 67 languages were circulated. A large part of this distribution was free and the balance sold at cost or less. Over 58,000 volumes were distributed to immigrants arriving at Ellis Island and 120,000 to sailors and seamen from all parts of the world. The missionaries of the society visited the hospitals, the prisons and the institutions for the poor and helpless. There were foreign speaking workers who carried the Scripture to the Italians, Greeks, Germans, Russians, Scandinavians, and those of many other nationalities.

During the year the society published or obtained from printing presses in Europe Gospel portions in large type in two languages. These Scriptures are called "Diglot" and are printed in English parallel with the foreign language. The society now has sixteen foreign languages thus published parallel with the English. Recently the Gospel of John in Estonian-English was published, being the first time in history that any part of the Bible has been printed in Estonian and English in parallel columns. Another important development of the year was the society's issuing a very fine new edition of the Bible for use in church pews and for supplying the guest rooms of hotels. The society is supported by church collections and gifts from individuals who are interested in the spiritual and patriotic service that the society is rendering.—The Christian Conservator.

**A Drawn Battle at Geneva.**—When the Council of the League of Nations saw its pathway to the admission of Germany, and the carrying out of its general program,

deliberately blocked, it took the only step that was open to it: it adjourned. In the long discussion over the German request for admission to the Council, it had become evident that selfish nationalistic claims prevented an agreement at the present time. Sweden and Czecho-Slovakia had generously offered to waive their claims for representation, hoping that this would clear the way. Had Brazil been equally magnanimous, rather than continue to be a stumbling-block in the Council, she too would have waived her claim. But this, her representative declared, was impossible. Even the indignant remonstrances of her South American neighbors had failed to influence Brazil. She would abate nothing of her isolated selfishness and nationalistic claims.

At the critical moment, the Council took the only course that led out of this entanglement. In a quiet businesslike way, it appointed a commission to prepare a plan for the reconstruction of the Council, and then it adjourned, laying over the questions involved until the League Assembly session in September. And so the conflict ended. There were no laurels won save those accorded to Sweden and Czecho-Slovakia.

Germany will allow her application for admission to membership to remain on file with the Council, and will await the outcome in September with the same patience she has shown heretofore. Meanwhile it is stated that she will be given a place on the commission which is to study the revision of the League Covenant, thus practically acknowledging her as a member of the League, in spite of the adjournment, without taking formal action on her application for membership.

On the whole, it is now beginning to be generally held that recent events at Geneva will not seriously affect the prestige of the League, and that the situation will be in better shape in every respect when September comes.—The Christian Herald.

#### New Victory for Dry Law Enforcement.

—Federal Judge Augustus N. Hand has handed down a decision upholding the right of the Government to refuse the renewal of alcohol permits to denaturing plants. The decision was hailed by officials as the "most important in the history of prohibition," and was made against William J. Higgins, owner of one of the largest denaturing plants in the East. There were fifteen such plants in the New York district last year but on January 1, 1926, thirteen of them were refused new permits.

John A. Foster, Federal prohibition administrator of New York, has been promoted to a newly created position, Superintendent of Alcohol Investigation, with headquarters in Washington, where he will work under the direct supervision of Gen. Lincoln C. Andrews, Maj. Chester P. Mills, a West Point graduate, who saw active service in the World War, succeeded Mr. Foster in charge of enforcement in

New York. At the same time General Andrews appointed Frank Hale chief of a special squad. These changes, the Treasury Department announces were made to strengthen the battle lines against diversion of industrial alcohol into bootleg channels."

**Death of Luther Burbank.**—On Sunday, April 11, at Santa Rosa, Calif., Luther Burbank, noted horticulturist, familiarly known as the "plant wizard," passed to the Great Beyond, in which he had expressed himself just a few weeks ago, as having no faith. He was over 77 years of age.

Mr. Burbank was born March 7, 1849, and was the thirteenth child of a family of fourteen. Like many other noted men he was born in poverty and rose from the ranks through the discipline which his early life brought to him. His parents lived on a farm near Lancaster, Mass., and his childhood was spent among things of the soil. He early embarked in the nursery business and accomplished a number of things in the horticultural line that were considered impossible. While still in Massachusetts, he originated the Burbank potato which was a great improvement over the potato varieties then in common use. In 1875, because of a long siege of ill health caused by a sunstroke, Mr. Burbank moved to California where he developed his famous experimental farm at Sebastopol, about seven miles from his home in Santa Rosa. An inventory of the farm taken before his death revealed that he had three thousand extensive experiments under way and five thousand different botanical specimens from all parts of the world under observation. Some of his most striking creations were the seedless orange and grape, the spineless cactus, the white blackberry and thousands of other wonders among grains, fruits, and flowers. However, he disclaimed all credit for being a "wizard," since he only guided the work of Nature, which after all did the work.

Some time before his death Mr. Burbank caused much comment in the religious world by declaring that he did not believe in a life after death, and that while he admired Jesus as a man, he considered Him as an infidel like himself. These statements put him into the center of a controversy and he was swamped with letters and telegrams condemning his stand. It is believed that this brought on a nervous condition that hastened his death. It is strange that a man who lived and worked so close to Nature could not find in it something to draw him to Nature's God. But the heart of unbelief can never find God. We must come to Him in faith. We are reminded of the words of the poet:

"Blind unbelief is sure to err,  
And scan His work in vain,  
God is His own interpreter,  
And He will make it plain."

Public memorial services were held for Mr. Burbank at Santa Rosa, April 15, when Judge Ben B. Lindsey of Denver, Colo., delivered an address, which was both a personal tribute to the departed horticulturist and a defense of his religious beliefs. Mr. Burbank is survived by his widow and one sister and he was carried to the grave by eight of his friends. Mrs. Burbank did not wear any visible sign of mourning.

The burial service was very simple, without any orations or prayers, although a few words were spoken informally by friends and a song was sung. Thus was Luther Burbank buried among the flowers and plants that bore silent testimony to the works of the God in whom he professed not to believe.—H.

#### GET OUT OF DOORS

Get out of doors; 'Tis there you'll find  
The better things of heart and mind.  
Get out beneath some stretch of sky,  
And watch the white clouds drifting by;  
And all the petty thoughts will fade  
Before the wonders God has made!

Get out of doors! The fields are clean,  
The woods will teach you nothing mean,  
And with the majesty of trees,  
And constant industry of bees,  
And all that shapes the Master's plan,  
They'll teach you how to be a man!

—Selected.



## Y. P. M. TOPICS

(Continued from page 155)

1. Gifts to each for the profit of the body.—I Cor. 12:7-12; Acts 6:3.
  2. Fulness to speak on special occasions.—Acts 4:8; 13:9; 7:56.
  3. Fillings to met special need.—Acts 4:31.
- III. **The Spirit-filled Life.**
1. Another term for spirituality.—I Cor. 2:15; 3:1.
  2. The possibility of increase of fullness.—I Thes. 1:7; 4:9-11.
  3. The possibility of failure in increase.—Heb. 5:12; Gal. 4:19.
  4. Suggestions for continued increase and proper development.
    - a. By true endeavor.—Eph. 4:1-3, 17-32; Col. 3:5-17; II Cor. 6:14-7:1; I Pet. 2:2, 11; 3:15; 5:8-10; II Pet. 1:5-8.
  5. How fullness is hindered.
    - a. By quenching the Spirit.—I Thes. 5:19.
    - b. By grieving the Spirit.—Eph. 4:30.
    - c. Drifting from the first love.—Rev. 2:4.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Holy Spirit," "Holy Ghost."
2. The Goodness and Righteousness, and Truth of the Holy Spirit.

## For Young People.

1. How to Increase in Spirituality.
2. Hindrances to the Spirit-filled Life.
3. The Signs of the Spirit-filled Life.

## For Older People.

1. Mistaken Signs of Spirituality.
2. The Power of the Spirit-filled Life.

## PERSONAL THOUGHT

So live, that every part of our being may be in the complete possession of the Lord by His Spirit, to teach, lead and use us according to His will.

## SEED THOUGHTS

Consciously, distinctly, resolutely, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands, to lead and fashion us as He will. When we work with the current of that Divine will all is vital, efficient, fruitful.—F. D. Huntington.

I firmly believe that the moment our hearts are emptied of pride and selfishness and ambition and selfseeking and everything contrary to God's law, the Holy Ghost will come and fill every corner of our hearts; but if we are full of pride and conceit and ambition and selfseeking and pleasure and the world, there is no room for the Spirit of God; and I believe many a man is praying to God to fill him when he is already full with something else.—D. L. Moody.

"The Spirit, O sinner,  
In mercy doth move  
Thy heart so long hardened,  
Of sin to reprove;  
Resist not the Spirit,  
Nor longer delay;  
God's gracious entreaties  
May end with today.

"O child of the kingdom  
From sin's service cease:  
Be filled with the Spirit,  
With comfort and peace.  
Oh, grieve not the Spirit,—  
Thy Teacher is He,—  
That Jesus, thy Savior,  
May glorified be."—P. P. B.

## MEETING THE TIDE OF LAWLESSNESS.—II Thes. 2; II Tim. 3.

## Topic for May 30

## MOTTO

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

## MEDITATIONS ON THE TOPIC

I. **Meeting Tides of Evil.**—Tides are something beyond the power of man to control. When the tide from the ocean comes in there is but one thing to do to keep from being flooded—to retreat to higher ground. Only God who rules the universe has power over tides. We may build higher walls and shut them out for a little way but prevent their rising we cannot. But as to the tide of lawlessness that has swept in and is sweeping in over every oncoming generation of boys and girls, we know that it is a power and that it is coming, and that we must meet it. For the Church of Christ to think of launching out upon the ocean of evil in the world and think to reform the laws of the world so that the tide will not rise is sheer folly. God has set the bounds of the ocean wave. Job 38:8-11. And God has set the bounds of the tide of lawlessness. Ps. 125.

But there is a place and a sphere in which God's children may work with the coöperation of the Lord in meeting the tide of lawlessness. We cannot go out of the world, but we can be kept from the evil. We cannot remove the works of Satan from the earth, until God Himself shall see fit to bind him and cast him into his prepared place, but we can rescue souls from the floods of sin which rise against them through the grace of God in Christ Jesus. The wicked one cannot touch one who keeps himself by the grace in Christ Jesus. I Jno. 5:18. The works of the devil are destroyed through the Lord Jesus Christ. I Jno. 3:8,9. The hope of the world is not in reformation but in regeneration. Regeneration must be in individuals and they must be saved out of the world as out of a city doomed to destruction. Rev. 18:4.

II. **The Text.**—II Thes. 2.—We have chosen this passage not to lead to controversy as to its prophetic import, but to show how God has revealed that iniquity is working and will work up to a certain limit. It works in those who refuse the truth and overthrows them. But to those who take heed to the Gospel call there is deliverance and peace. And they are used of God in the good work of hindering the work of Satan in the souls of men.

II Tim. 3.—This chapter describes the manifestation of lawlessness and wickedness in the last days. It also gives practical suggestions as to Christian duty in the midst of evil conditions. Steadfast adherence to the doctrines of the Scriptures because they are inspired of God and profitable to meet all the varied problems of life. Persecution is the lot of all the godly in this life, but patience and grace will bring them through and enable them to conquer through Christ Jesus.

## OUTLINE STUDY

## I. Tides of lawlessness.

1. From old times.—Gen. 6:1-6; 13:13; 18:20,21; Judges 2:10-19; I Kings 18:17,18; Jer. 6:13-15.
2. In the Gentile world.—Rom. 1:18-32.
3. Tides of the latter days.—II Tim. 3:1-5,13.

## II. How God Has Met Tides of Lawlessness.

1. Teaching, warning, chastening, grace, and judgment.—Gen. 6:1-7,13,14; II

Kings 17:7-23; Acts 17:26-31.

2. He used His people to enlighten the nations.—I Kings 8:41-43.
- III. **How God has Planned for Christians to Meet Lawlessness in Days of Grace.**

1. Our orders as Christians.—Matt. 28:19,20; II Tim. 4:2-5.
2. Our position.—I Pet. 2:9.
3. Light and salt, and its business.—Matt. 5:13-16; Phil. 2:15.
4. Ambassadors.—II Cor. 5:20.
5. Methods.—Luke 10:3; Matt. 10:16-23; II Tim. 2:24-26; II Cor. 10:3-6; Eph. 6:10-18; Matt. 5:44-48.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Watch."
2. Following the Lord's Way.

## For Young People.

1. Jesus, the Only Remedy for Sin.
2. The Christian's Place in a World of Sin.
3. Why Christians are like Salt and Light.

## For Older People.

1. The Weapons of Our Warfare.
2. Protecting the Innocent in God's Way.

## PERSONAL THOUGHT

As a Christian I am concerned for souls of men who are being drowned in the destructive influences of modern lawlessness. Faith in God's plan of salvation should enable me to press forward holding high the standards of Gospel truth and helping men and women to escape from the corrupting influences of the age. Our weapons are spiritual and not carnal.

## SEED THOUGHTS

His disciples should stand aloof from all philanthropic movements instituted and maintained by the unconverted with a view merely to social betterment. Such movements are undoubtedly the most potent influences for blinding the careless multitude as to the real character of the age, and as to the real need of every human soul. Anything which promises improvement to the world apart from the personal coming of Christ, or to the individual apart from a new birth through faith in Him, is in direct opposition to God's plan of redemption, and in particular to His special work in this age.—Mauro.

SPEECH THAT TELLS FOR CHRIST  
Col. 4:2-6; Matt. 12:31-37; Acts 2:1-13.

## Topic for June 6

## MOTTO

"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord."

## MEDITATIONS ON THE TOPIC

I. **Telling Christian Speech.**—Whenever there is a Christian Spirit dwelling in a person, that Spirit prompts the words of the mouth as well as the conduct of the body in general. Speech that is regulated and directed by the Holy Spirit will always tell for Christ. Two men may say the same thing. One tells for Christ and the other does not. What makes the difference? One has his words backed up by the power of a spiritual and consistent life; the other has nothing to make his words count for the Master because his life is out of harmony with the words spoken. Speech need not be so remarkable or eloquent to the ears of men to count for Christ. The ordinary speech of the family in which they convey in-



telligence to one another in the everyday routine of life, will tell for Christ because found consistent with the Spirit of love and duty. The personal worker who meets his fellow on the everyday level of life and talks about the religious life may have his or her speech tell for Christ as much as the minister who expounds the Word from the pulpit.

The person who can positively say, "No," when a temptation is presented will speak as effectively as though he were preaching a sermon on temperance. The person who can say "yes" to a call to duty will effectively count for the service of Christ and his influence will go out for good. Even silence may count at times as words cannot. When others are talking things that do not edify and a Christian by the grace of God holds his peace in a silent rebuke, his silence may speak more than a long lecture and count in testimony against evil. If we are the Lord's, our speech will count for Him, if we live a life consistent with our profession.

**II. The Text.—Col. 4:2-6.**—In this passage we have several suggestions concerning speech. We have the speech of prayer, prayer for the preacher, and speech of everyday life seasoned with the salt of Christian consistency and the grace of God.

**Matt. 12:31-37.**—Here we have the speech against Christ contrasted with the speech that comes from a good heart.

**Acts 2:1-13.**—At the time when the Spirit fell upon the disciples they were given power not only to speak in various languages of the people present, but they spoke of the "wonderful works of God."

#### OUTLINE STUDY

##### I. Graceful Salt-seasoned Speech Tells for Christ.

###### 1. In Ministers.

- By sound doctrine.—Tit. 2:1.
- By the Spirit's leading.—Mk. 13:11.
- In the Spirit's Power.—I Cor. 2:4, 5, 13.
- According to the Word of God.—I Pet. 4:11; Isa. 8:20.
- Boldly.—Eph. 6:20.
- In gentleness and meekness.—II Tim. 2:23-25.
- To the point, with longsuffering.—II Tim. 4:2.

###### 2. In All Believers.

- Not in evil speakings.—Ps. 34:13; I Pet. 2:1, 2; Eph. 4:31.
- Not as busybodies.—I Tim. 5:13.
- As those judged by the law of liberty.—Jas. 2:12; 4:11.
- By speaking the truth in love.—Eph. 4:15.
- By prayer.—Dan. 9:20.
- In proper order.—I Cor. 14:40.
- In what is edifying.—Eph. 4:29.
- In what is sound.—Tit. 2:8.
- In worship from the heart.—Eph. 5:19, 20; Heb. 13:15.
- In the name of Jesus.—Col. 3:17.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

- Text word, "Speak."
- How to Use Our Tongues for Jesus.

##### For Young People.

- How Prepare Our Hearts for Right Speech.
- Edifying Speech to the Honor of Christ.
- Speech Properly Salted.

##### For Older People.

- The Bridled Tongue for Christ a Service.
- The Power of Right Speech.

#### PERSONAL THOUGHT

Is our speech regulated by the grace of

God? If so our words will count for the upbuilding of His cause.

#### SEED THOUGHTS

A kind word spoken for Christ may create a wider vibration in eternity than the grandest sermon by the greatest preacher.—Gowand.

Take my lips and let them be filled with messages from Thee.—Havergal.

It may be a very little thing for you to say to a young man, the few words that turn him from the way of ruin, and win him back to life and hope. It may be a very little thing for you; but it is everything to the young man.—Gough.

No fountain is so small but that heaven may be imaged in its bosom.—Nathaniel Hawthorne.

"The words of wise men are heard in quiet more than the cry of him that ruleth among fools."—Prov. 9:17.

#### THE BOOK OF THE LORD

(Concluded from page 139)

Christian life. In this relation Paul has in a remarkable manner shown the relation of faith and works, and has elaborated upon the observance of the sacraments, the sanctity of the marriage relation, Christian loyalty to both Church and state, and the need of organized effort for the furtherance of the Kingdom.

The spirit of the whole of the book of Acts is in agreement with that of the epistles whether they be of Paul or Peter. It manifests a like sympathetic attitude toward non-Christian cults but shows a faithful adherence to Christ as the Light of the world. It attempts to conciliate officials by showing up believers as law abiding citizens. While Peter is the main hero of the first twelve chapters and Paul of the remaining fifteen yet the narrative of the ministry of both is so balanced and their work is shown as so merged as to leave them essentially united as pillars of the Faith for both Jew and Gentile.

From the foregoing the reader will get the burden of the Acts of the apostles and lest we be tedious we shall not go into detailed analysis of the epistles. But we should know the main burden of each epistle in order to understand the contribution they made to the strength of the early Church and the place they should have in our day. I shall take them in the order they come in the New Testament.

**Romans.** Written during the third missionary journey, presenting the very heart of the apostle's teaching, at a most strenuous period in his life, and at a time when he was exercising his great influence. The general theme is **Salvation by Faith in Christ alone.** After the preamble (1:1-17) he presents the Need of the World (1:18-3:20); the doctrine of Justification by Faith (3:21-5:11); the Gospel remedy for sin (5:12-8:13 excluding ch. 7); man's inability to attain God's standard of

righteousness (ch. 7); full result of the Gospel (8:15-39); spiritual Israel (9:1-11:36); the Christian life (12:1-15:32); and, the Outflow of Christian love (ch. 16).

**I Corinthians.** Written during the third missionary journey. Union with Christ is the main theme. He shows how factions dishonor this union (chs. 1-3); impurity mars it (ch. 6); marriage illustrates and hallows it (ch. 7); identification with idols profanes it (ch. 8); temperance strengthens it (ch. 9); ordinances emblemize it (chs. 10, 10); spiritual gifts exercised express it (chs. 12-14); the Resurrection consummates and crowns it (ch. 15); disorderliness disgraces it (ch. 11); works of charity strengthen it (ch. 16). The great love chapter (13) is a portrayal of the condition and outflow of the life which is united with Christ.

**II Corinthians.** Written during the third missionary journey after learning the reception of the first letter in the Corinthian Church. The apostle in 1:12:13 explains his relationship with the Church. From 2:14-6:16 he dwells upon the triumphs (2:14-17), source (3:1-5), significance (3:6-18), purpose (4:1-7), difficulties (4:15:13), motive and object (5:14-21), general utility (6:1-10), consecration (6:11-18), and care of the ministry (7:1-16) in such terms as to leave them fully assured of his great love for the Church and concern for her highest welfare. Chapters 8 and 9 urge the Church to give especially for the suffering brethren in Jerusalem and also to adhere to the grace of giving as a principle within the Church. Chapters 10-13 vindicate Paul's apostleship and contains warnings against false teachings.

(Continued next month)

#### MOTHER

And here is a line to mother  
The best of all the lot,  
With a simple little message,  
Just a sweet for-get-me-not.  
It's sent to her from someone,  
Sealed with a kiss of love,  
To wish her joy and comfort,  
And blessing from above.

May it find her well and happy  
As the morn I went away.  
May it make her burden lighter,  
As she works from day to day.  
May it chase away the wrinkles,  
From her apt to worry brow,  
And keep the smile a smiling,  
Till we've finished up this row.

There's a brighter day a coming  
For us and those back home.  
There are ships of joy and happiness  
To sail us o'er the foam,  
And sights will be most wonderful,  
As loved ones greet each other,  
But none received so tenderly,  
As when sonny greets his mother.

—Selected.

#### SUFFICIENT

Remove the thorn that buffets me, prayed  
Paul,  
And thrice besought the Savior's blessed  
face,  
But gloried in the mighty Lord of all,  
Who answered thus: "Sufficient is my  
grace."—Selected.



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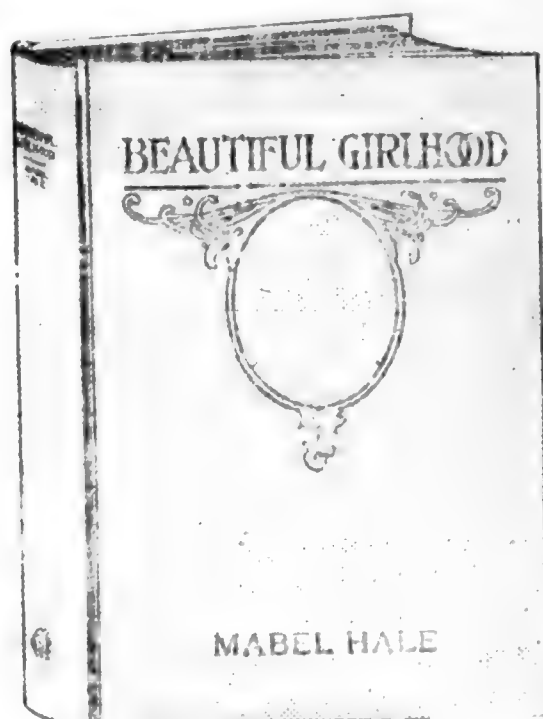
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**Spiritualism Tabooed by Royal Scientific Society.**—From London, England, comes the report that the Royal Society, interested in all great scientific researches had failed to approve the claims of the Spiritualists. This so peeved the noted scientist, Sir Oliver Lodge, that he resigned from the Society. Scientific Societies may be relied upon sometimes, at least, in this instance they have shown good judgment. The supposed talk across the "Great Divide" sounds more like the old "Ghost and Goblin" stories of former days than science or revelation. The Lord himself warned His people of this sect, "When they say he is in the SECRET CHAMBER believe it not." Sorry for the old gentleman, we certainly are, but we feel like extending a vote of thanks to the Royal Society. If they will be just as reliable on the Evolution Bugaboo we will write an editorial the next

time. Personally, we place Evolution with Spiritualism.

**American is a Distinctive Type.**—A new and distinct American type of man—tall, sanguine and less sparse than the older stock—is developing in this country in the opinion of Dr. Ales Hrdlicka of the Smithsonian Institute, who has been engaged in an investigation of the subject for sixteen years. The new type, Dr. Hrdlicka announced, is characterized by tall stature, being the tallest of all the larger groups of white people, by a medium pigmentation of the hair, by prevalently mixed eyes or light ones, and by an inclination in youth to sinewy slenderness.

**Bryan's Estate \$688,303.**—"Final appraisal of the estate of the late William Jennings Bryan, filed in the County Court at

Miami, Fla., puts its value at \$688,303.74. The largest single item is contracts of sale valued at \$388,644. Royalties were listed at \$1,992, a figure considerably below expectations. His home in Florida was appraised at \$95,000 but had been offered for sale at \$250,000."

## ANNOUNCEMENT

## Summer School, Goshen College

The faculty of Goshen College takes pleasure in again announcing its plan for the summer session beginning Monday, June 14th, and continuing for a period of nine weeks.

Courses in the College and Academy will be offered in the departments of Bible, Biological Science, Education, English, History and Social Science, Latin, and Modern Languages.

The teaching staff is selected from the regular faculty and the instruction will be of the same thoroughness and quality as that offered during the regular year.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent place to do so.

The College is conveniently located and easily accessible by railroad, electric lines, or automobile highways.

Goshen College is an institution under the control of the Mennonite Board of Education and is operated especially in the interest of the Church and her young people and if any of them contemplate spending some time in school during the summer we heartily invite correspondence with us before completing arrangements for your work.

Catalogues are now ready for distribution and may be had upon application. Write to the President, or Dean of Goshen College, Goshen, Ind.

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# CHRISTIAN MONITOR

JUNE, 1926



Mitchell Point on Columbia River Highway

The waters deep and blue, and the mountains steep and high,  
Present a scenic contrast that enchants the traveler's eye.



# SELECT READING

## WINGS

Grandmother Lee sat with her big Bible open on a stand before her. The morning sunshine flooding through the east window touched her silver hair with glints of gold, but gold and silver together were not so bright as her serene old face.

"What makes you look so—so shiny, granny?" asked Isabel, stopping to pat the soft wrinkled hand lying on the page.

Grandmother looked up smiling. "Why, I'm just looking over my wings, dearie, and it makes me feel pretty rich."

"Wings, granny?" Isabel laughed tenderly, tightening her hold on the loved hand. "You aren't thinking of flying away, are you? You know I can't spare you just yet."

There was a touch of appeal under the lightness, and grandmother answered it quickly. "I'm not in any hurry, dearie; not till the good Lord calls me; but I don't have to fly to enjoy my wings, not all of them. Some are just meant to sit under."

Isabel dropped upon a footstool beside the big chair. "Tell me about them," she said gently; "I don't know much about wings. I'm afraid I've always depended upon my two feet. Doesn't somebody say, 'Wings for the angels, but feet for men. We must borrow the wings?'"

"That's it," said grandmother, eagerly; "these are borrowed wings. Listen to this, dearie: 'They shall run and not be weary; and they shall walk and not faint.' There are the feet, but the first part is better yet: 'They shall mount up with wings as eagles.' It's splendid to run and walk, but sometimes we get tired of the levels."

"Yes, granny," Isabel admitted slowly; "I do."

"Well, maybe that is why the Lord lends us eagles' wings to mount up with—lends them to those that wait upon Him. Or maybe it is to do some big service for Him, that feet aren't swift or high enough to reach to. So, when I feel real human-weak, and yet like great things too, I love to take these strong wings and head straight for the sun."

"But sometimes, maybe, I'm too weak to use even borrowed wings, and then He says to me, as He did to Moses, 'Ye have seen how I bear you on eagles' wings and brought you unto myself.' And in another place it explains how, when the eagle wants her young ones to fly, she stirs up the nest to get them out, and then when they have tried and are tired

or frightened, she spreads out her own wings under them and 'beareth them' up. Isn't that beautiful?"

"Yes," said Isabel, almost sadly; "it must be beautiful—for those who are willing to wait on Him."

"Then there are the 'wings of the morning' the psalmist tells about. 'If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me.' I always wonder about that, just what it means. But I think maybe it's like when the sun pushes up bright and clear over the hills,

## THE MASTER

By Sylva Hostetter

It was a time for dreams—far in the west  
Upon the sunset altars, smouldered still  
The sullen embers of the dying day,  
Scorching dull red, each solitary hill.

Facing the burning glory of the west  
The Master stood; and in His holy eyes  
Deep, tender, tragic, shone reflected there  
The luminous beauty of the western skies.

He had withdrawn Himself far from the crowd  
That daily thronged about Him in the street  
That He might be in quiet solitude  
And with His Father, hold communion sweet.

Above Him curved the blue cup of the sky,  
Before Him lay the lake of Galilee;  
A solitary sail becalmed and still  
Upon the sapphire bosom of the sea.

Motionless He stood; the blessed peace  
Of eventide was round Him; now the light  
Began to fade; long quivering shadows lay  
Upon the sea; dusk—then the Galilean night.

How swiftly day had fled! the sky was now  
Like some cathedral roof of deepest blue,  
With silver windows carved, which seemed to  
let

A bit of heaven's flashing glory through.

A lonely wind swept down across the lake  
And played upon its waters; touched the cheek  
And forehead of the Christ, then sped away  
With haunting echo, faintly far and sweet.

All through the mystic hours of the night  
The Man of Sorrows kept His vigil there;  
The silver clouds sailed on above His head,  
The moon look'd on her Master, bow'd in prayer.

O Christ, Thou peerless One, Thou Son of  
God;  
Of tens of thousands, Thou art far more fair;  
Thou art the Son of One, omnipotent,  
Yet Thou didst feel the vital need of prayer.

O plant within the soul of every one  
Of thy weak children, the desire to pray;  
A yearning hunger, never satisfied  
But by communion with Thee every day.

Elkhart, Indiana,

and the fresh breezes blow, and you feel as if you could do just anything, all by yourself, without being accountable to anybody for help. And so you fly off to the far places, till you find you're all alone and don't know how to get back. Then, all at once, you're not alone, for His hand is in yours, leading you, and you know that the wings of the morning are safe, after all, because they're like a homing pigeon's, and take us straight to Him again."

"Wings of the morning," Isabel repeated; "maybe I'd like that kind."

"Yes, I think you would, or the wings of eagles; but nowadays somehow I love best the wings that don't fly at all, only fold around me, warm and protecting and comforting. 'He shall cover thee with His feathers, and under His wings shalt thou trust.' It is a wonderful place to rest, dearie. You find such sweet things there: safety, 'He shall cover thee with His feathers;' and happiness, 'In the shadow of Thy wings will I rejoice;' and peace, 'The Lord God of Israel, under whose wings thou art come to trust;' and when you're sick of sin and sorrow the Sun of righteousness shall arise, 'with healing in His wings.'"

The silence was so long that grandmother turned to look into Isabel's eyes, and found them brimming with tears.

"Why, dearie, dearie, what is it?" she asked anxiously. "Tell granny."

"There is one verse about wings that you forgot to mention," answered Isabel, unsteadily; "that one where Jesus said, 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.' That's me, granny."

She bowed her proud little head suddenly upon grandmother's knees, and the loving old arms drew her close.

There was a deep, deep stillness in the sunlit room, but it seemed to grandmother that she could hear the fluttering wings of the heavenly angels gathering round to rejoice "over one sinner that repenteth." —Girl's World.

**The World's Largest Clock.**—The world's largest clock, with a face fifty feet in diameter, is being erected on top of the Colgate building in Jersey City, replacing a huge clock that for years has furnished the time to thousands on the other side of the Hudson river. Two freight cars were required to transport the new clock from the factory.



# CHRISTIAN MONITOR

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No. 6

## DANIEL ROSE—THE CHAMPION WHITTTLER

This account of the life of Daniel Rose was written by the Editor, collaborating with the twin sister of Daniel Rose, Mrs. George Mishler, of Johnstown. A formal biography was not intended, but more intimate, informal glimpses of the life of Daniel Rose.

Biography,—the account of a human life—is helpful and intensely interesting. It is a privilege to be able to feel the pulse beat of other lives, sharing with them like temptations, problems and experiences. It is a human characteristic to relive our own lives as we read the biographies of others. Their mistakes help us to correct our own, their virtues make their impression upon our own very impressionable lives.

The life of Daniel Rose began and ended near the city of Johnstown, Pa., which is nationally known because of the tragic flood which laid waste the city, May 31, 1889. The parents of Daniel Rose were Samuel and Annie Eash Rose. Daniel and his twin sister were born February 25, 1871.

Daniel was a buoyant youngster, fond of romping and play, and finding the confinement of the school room very tiresome, he sought to evade it whenever possible. But his twin sister liked school, and here we have a glimpse that heredity is more powerful than environment. Education was largely optional in those days for there were no compulsory school laws nor truant officers and the school session only lasted five months.

At eight years of age Daniel was helping his father in his sawmill, thus early learning to work with his hands, which was much better liked than school. It is to this type of man that the world needs to be grateful, for the work of the man of toil is as necessary and honorable as that of the man of learning. We have too long given credit to brain and robbed brawn of its due. The first man was a toiler, a gardener; and the second Man, even the Son of God was a toiler, a carpenter.

One of the things that makes the life of Daniel Rose interesting is the handicap under which he worked. He was crippled—his body drawn out of shape by rheumatism. His neck seemed stiff, he could barely hold up his face and looked at one sideways with one eye. The rheu-

matism which so crippled him was first seen when he was nine years old. His mother faithfully took care of him in these earlier years but she died when Daniel was only thirteen years old, leaving a family of nine children without a mother's care. And Daniel and his sister Lovina were the oldest. From this time his health was somewhat neglected. But he was able to work on the farm until he was eighteen.

Tho deprived of his robust health he still sought to enjoy life. When he was about fifteen years old he trained an ox team. In the winter these were hitched to a low home-made bob-sled and in this he took the boys and girls for many



Daniel Rose—Champion Whittler

pleasant rides. He had a sense of humor which seems to be one of the Creator's ways of lubricating life, saving us from the friction and heat of hard experiences. The sled was low and the snow soft and he would ask all the youngsters to stand holding fast to the others. Suddenly he would give the ox team a crack of the whip and his sled would be empty, and he full of fun. But all too soon these days came to an end and the portion of physical vigor that was his slowly gave place to greater weakness.

In the year 1889, at only eighteen years of age, he became an invalid. Work and play were seemingly at an end. At this age, his entire body with the exception of

the arms became stiff and remained so until death. Many doctors tried to help him but the only help they gave him was a remedy that relieved the pain, after which he did not suffer so much. Although Daniel Rose was an invalid for more than thirty years none who knew him during those years would say that his work had ceased, it had really just begun. Recently a materialist made this remark (a remark inspired by cruelty and heartlessness) "All deformed children and cripples should be chloroformed, or put to death in a painless way for they are in misery themselves, spoil life for others, and besides are no good to the world." I asked where he had gotten such an inhuman philosophy for I had noticed that this class is not usually miserable nor the producers of misery but are doing the world a tremendous amount of good. These unfortunates of life produce sympathy and thanksgiving in the hearts of others.

Appreciation of wellbeing, and generosity are engendered thru seeing the handicaps with which others face life. The best picture of maternal love that I have ever seen was that shown in the life of a mother who for thirty years cared for her unfortunate child who scarcely knew anyone or anything, only smiling when its mother came to it, and this at the age of thirty years. Was that lost time? Was that useless? That neighborhood was blessed by a demonstration of real godliness and unselfish mother love and devotion.

And into the life of his sister Daniel Rose brought much sunshine. The hundreds of visitors, the generosity shown by the church as well as others in caring for her brother brought its toll of pleasure to her. Were these lost time and effort? No! a thousand times No!

In the year 1898 Daniel Rose became quite widely known and was registered at Washington, D. C., as "Champion Whittler of the United States." He began by carving fans and chains and little tools from soft wood. He had a dream one night that he placed a watch all apart into a bottle. So he followed the suggestion received thru the dream by carving a chair and placing it in small parts



thru the neck of the bottle. This was the beginning of the work in which he became well known. He was able to place most remarkable carvings in bottles. It was tedious and painstaking but he had the patience necessary. Some people doubted that he placed his carvings in the bottles in pieces, they believed that the bottles had a false bottom. But many saw him at his task and they know that Daniel Rose acquired the ability, with painstaking effort.

The first of such carving was done while the men were in the harvest field. It is impossible to give the reader an adequate idea of the beauty and artistic quality of his work. One of the most interesting carvings and which called forth the greatest admiration was the carving of an entire village with its varied interests. Every activity of a small village is represented: women are hanging out clothes, men are pumping water from the wells, bicycles run along the streets, men are sawing wood, one woman, cleaning house, spied a mouse, she chases the mouse, it runs into a hole and comes out on the other side, here she strikes her broom at it. These are all in action. Daniel Rose blended the vital in life with the humorous. The activity of the described scene would take a nickle and the springs hidden inside would produce the motion and activity.

He produced a miniature set of all the main animals supposed to have entered Noah's ark together with the ark. One of his costliest carvings was a bottle with all the outstanding musical instruments of the world carved inside. Another bottle contained most of the tools a carpenter uses. These bottles of carvings were sold at prices ranging from fifty cents to one hundred dollars.

Daniel lived with his father until he was thirty-six years of age. At his father's death he was invited to live at the home of his twin sister, Mrs. Mishler, who lived in the city of Johnstown. He was pleased to do this for after visits of several weeks at the home of his sister he was always reluctant to return those eight miles to the farm. He was very grateful to his sister for her care and often remarked that he could never repay her for the kindness and privilege of living with her but that the Lord would have to reward her.

Daniel was of a cheerful disposition and had many friends. Children were favorites also. A young neighboring couple often took their small babe to the Mishler home and Daniel became very much attached to the Baby Leah. He delighted in holding her and entertained her for hours. When Leah grew older and was able to walk she

would climb up in his armchair and lay her head very affectionately against his watching him as he whittled. They often shared apples and the child brought much sunshine into Daniel's life. When she was six years old her crippled friend died and for the first time she showed an easiness in the presence of death for her love was so great that it robbed death of its fear.

When an active life was denied Daniel Rose he began to study and read. He loved the Bible and read it seven times and the New Testament thirty-one times. He made the Bible his staff and leaned upon it and never found it to fail him. He had faith in the Lord for his keeping and trusted his soul's salvation to the same Lord, in whose shed blood he trusted for the pardon of his sins. His happiness in the Lord was greater than the happiness of his youth. There are always divine recompenses for every loss. God is sufficient for every situation. Daniel was known to have remarked



Daniel Rose and His Work

when asked about his affliction, "It is bad but I have a good home." Truly, to be able to look on the bright side is an attainment! A certain caller came upon Daniel and his sister as they were singing together. Daniel said to the visitor, "I guess you wonder whether we are always that happy. We have had very little trouble the last fifteen years." This is a tribute to his brotherly spirit as well as to the kindness of his caretakers.

About the year 1900 Daniel Rose was baptized and received into the Mennonite Church in his father's home. He was faithful, and always ready to give his testimony for the Master, and would give short talks or lead in prayer when called upon to do so. He was very prayerful and it is said that he would not eat an apple without giving thanks to the Giver.

The brethren of the various churches in the Johnstown District were very kind and generous to him in many ways. One of the ways in which they showed their

helpfulness was in taking him for rides in their cars and by taking him and his sister or some of the family to Church. Many times a car provided pleasure and the thoughtfulness of the friends even yet lingers in the grateful memory of the sister.

Daniel often wished that he might precede his sister in death and she wished to take care of him to the last. This desire was granted to her. During an illness of his sister's he showed signs of deep grief and wrote to others about her illness fearing death and its attendant loneliness for himself.

On Sunday, June 26, 1921, friends had taken Daniel and his sister to the Stahl Church. On the way home the car in which they were riding was struck by another car. As Daniel was entirely helpless he was thrown from the car and he had both legs broken as well as suffering internal injuries. It was too much for his frail constitution and he only lived about three hours after the accident. He was conscious until twenty minutes of his death, and was happy in the bright hope of the future. A nurse who sat by his bed said, "I have seen many die but none more peacefully."

He is missed in the home, as are also the visitors who used to come. But Daniel's sister does not mourn as those who have no hope. In one of his last letters he wrote, "Work is rather slack at Johnstown at present although I have plenty, but not every one is gifted as I am. I have not closed up shop as yet." But when his shop was closed it was the hand of God which did it. A friend asked for a bit of work that was unfinished but

after a thorough search his sister found that every thing was finished, every piece started had been completed.

### SNARLING

John F. Cowan

The human snarler is more objectionable than the four-legged cur; hence we should guard against tendencies in temper and tone that may result in fixing in us a habitual voice that is a cross between a hoot-owl and a mad dog. Everyone dislikes and avoids a snarler.

God gives a young person a voice like a silver lute—everyone loves young voices, musical, sympathetic, kind. But the habit of snarling at persons or things will change that silver lute into a croaking klaxon. Our voices were intended to carol songs; but we let them degenerate into hyena howls. It is so easy, when impatient, or irritable, to put stings and lashes into our



Adam's apple, until our speech is like a cat-o'-nine-tails to the family or friends.

In young married life, how insensibly some couples drift from the cooing tone with which they made love, to the sharp, nagging tone, or the outburst of uncontrolled anger that would make the dog drop his tail between his legs and sneak under the sofa.

Then, there is the belligerent way of speaking to employees, servants, or those much younger. I was at a family table where a high-school boy grew impatient at not getting his breakfast as speedily as he wanted it, and snapped at the maid: "I want service, and I want it quick!" Probably the tone was copied from his father's in some restaurant where they had eaten together.

But one of the worst effects of the snarling habit is when addressed to the children in the home. Nothing so sours and brutalizes a fine-strung child like being bawled out in company, as a brutal keeper would tongue-lash a penitentiary convict. How it hurts us to see a lovely child cringe before such an assault! We can almost visualize its self-respect oozing out of the wound made. Yet it may be the result of a thoughtless habit on the part of the older person, easily acquired, and easily cured if warned, and taken in hand in time. I have heard a young father yap at his boy for some trivial act, as if he were a coyote robbing the hen-roost.

The effect of snarling, also, is to tag the face with that most unprepossessing expression—sour, hard, repellent. God gives every one of us a face that our mothers thought angelic. Yet that cherubic-faced child may become the gorilla-faced man or woman, just by allowing the petulant habit of snarling at things one doesn't like.

The habit of snarling and growling, instead of trying to look pleasant and say something agreeable, is like a cancer eating into the life and destroying the finer feelings, not only of ourselves, but of those with whom we are in contact. A snarling parent makes snarling children. They imitate the parental tone, and snap and snarl in their play; even the dog, cat, and parrot get the disease.

A snarling, grouchy husband, ceases to be a lover and companion, and sours the disposition of his wife until she snarls back. The way to the divorce court is paved with ill-natured snarls like that, at first, meant little but a streak of ill-nature, from indigestion or fatigue, or loss of sleep; but that soon tagged the person as an habitually ill-natured, disagreeable man or woman.

So, when you wake up some morning feeling a little below par, and begin to get peeved if things don't go just right, remember that you are at the threshold of the snarling habit. To give way to your natural petulance may mean to make it easier to give way another time, until you lose all power of self-control when you

are crossed, and your sharp, complaining tone, and your harsh features tag you before the world as a cross, uncivil, disagreeable person. Set your face against snarling: resolve to force cheerfulness and pleasantness until the pose reacts on you, and becomes your mood, your habit.—The Watchword.

#### TIMES OF MENTAL DEPRESSION

Every man who is making a life-fight for achievement soon or later experiences periods of depression. "The people are thoroughly tired of me," wrote Roosevelt to Trevelyan at a time when he was never so influential. Declension of energy, desire and feeling temporarily depressed him. Even Niagara fluctuates in the volume and force of its over-passing waters. Come seasons to every person when courage, confidence, hope, and stoutness of

#### MAKING A GARDEN

Man ploughs and plants and digs  
and weeds,

He works with hoe and spade.  
God sends the sun and rain and air  
And thus a garden's made.

He must be proud who tills the soil  
And turns the heavy sod.  
How wonderful a thing to be  
In partnership with God!

—Ida M. Thomas.

heart ebb away and leave him sick with discouragement and despondency.

One cause may be physical exhaustion. Human nature has its limits. Exceed them, and strength of soul, no matter how iron-like, breaks down.

Another cause may be mental annoyance. Ingratitude, on the part of those in whose interest we toil, disturbs us. The parent can bear the fatigue and aching that come of toil, if only the child is appreciative. Otherwise, "How sharper than a serpent's tooth it is to have an ungrateful child!" The executive can endure the most severe exertions and be glad of the chance to work, if only colleagues on the one hand, and employees on the other, are reasonably appreciative; but it overtaxes his endurance when they are unresponsive and antagonistic. It is harder to keep sunny and sweet and patient and brave under the wet blanket of indifference than under the red hot fire of open opposition.

A third cause may be success itself. The very intensity and exaltation of achievement is exhausting. High altitudes over-stimulate.

What is the cure? Part treatment is indicated by the cause. If over-work is the cause, then rest. Mine operators permit their mules periods of recuperation.

Barbers let their razors rest. Much more, man in his higher, more intricate and sensitive mechanism must have it.

If worry is the cause, then stop it.

"The world is wide with time and tide;  
And God is Guide:  
So do not worry.  
That man is blest who does his best;  
And leaves the rest:  
So do not hurry."

And if the thrill of success is the cause, then quiet the soul with the recollection of errors which need to be corrected, of untrue aims, short distances, and weak moves. The effect will be sobering.

Few men are always the same. In the experience of all others, power comes in cycles, first a period of force, then a declension, followed by a resurgence of achievement. Said a great lawyer recently, "I have gone stale." The next day he entered court and made one of the most powerful pleas of his professional career. Elijah, fearless and bold, conducts a contest with four hundred and fifty prophets of Baal, and triumphs. Then he goes a day's journey into the wilderness, sits down under a juniper tree, and requests for himself that he may die: "It is enough; now, O Lord, take away my life." But, after refreshment both material and spiritual, Elijah rises from his depression, undertakes new toils, and advances to new and greater victories.

John Quincy Adams, retiring from the presidency, fancies his life-work done, fancies that henceforth he is to be a piece of *brib-a-brac* on the nation's mantel. But his twenty subsequent years in Congress mean more than all previous activity for liberty and union.

"You who stand around my grave  
And say: 'His life is gone!'  
You are mistaken—pardon me,  
My life is but begun."

—Alfred H. Waldo.

#### THE MURDER CAR

Alone, save for a dot of white  
The wide road lay in the morning light.  
A low, soft purring on the air,  
A long, black monster now gliding there  
Along the road, turns from its way,  
Springs for the dot as a cat for its prey,  
And Mary's pet Leghorn will ne'er move again.

"What does it matter? It's only a hen."

Motionless, without hint of coming disaster,  
Hector watches the road for his master.  
Now of relatives and friends bereft  
The collie dog is all he has left.  
A sudden roar, a pitiful moan,  
And poor old Hector lay dying, alone.  
With savage joy runs the wild road hog.  
"What does it matter? It's only a dog."

'Round Dead Men's Curve where daisies  
grow  
With buttercups and clovers aglow  
Came Baby Ruth on feet unskilled,  
With blossoms for mother were both hands  
filled.

A crash, a cry, and The Thing had fled,  
While the daisies there grew slowly red.  
A mother's anguished scream and wild—  
"What does it matter? It's only a child."  
—Mary L. Stillings in *Our Dumb Animals*.



# CHRISTIAN MONITOR PULPIT

## CHRISTIAN MEDITATION

By Nathaniel Bergey

This is the first sermon from the pen of Brother Bergey. It was listened to with great appreciation for its deep spirituality at the Spiritual Life Conference at Waterloo, Ont., under the auspices of the Ontario Mennonite Conference. Everywhere was heard the word of appreciation, and this sermon is printed in answer to this sentiment. In its wider ministry to thousands of homes we wish it Godspeed, as well as its writer in his ministry.—Editor.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

—Psalm 1:1-3.

The strength of any building is determined largely by the nature and quality of its foundation. Any man who desires permanency and stability in his work, must dig deep, and lay the foundations well and strong with faith and prayer.

Blessed is the man who thus delights himself in the law of the Lord, making its precepts truly his in word and deed, then he shall be like a tree planted by the rivers of water. The ungodly have no such rootage, are like the chaff which the wind driveth away.

Our meditation should be Christian. Over its portals should be written—"Nothing that defileth."

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation" (Psa. 24:3, 4). "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord; and to enquire in his temple" (Psa. 27:4).

With these glowing and suggestive passages, I will place another found in the New Testament. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. **But God hath revealed them unto us by His Spirit:** for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (I Cor. 2:9-12).

Now let us gather up the outstanding phrases in these passages, and what have we? "The hill of the Lord;" "His holy

place;" "the beauty of the Lord;" "to enquire in his temple;" "that we might know the things that are freely given to us of God." Who shall enter into these intimate and vital secrets? "He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully." God will not make known His secrets unto men who are unclean. They are not in a fit position to receive them. He who lives as in God's holy sight—"he shall receive the blessing of the Lord and righteousness from the God of his salvation."

Christian meditation sends its roots into the great and august reality of God—"From everlasting to everlasting thou art God" (Psa. 90:2). The bounds of His habitation are Eternity.

God manifests Himself in the material world, but is not thereby revealed:

"Whose robe is the light, whose canopy space, His chariots of wrath the deep thunder clouds form,  
And dark is His path on the wings of the storm."

"Canst thou by searching find out God" (Job 11:7)? If so, why should not those who make long pilgrimages to sacred shrines and rivers, who impose and inflict severe penances upon themselves, have found Him long ago? Man by searching cannot find God. A Revelation is needed, and it is found in His Word. It begins in Genesis and concludes in Revelation. There is mystery about it; but across its pages, as if in letters of gold, is written the word—**Revelation**. The Word of God rests upon Eternity. The Word of God is God-breathed, God-inspired. God hath spoken. Thus saith the Lord.

The fact of revelation presupposes the fact of sin. If there were no sin, there would have been no need of any revelation. It is the work of Satan to blind people in regards to its precious contents. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should

shine unto them" (II Cor. 4:4). "And ye shall know the truth, and the truth shall make you free" (John 8:32). And any pen-knife criticism of its contents will be visited by destruction from the Lord. A multitude of people will go to hell with a mutilated Bible sealing their doom. They receive not the testimony God gave of His Son.

The Bible tells how a sin-bound, sin-poisoned, hell-bound race may be reconciled to God.

### The Cross of Christ Swings Into View!

The cross of Christ is the center of God's plan. The ages of the ages revolve around the cross of Christ. The plan of Salvation was not a patched-up expediency when man fell, but it had its origin in the mind and heart of God before the foundation of the world.

"Before the worlds in order stood,  
Or earth received her name."

Christ, incarnate, was God, living in the flesh; Christ, incarnate, dying on the cross was God dying for the race—the just for the unjust.

On the cross we behold the form of One whose "visage was so marred more than any man," "despised and rejected of men; a man of sorrows and acquainted with grief." Souls who are capable of deepest love are also capable of profoundest sorrow. Therefore there is no sorrow like unto Christ's sorrow—an ineffable tenderness, sadness, and solicitation glows upon that holy countenance. Through the tears of Christ we see into the heart of God, which is a heart of love. "The Sacred Head now wounded." Thorn-crowned His blessed head; nail-pierced His hands and feet; spear-riven His side. "Trickle drops of cleansing down." From His side came forth blood and water signifying He died of a broken heart. "He died of a broken heart for me."

In dying He swallowed up death. He drew the poison from death and in His resurrection He broke the captive chains of sin and death, and opened a living thoroughfare into the Ageless Life.

From the riven side of Christ was formed the Church—"bone of my bone and flesh of my flesh"—to be the bride of Christ. The Church had its birthplace, not at Pentecost, but in the riven side of Christ.

Sinai with its thunderings and lightnings and its broken law, declare that we all should go to a just-deserving hell, away from the presence of God forever. The Cross of Christ was thrown across our pathway to prevent us from going there, and if men go to hell to-day, they go over the death and body of a crucified



Lord. If hell would have been terrible if Christ had not come, it will be a thousand times more terrible to those who trample under foot the Son of Man and count the blood wherewith they were sanctified an unholy thing. "How shall we escape if we neglect so great salvation" (Heb. 2:3)? There is no escape from hell save through the Cross of Christ. He that believeth shall be saved. He that believeth not shall be damned.

The early apostles preached hell because they believed in it, and wished to save people from it. Paul says, "Knowing therefore the terror of the Lord we persuade men" (II Cor. 5:11). It is said of the preaching of George Whitfield that he shook his congregations over the mouth of hell. With what result? Thousands turned to the Lord in contrition and confession. Is there a wrath to come? Most certainly. Why should Christ come down from heaven to earth and die upon the Cross, if there were no hell to save us from? The only way to escape hell is to be separated from our sins; and the only thing that will do that is the blood of Christ shed on Calvary.

The apostles preached the Cross of Christ because they knew it to be the power of God unto salvation unto all who believe and accept Christ as their Savior. Some men are preaching "Social Service" and "Moral Reform" and the devil laughs at such play. It is like whipping an ox with a straw. There is only one weapon that will pierce the depths of Satan and that is the Cross of Christ. Preach it!

As the ark in Noah's day was the salvation of all those who believed, accepted and entered into it; (eight souls were saved) so the Church is the ark of the present dispensation to those who will enter and be saved. As the ark rode on the waters of judgment;—carried above and beyond it—so the Church will ride over and above the waters of the Great Tribulation. This earth is going to be visited with a terrific judgment, because of the way it treated the Son of Man. And since then, by burning fagot, bloody martyrdom and nameless wanderings, men and women have sealed their witness with their blood. The cry of the saints under the altar will be vindicated when God pours out His vials of judgment on the earth. "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10).

And the earth, coming through those cleansing fires, what will follow? Then shall appear the Son of Man—who once was crucified and slain—sitting upon the throne of His glory. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15). "The wilderness and the solitary place shall be

glad for them; and the desert shall rejoice, and blossom as a rose" (Isa. 35:1). "No more shall thorns infest the ground."

"And Eden shall be man's again  
When Jesus reigns alone."

"The things which God hath prepared for them that love Him." "Thou shalt see greater things than these." The New Jerusalem with its streets of gold, gates of pearl and walls of jasper.

"O, I love to think of my home over there."

#### The Meditation of Paul

As Paul stood amidst the everlasting snows of God's exalted holiness, and the winds from the infinite blew about him with vitalizing effect, he could only gasp and say, "Unto me, who am less than the least of all the saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him" (Eph. 3:8-12).

#### Cloistered Meditation

Let us beware, however, of a meditation that begins in the cloister and ends in the cloister. It should have its birthplace there but not lie buried there.

The monks of the middle centuries made that mistake. They lived in the monastery and they died in the monastery; and the world was not any richer for them having lived or any poorer because they died. They may have been holy men, but they were selfish in their holiness. They were so intent upon saving their own souls that they forgot all about the souls of others. Anything that tends to make us callous and unsympathetic towards the needs and sorrows of suffering humanity about us is not Christian or Christ-like.

Who ever measured the height of God's pure heaven? or the depth of His eternal purpose? or the length and breadth of His encircling love? No man knows for it passeth knowledge.

"The love that would encompass me  
Would all mankind embrace."

"O matchless honor, all unsought,  
High privilege surpassing thought,  
That shouldst call me, Lord, to be  
Linked in such work, O God, with Thee;  
To carry out Thy wondrous plan,  
To bear Thy message unto man,  
In trust with Christ's own word of grace  
To each soul of the human race."

Breslau, Ont.

## THE MINISTER'S WIFE

By Margaret K. Ford

"How many of you, if you had it all to do over again, knowing the cost, would marry a minister?" There were twelve of us ministers' wives seated in the home of our district superintendent. It was right on the tip of my tongue to say, "Why, of course, I'd marry my minister all over again"; but the pause that followed the question kept me from being too impetuous. Nobody spoke, and it took quite a few minutes for me to realize that the cost had been too much for most of them. They really felt that it had been more of a job and more of a sacrifice than they had bargained for in the first place, and they wouldn't repeat their mistake. Well I didn't feel that way and I told them so.

Just imagine the inspiration they must be to their respective husbands! No wonder some of our ministers are discouraged. Goodness knows they get lots of hard knocks outside without getting an additional supply of discontent at home.

No woman, in my opinion, has the right to be a minister's wife unless her heart is so filled with love for God and her fellow man that she can rise above the daily round of "irritating concerns and duties" and be a true helpmate to her husband. We can not ignore the fact that we do have hard sledding much of the time. My minister and I knew that would be our portion when we started. We are

both well educated and in other lines of work have commanded good salaries; but we have chosen our life-work in one of the hardest fields we could find and we're not sorry for it.

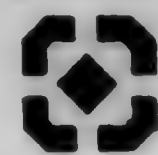
Ours is a small village church—the only one in the community—situated in a glorious part of God's own country among the mountains of our Golden West—a place "where every prospect pleases and only man is vile"—where those who go to church are the laughing-stock of the rest of the community. (A lot of courage lies behind this letter. The Fords minister to a church of eighteen members, two-thirds women, eight of these uniting in 1924. There are 120 families in the place, and the minister was ordained in 1924.—Editor.) It offers a task harder by far, in some ways, than the foreign field, for here there is knowledge of things spiritual but deadly indifference to them. It is a place where parents tell their children, "Don't you believe what they tell you in Sunday school, that's all bosh—that's just what the preacher's paid to tell you"; a place which really never has had a chance, for it has either had no resident pastor or one who stayed only long enough to get discouraged and leave the job to another. But we have faith in the "little leaven" and we are going to stay by our task and live among and love the people until they learn

(Concluded on page 189)





# EDITORIALS



## Prospect, Actuality, History, Realization

For some period of time the Annual Mission Board meeting was a PROSPECTIVE meeting, that is, it was anticipated. The Board looked forward to the occasion, the local people of the Province of Ontario looked for the time, the visitors from many states looked ahead to the prospective time and program.

For the short space of three days the Mission Board Meeting was an ACTUALITY. Most assuredly it was a real Missionary Convention. The Lord convened—with the body, the Spirit of Christ was a felt presence. Jesus Christ and His saving Gospel was gloriously extolled and held forth as the **World's Lone Hope**. The actuality of the meeting cannot be set forth in words, the work of the Holy Ghost cannot be told in mere letters of men's writing. We have this to say that it was the Lord's guidance that the Mennonite Church has its Annual Meetings in various parts of the Church. The entertaining Churches can never be the same. They believed in Missions before, they believe in Missions all the more. They gave of their sons, they will give more in coming days. They gave of their means, they will give more than ever. The large offering at the close of the meeting is an index of greater things. More people will pray for the extension of the Gospel than before. They will pray for the missionaries in a new way. India has come closer, South America seems at the door now. The city missions will be kept in mind in a larger way than ever before. The Rural Field looks more inviting. We are not elated, we rather feel guilty of negligence. We are not satisfied, we are looking for greater things to be done in the days to come. The actuality of the meeting cannot be questioned, for none thought we had reached our capacity, but all thought that we have a good start.

While we are writing the Mission Board Meeting has three days to its credit in the past. This makes it HISTORICAL, a thing of the past. This puts it in the yesterdays of life. This makes it a matter of memory. But what pleasant memories they indeed are! The sessions are Historical, but the effects are still real today. We still feel the intense joy of Christian fellowship. We still feel the thrill of the Mountain Top experiences. We still feel the urge of sacrificial service inviting us to greater service. We still feel the need of more fervent praying for greater power in the service of the Master. We still see the possibility of greater consecration and activity. We still see the visions that were unfolded before our eyes. Yes, the sessions are Historical but the effects are still actual.

Now for REALIZATION, this is what we are wanting. We want results that pay for the loss of days. Results for the cost of railway fares. We want realiza-

tion through the Board members of the Executive members. They have felt that the body of the Church is back of them. Then we want Realization from the delegate body. They have scattered far and near. They ought to carry the facts, the appeals, the spirit of the occasion beyond our comprehension. Then we want realization from the Field Worker, he will see the field anew with an inner consciousness of new enthusiasm stirred up in his heart during the week of Mountain Top view of larger things.

Yes, Holy Spirit of God give us realization. May the Lord Jesus Christ Himself give us realization of His purposes through us in these days fraught with eternal moment. May God, the Almighty, empower us for the tasks that stare us in the face. REALIZATION! Realization this is the word.

## Extension Work Through Resident Mennonites

Whenever a family moves away from the section where they formerly lived the pastor should feel it his personal duty to keep in touch with this family by correspondence, or better still, if possible, by visitation. While we consider such a move unwise, generally, still some people will do so. It has been a surprise to me to partially know of the great amount of people in the last century that must have done so. This can be done by investigating names, ancestors and sometimes by actual remembrance of the parties themselves. Just lately we met the daughter of a Mennonite bishop, now deceased, who is 77 years of age, and longs for a Mennonite Church. She is not even a Christian, but is ready to become such. How often could a Sunday school be begun in somebody's home, later on a Church could be started on a New Testament basis, if a little encouragement were forthcoming. At least tracts and small pamphlets could be scattered. While it can be said that such people are too much disinterested, this is true in some cases, but we know it not to be true in others.

We wish that a Church-wide movement could be launched to locate all such parties, and have some man or better still some men made responsible to get in touch with such people by mail or personal contact. Besides this, so as to get busy at once, all pastors and members should so feel their personal responsibility that they, without appointment, would act in this direction.

In the city of Kitchener I have already found at least 100 such people. There are without the shadow of a doubt 1,000 or more such within this city. Once they were cold and unspiritual, but in the course of time changes have come about in their thinking. Time sometimes hardens but other times it makes them more impressionable.

In the days of Pentecost, among the 3000 who were



saved were people from all different countries, in which there was a spiritual background. This made it a more fertile spot to preach the Gospel. The Apostle Paul preached just as effective a sermon at Athens as did Peter at Jerusalem. The difference was not in the preacher or the sermon. The one had a spiritual culture in the background and other had a philosophical background. These people who leave our communities have some background in spite of their indifference. Let us reach out to them and time will see results worthy the effort. Early impressions have made their grooves in the mind and soul. Later contact may bring about permanent results.

### The Triumphs of Graduation Day

June, as well as some other months, carries with it the thought of the triumphs of students who have given themselves to study during a given course of time. Some from the grade schools, some from high schools, some from colleges, some from universities, and some from other schools. All happy because of the triumphs which they shared with other pupils. Teachers and professors alike enjoy to hear unfolded the triumphs of students, and this before the face of thousands and millions on graduation day.

Now what are the triumphs of graduation day? The triumph over laziness, for it takes effort to pass through studies successfully. Triumph over ignorance, it takes manhood to get out of the maze of ignorance. Triumph over the realm of the physical, since much study is weariness to the flesh. Triumph over the obstacles of the future, since these studies to some in earlier days looked like unsurmountable barriers. Triumph over the hard days to come, since some of the tools have been sharpened so as to meet these coming days with greater ease. Triumphs over the future, since by the grace of God we have come so far, we can go further. That little piece of paper called a diploma may mean this; and much more. But it may mean nothing. It all depends on the one who holds it, how he got it, what he will do with it, and what it stands for in the days ahead.

Breathe a prayer to the God and Father of our Lord Jesus Christ for divine wisdom to use aright to the glory of God all the learning that has come your way. May what you have gotten make you humble. May what you have attained give an earnest desire for more true wisdom. May true science and not "science false'y so called" be imparted unto you by God and any school which stands to the glory of God. We congratulate you on your accomplishment. God bless you.

### Deplorable Negligence

A brother minister of the Gospel has placed at my disposal a letter which deeply laments the indifferent attitude taken by some ministers of his State in the teaching of the Word of God. In this same letter he illustrated some of the remarks made by some of their membership which shows their ignorance of the Bible. The deplorable negligence referred to is the fact that the ministry hardly seeks to do its duty in changing these conditions. He said, "I don't deny the fact, the ministry

is preaching the Word, but they show an indifference to such things as Bible Conferences, Bible Classes, Mission Study Classes, Vacation Bible Schools." He then goes on and recites some of the conditions flowing out from this indifferent attitude. The only reason given for not urging a Bible Conference to be held is that "not many are interested." This is all the more a condition which calls for some action. Either a revival is called for, or a good stirring Bible Conference. In another congregation where the vote was taken as to whether they wanted a Bible Conference, one man remarked who had voted against it, whose daughter had grievously fallen in sin and debauchery, "Since people are not much concerned about Bible Conferences, perhaps it would be best not to have one." Personally it is indeed a question whether any pastor should put the question, "Do we want a Bible Conference?" The question should be put thus: "WHEN DO WE WANT A BIBLE CONFERENCE?" If a Church is not hungry for a good Bible Conference, then send for a spiritual physician; the Church is sick.

Psychologically speaking would it not be better to ask, "When do we want the Bible Conference, the next Mission Study Class, the next Revival, the next Vacation Bible School," rather than "Do we want these things?" May the Lord make us all wide-awake Watchmen, Shepherds who feed, and who get all the help possible to feed the Church of God from other available sources.

### 12,000! This Can Easily Be Done

To double the subscription list of papers is not a visionary dream. It has been done. It is being done constantly. The Christian Monitor subscription list can easily be doubled within the Mennonite Church. It is a Magazine that is suitable for every home, with or without young people. It is for those with a college education, or for those without. With an increase of subscribers we will be enabled to add features which otherwise would not be possible without a loss to the Publishing House. The aim of every periodical is to pay its own way, besides contributing something to the House, thus indirectly to the work of the Church at large. It is an easy matter to find a subscriber, and more, if one sets about the task. We hope that many who have given us a lift along this line will know that the House appreciates the service and we hope that others will take this occasion to render service to some homes, thus indirectly doing service for the Lord.

The prosperity of religious publications means so much more possibility for the extension of the cause of Truth.

Don't spend time worrying over the fact that the devil's dogs bark at you when you are working for the Lord. It shows that you have left his plantation or the dogs would still recognize you as one of his old servants.

If the Lord of glory could bear the contradiction of sinners, wouldn't it look better if we imperfect folks would bear up better under fire.



# CHRISTIAN LIFE

## THE BOOK OF THE LORD

### IX. The Acts of the Apostles and the Epistles

By Geo. J. Lapp

(Continued from last month)

**Galatians.** Most probably written during Paul's third visit to Corinth. Up to 2:14 the Epistle is biographical to prove the call and service of St. Paul to be of divine origin. 2:15-3:24 is an elaboration of the doctrine of Justification by Faith. In 3:25-5:24 the apostle emphasizes the grace of God as the justifying and sanctifying means of the believer through the Holy Spirit. The remainder of the epistle shows the working out of the great principles of grace in the life of the believer.

**Ephesians.** Written during the Roman imprisonment. The Body of Christ is the burden of the epistle in relation to which the apostle shows the position of the believer (1:1-14), Christ as the Author of salvation for Jew and Gentile (1:22-2:18), the Church as a body sustaining a mystical union with Christ its Head (2:19-3:21), and the walk and warfare of the Spirit-filled believer (4:1-6:24).

**Philippians.** Written during the Roman imprisonment. In the epistle the apostle in sublime language dwells upon Christ as the believer's life (ch. 1) pattern (ch. 2), object of faith (ch. 3), strength (ch. 4).

**Colossians.** Written during the Roman imprisonment. The epistle is opened as usual with a greeting followed by a seven-fold prayer. From 1:14 the apostle meets the heresy among the Colossians that Christ is not all sufficient, consequently the main part of the epistle dwells upon His superiority (1:15-19), His reconciling work (1:20-23), the mystery of His indwelling (1:24-29), the Godhead incarnate in Him (ch. 2), the believer's eternal union with Him (3:1-4:6), and the resultant blessedness of Christian fellowship (4:7-18).

**I and II Thessalonians.** Most probably written during the second missionary journey. In the first epistle the apostle presents the ideal for the Church (1:1-10, especially v. 3), for the servant (ch. 2), for brother to brother (3:1-13, especially v. 12), for the believer's walk and hope (ch. 4) and for the believer's walk in view of the day of the Lord (ch. 5). The second epistle seeks to correct mistaken ideas regarding the day of the Lord by stressing the comfort which one receives who has this hope (1:5-12), the manner in which sin will be revealed (2:1-12), and the urgency of diligent watching, prayer, and in-

dustry (2:13-3:15) in view of the Lord's imminent return.

The pastoral epistles to Timothy and Titus dwell less upon heresy and more upon personal conduct and organization within the Church. Titus 1:14 and 3:9 manifest a tendency toward Jewish legalism and pagan philosophy while I Tim. 4:7 and 6:20 show tendencies toward superstitious observances. Such treatises on organization are what might be expected at a time when many separate congregations were being organized and when permanency must be seriously considered. Therefore the provision for presbyters, deacons, and such other officers as would fit into a working plan for growth and service.

The letter to Philemon is unique as a personal epistle pleading leniency toward a runaway slave. Indirectly it is a powerful indictment against a recognized institution of the Roman government. According to Christian standards slavery would naturally disappear, at least as an institution for suppressing certain classes or races.

The epistle to the Hebrews richly compensates them by showing them the heavenly reality in Christ Jesus of which their own ceremonial observances according to the Law of Moses were but a shadow. This is the burden of the epistle from start to finish and no careful Bible student can afford to ignore it.

James is seemingly cold and matter-of-fact addressing the twelve tribes which are scattered abroad. The sins which he denounces were those with which the Jews were especially tempted, such as the love of money, oppressing the poor and profession without practice. There is strong evidence to prove it to have been the first epistle to the Christians.

The epistles of Peter were written in anticipation of fiery trials which awaited the believers. The thoughts were on the one hand drawn from the treasure house of his own memories and in such good Greek that some have doubted that they came from the hand of a fisherman of Galilee. In the first epistles he dwelt upon Christian suffering and conduct (1:1-2:8), the Christian's life (2:9-4:19), and the Christian's service (5:1-14) and in the second epistle upon the Christian virtues (1:1-14), the truth of the Scriptures

(1:15-21), seductions of false teachers (2:1-22), and the return of the Christ (ch. 3).

St. John's epistles were written during the last years of his life while bishop of Ephesus and are as near void of local coloring as any of the epistles of the New Testament. The burden is "Fellowship." "God is light," 1:5, "God is righteous," 2:29, "God is love," 4:7 determine the natural divisions of the first epistle. "Walking in Truth" and "Holding Fast Sound Doctrine" are the central thoughts of the second epistle while the third shows an attempt to counteract ecclesiasticism, although a personal attack is also made in verses 9-14.

Jude, the brother of James writes in a constraining mood contending for the Faith in the face of impending apostasy, whose false teachers were already in evidence and who had already become spots in their feasts of charity. In the closing verses (20-25) he assures and comforts the believers.

Knowing that the New Testament Scriptures were compiled in full before the close of the second century it is not difficult to understand how the Acts of the Apostles and the Epistles containing such practical messages on the one hand, and records of truth and inspiration on the other made such a strong contribution to the life and growth of the Church in spite of the bitter persecutions of the following centuries. They passed through acid tests of critics, and unbelievers. Their foundation principles were again and again held up as untenable and impracticable, and the believers who found so much comfort in them were considered idle dreamers but God who regards not the wisdom of the worldly wise, has designed them and knew the Truth which they set forth to be imperishable.

Could we in this brief discussion go more fully into detail and show up from facts in religious history of how each teaching of the apostles made its individual contribution, what a mine of wealth would be placed at our disposal. But we must refrain. They form a complete message perfectly coordinated with the life, work, and teaching of Christ and represent the very heart and outflow of the life of Christendom.

Ghatula, Sihawa, Via Dhamtari, C. P., India.

Like Abraham, let us "not stagger" at the promises of God, knowing "He is faithful that hath promised, remembering that His Word "is forever settled in heaven, and then sing,



## WOMAN'S ADORNMENT

By Orla Wilson

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.—I Tim. 2:9, 10.

To me this subject of simplicity and modest apparel has never been the least bit confusing. When I first became acquainted with the doctrine of simplicity, I thought it the most beautiful and practical teaching I had ever known. Although my grandparents were mostly Seventh Day Adventists and Catholics it never seemed hard for me to understand and grasp the meaning of modest apparel, braided hair, etc. Paul touched a very tender spot when he began to speak about the dress and adornment of godly women, and many of his assertions have been greatly misunderstood and misinterpreted. For the understanding of any passage in the Bible we must know something of its background.

We know that it was due to Paul more than to any one else that women had attained in the Church that freedom which is spoken of in the New Testament.

Like all reformers, Paul was troubled about those who carried their new freedom to the extreme. It was the same way with Luther. Most of the criticism of Luther was occasioned by those who knew not how to use their new found freedom, "decently and in order." We all know the position of women in those Eastern lands. She was simply a piece of property, a chattel, and was kept in strict seclusion. Even among the Jews the women that came to the synagogues were kept out of sight in a screened gallery.

Now when Christianity came with its emancipation there were two dangers which Paul saw and tried to avert. First, that Christian women would offend those outside by their disregard of custom, and would be regarded as loose women. Second, that the women themselves would be unwise in their new freedom. It is possible that the Christian women who worshiped at Corinth arrayed themselves in costly attire, and sometimes made unbecoming display of personal charms. This would at once cause a scandal in the city and the Church would suffer in reputation.

Women's love for finery and its public display, is to-day the source of thousands of tragedies. The struggle to meet the demands which many women make upon their husbands is breaking up homes, multiplying divorces, running men into debt and dishonesty, and even suicide, and after all, does it add anything to woman's dignity? Does she not throw away the beautiful place in life which God has given her and destroy all her fine qualities, when she makes herself only a dummy to hang clothes on, and a hatrack for the display of millinery? So let a woman be modest in her dress, in her conversation and in

her actions, and then she will have the respect and reverence which is due her sex. Let the mothers of our Church also teach and train their children the principles of truth and justice. Wives pleading again and again with wayward husbands, young women implanting fine ideals of manhood in the young men with whom they associate—these are among the "good works" Paul speaks of.

Let us as women professing godliness consult Paul and Timothy on "modes of dress" instead of the fashion plates from Paris. Ours is, after all an enviable position, and let us keep that position unspotted and untainted. This is woman's true beauty and dignity.

Filer, Idaho.

## SIMILES OF FAITH

E. E. Kublic

A little boy in Sunday school who was asked what faith was replied, "Grasping Christ with the heart." A young converted Portuguese, when asked the same question answered, "God promises me something very good, I simply wait for it, perhaps it might be a long, long time, but am sure God tells no story. I am quite happy over it, because God said He would give it and He surely will; I don't even want to see nor question, God said it and that is enough for me." These answers come pretty close, in their simple explanation, to what faith really is, "The substance of things hoped for, the evidence of things not seen."

In John 1:12 we read that as many as received Him to them gave He power to become the sons of God. As a rule we usually receive things with the hand consequently this would be the "hand of faith." Let us then, as needy creatures, stretch forth the hand of faith and receive joyfully and, in Him, every blessing.

Next is the "eye of faith" which looks at things not seen as we notice in Heb. 11:27, where Moses forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible. The "ear of faith" can also be traced in Gal. 3:2. This of course would imply a listening ear which hears the voice of God speaking to the soul.

In II Cor. 5:1 we read of the "feet of faith." Here we find ourselves walking by faith and not by sight, "as they went they were healed," and again, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings" of good things. May this be true of us.

"We do not sail to glory in the salt sea of our tears, but in the red sea of a Redeemer's blood."

## OUR MUTUAL DEPENDENCE

By S. P. Yoder

"For none of us liveth to himself."—Paul.

As individuals one by one we came Into this life, and each is known by name, Distinct and separate from others, and Each on his own account must fall or stand.

And yet we know, we feel it every day, That we dependent are in every way Upon each other, and we lose or gain By what we give to others or obtain.

From infancy to manhood and old age No one can stand alone upon life's stage. Man enters life dependent on the care Of other lives who ready stand to share Of their own good—e'en of themselves to give,

That helpless infancy may grow and live. Until it too may in some measure be An active part of earth's humanity.

No man can live unto himself alone, For as we reap what other men have sown So we now bring to others loss or gain— Degrade or lift them to a higher place. Where evil leads, there cruel greed destroys

All helpful sympathy and mutual joys, And selfish aims so far predominate That charity's displaced by scorn and hate.

Mutual dependence marks the human race. The wisest men can not this law efface. To some extent at least each man must be His brother's keeper here, and none are free

From obligations to his neighbor's plea For sympathy, whoever he may be. All nations, tribes and kindred on the earth Connected are by all that life is worth.

As individuals one by one we go Into the Great Beyond, and yet we know Our works will follow on—what we have been

In future generations will be seen. Time ends at last now heaven's Judge appears,

Each human soul this solemn question hears:

"Hast thou in love fulfilled thy Maker's plan?"

What hast thou done unto thy fellow man?"

Denbigh, Virginia.

## OH, WORSHIP THE KING

O worship the king all glorious above, And gratefully sing His wonderful love; Our Shield and Defender, the Ancient of days,

Pavilioned in splendor, and girded with praise.

O tell of His might, and sing of His grace. Whose robe is the light, whose canopy space;

His chariots of wrath the deep thunder clouds form,

And dark is His path on the wings of the storm.

Thy bountiful care, what tongue can recite?

It breathes in the air, it shines in the light; It streams from the hills, it descends to the plain,

And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail, In Thee do we trust, nor find Thee to fail; Thy mercies how tender! How firm to the end,

Our Maker, Defender, Redeemer, and Friend.—Robert Grant.



# • MISSIONS •

## CONSECRATION OF THE ENTIRE CHURCH THE SUPREME NEED OF THE HOUR

By A. C. Good

This is an all-important subject. We find it on the program of nearly all our missionary and Sunday school conference programs. I should like to consider it from four points of view.

### I. What Consecration is

In the Old Testament we get the idea that consecration was the act of setting apart or devoting entirely to the service of God. In some instances certain individuals or tribes were said to have been consecrated to the Lord, or it may have been some material thing or things. But as we look at our subject, we should like the New Testament teaching as given by Peter: "But ye (Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). Or again, as Paul puts it in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye (Christians) present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Shall we notice the word "present"? When we present something we give. For us then to consecrate ourselves to God would be to give ourselves unreservedly to Him. Again we would quote, "Ye are not your own." But there must be a purpose in this act of consecration, and may we say that that purpose is none other than active service. We have no place in the Christian church today for that class of people we sometimes call "drones," but every Christian must be a worker for the Lord.

Shall we think of Paul when he said, "For me to live is Christ"? And I always like to quote it this way (and I think the Bible will bear me out in it), "For me to live is Christ living."

Jesus said, "I am the light of the world." He also said, "Ye are the light of the world."

### 2. What Consecration Does

In Paul's letter to the Philippians he says, "Let this mind be in you which was also in Christ Jesus." I like to think that that mind was the mind of obedience. In those who have consecrated themselves to Jesus Christ we should look for that one-mindedness that is to do obediently the things that Jesus would have us to do.

We should like to say that consecration brings unity of the believers. How much more we might be able to do for the Master if we could work unitedly in all our efforts. In real consecration there will be no room for some of our petty notions and opinions that we sometimes hold so tenaciously that the Lord's work is made to suffer and to die.

Consecration will make our interests in the kingdom world wide. The temptation may come to us to think that the work we are personally connected with is the only work worth while. But we should remember that it is all the Lord's work.

Then again, we should like to think that those who are consecrated are also submissive. How many times we have seen the work suffer because of the insubmissiveness of perhaps a bishop, minister, deacon, missionary, or perhaps someone in the laity. Oh, for the spirit of submission that we could say "not my will." God has wisely ordered that we should have different gifts and talents and Paul says it was for the work of the ministry and perfecting of saints. Consecration will bring all these diversified gifts to the feet of Jesus and lay them on the altar of service.

### 3. In Its Application to the Entire Church

I like to think of the conditions in the apostolic church. Those conditions always appeal to me as ideal. It is said

that fear came upon every soul and many wonders and signs were done by the apostles. Isn't it true that there is an individual responsibility resting upon every one of us for the progress of the church.

Of course it is essential that the leaders are consecrated, but it is also true that the laity should share in this consecration. The interests of the church ought to be church wide, and when a new work is begun it ought to be the church and not some individual propaganda. We must move as a body rather than as individuals or independently. "United we stand, divided we fall." What might we expect if we could move sixty thousand strong?

### 4. The Supreme Need

We are all acquainted with the conditions of the world today (in part at least). The great cry of the world is "help." The Bible has a solution for every world problem and need. We as Christian men and women have been delegated to go into all the world, a commission not given to any organization other than the Christian Church. The task is before us. As some one has said, "What the world needs today is a revival of an old-fashioned prayer meeting religion."

The doors of opportunity are before us as never before for service in the world. Souls are dying every day for the natural bread. Thousands are dying every year without knowing of the love of Jesus.

Who then is willing to consecrate his service this day unto the Lord?

"Must I go and empty-handed,  
Must I meet my Savior so;  
Not one soul with which to greet Him,  
Must I empty-handed go?"  
Sterling, Ill.

## THE "UPPER TEN" IN AN INDIAN VILLAGE

By Minnie Graber

Sister Lapp had promised me a day with her in village work. I had been anticipating it for, thought I, will it not be grand some day to leave behind the pundit and the books, conscious that now I know sufficient of Hindi to understand and to converse with the people intelligently? But alas! a number of weeks elapsed and yesterday morning when I, one of seven, stepped into the motor car I was not too exultant. I knew the pundit was still our most needed earthly friend, that I would understand very, very little of all I could hear that day, and, as for making smooth remarks, my ability was as that of a tottling child.

A two mile drive over an ox-cart road

to the small village of Sihawa, lying at the foot of its own little mountain, eliminated any regretting thoughts I might have entertained concerning personal ability. It was sufficient that I should abide my own portion of the car space while the journey was made with the greatest practicable speed, considering that we were passing over a road more violent than the hedge-ball rutted road that led by the old country school house. Of a truth the road was no Lincoln Highway. Had it been we certainly would have been ignoring a red lantern detour sign and been speeding over a series of unsettled, new culverts or storm-swept gullies.

But the trip was not a mean one for,



were there not farmers in their tiny embanked fields plowing, or gathering their grains; were there not new, bright-colored birds to be seen, and pedestrians coming and going, carrying their wares, probably to village bazaars many miles distant? Even a ten minute dead stop for twenty or thirty buffalo carts, heavily laden, to bump, plump, slump their way to a portion of the road sufficiently wide for passing, was not a ten minutes begrudged. In India it does not wreck a day's schedule.

Bro. Lapp had been called over to see a sick boy and, having examined his condition, the men returned to Ghatula leaving us in Sihawa for the day. Sihawa is a post for a number of government officials, a native Doctor, Post Master, Policemen, and a chemical Compounder, aside from the regular village population. We visited the wives of the officials. These women, being of a higher Caste, and some of them Mohammedans, live in Purdah (in seclusion) which makes it necessary, if we wish to meet them, to go to them in their homes one by one.

Our first stop was in the Doctor's home. We picked our way through several rooms into the back court where we found the women. Blankets were spread upon the ground and we squatted down on them, a procedure which became very ordinary before the day was over, but, though ordinary, not exactly comfortable to limbs unaccustomed to this Oriental sitting posture. We visited and sympathized with the young women after which we sang songs and one of the two native Bible women read the story of the woman at the well. Many of the songs we use in India are sung to the tunes used in America, but aside from that the Indians have their own native songs, and, by replacing their ancient heathen sentiments with Christian words, make what we call the Bhajans. These are liked much better than our American tunes. Hence, in village work, they are used almost exclusively.

The Bhajans are tantalizing things for new missionaries to sing. The air may be quite monotonous for perhaps an entire score and we sing along much experienced like when suddenly there are quick turns and twists which leaves us singing A and C when we should be on G and F. It produces a sickening feeling such as one gets when he goes flying off the tail end of a whip-cracker. Much time is required for singing a Bhajan because every line must be sung over two or three times and sometimes there are as many as twelve or fifteen verses with a refrain.

To be hospitable in India one must serve the guests with something to eat upon every visit. We were in ten homes and not one failed in that hospitality. In this home a woman brought out a kettle

fitted with small compartments containing a variety of spices, lime, and tobacco mixtures, and on top lay a number of betel leaves grown on shaded vines to keep them tender. She took up a little mustard-ladle-like spoon and with it spread of all the mixtures upon the leaves, folded, fastened with a clove spice and passed them to us. Did we decline the hospitality? No indeed! it was very simple. We salaamed them kindly and placed the gifts in the bag with the Sunday school cards to be disposed of later. Of the next course we ate. Another woman had brought out an instrument much like a nut cracker only that it was fitted with a sharp blade and with this was cutting up betel nuts, which look like nutmeg but taste more like a piece of hickory wood. These miniature slabs of wood and pure cloves composed the second course.

The next visit was to the Compounder's mud house. The young man himself ushered us in but not to visit with the young wife and mother. She had died six months

courtesy's sake groan, repeat, and say, "Yes, yes," to all you may say, no matter if they believe it or not. The Bible women told the story of the rich man and Lazarus, showing pictures to illustrate. They listened, but with an attention that revealed how far they were from being persuaded to Christianity.

But the fourth home was the most interesting of all. Every village has its owner called, Malguzar, i. e., he owns practically all the fields belonging to the village, hence making the farmers his subjects. Sihawa is owned by a woman, the Malguzarin, and it was to her home we went next. She is very friendly to the missionaries because a number of years ago they were instrumental in helping her to retain her five villages when upon her husband's death her brothers-in-law were trying to wrest them from her. In return she gave eleven acres of land to the mission, which was made the property of the Ghatula Church.

It is difficult to describe the Malguzarin.

She reminded me of a fairy tale—of the fat, wobbly, double-chinned woman who sat in the smoky room making such peppery hot soup that Alice in Wonderland could not keep from sneezing again and again. She was overjoyed in seeing us. There was an inner court in her establishment and she led us there, seating us on rickety rocking chairs after stroking, patting, and shaking hands with us several times. She talked continuously. She pulled her stool directly in front of Sister Lapp and against hers so that in any exciting moment she might throw her arms over her. I was quite a curiosity to her. She asked me if I was married, one of their usual first

questions, and when I failed to understand her immediately she was much surprised. Sister Lapp explained to her that I was only learning the language while the Malguzarin looked me over smilingly and thoughtfully by turns. It seemed difficult for her to understand that all people do not speak Hindi. Not only was she examining me, but her daughter, her daughter's worthless husband, about a dozen children who had trailed into the house after us, a number of farmers who happened to be there, and all her servants. She wondered what I could speak and asked Sister Lapp to have me speak so that she could hear. The English amused her. She is a loyal Hindu and she soon began to talk of religion.

"If I were born of the King of England or of the Memsahib (meaning Sister Lapp) I would be a Christian," she said.

Sister Lapp pointed to the two Indian Christian women at her side and said, "Their fathers and mothers were not Christians. One need not be born of Christian parents to be a Christian. It is simply accepting and believing Jesus



People of Dhamtari Representing Various Trades and Castes

before leaving two beautiful and very dear children to a grandmother's care. I have yet to see a little girl more quick, attractive, and lovable than the little girl that flitted about in her brilliant pink sari (native dress). She should be in a Christian home but she daily attends school in a Mohammedan Temple. The Grandmother listened to the story of Abraham offering Isaac to God and to the songs we sang. But she is a loyal Mohammedan, one of the sixty-nine million in India.

The third visit was to a Brahman home. There we found a number of women whose husbands followed differing occupations. One young girl's husband was a Brahman religious teacher and was at that time out in the villages teaching people to be loyal to Caste rules, to give offerings to their gods, and reciting sayings from their religious books. When songs and the reading of the Word were suggested one young woman nudged another and, in an undertone, commanded her to perform the duty of saying, "Yes." This is an Indian custom. When a service is in progress there are always one or more who for



Christ no matter who you are. Some children of Christian parents do not become Christians themselves—"

"What are they?" the Malguzarin broke in.

Sister Lapp—"They are nothing; some believe when they die they die just as animals."

The Malguzarin groaned and said very pathetically, "Is that what they think?" This seemed impossible to her because she believed that when one dies the spirit will go into snakes, cattle, etc., according to the life that has been lived, and such a transmigration continues until perfection is reached and the spirit is reabsorbed into God. She then asked, "What will happen when we die?"

Mrs. Lapp said, "We will be brought up before the true God, our great Judge, and if we have lived righteously we will be taken to heaven to live with Him, and if not we go to the place of torment."

The Malguzarin asked, "You will speak well to the Judge for me, will you not, Memsahib?"

Mrs. Lapp answered her that she would have nothing to say; that the Great Judge would do all accordingly as she had accepted or rejected Him.

"You won't send me to hell, will you?" from the Malguzarin.

"No, I have come to tell you the better way so you won't need to go there."

With this the Malguzarin began to plead for herself. She pointed to a bell on a little tree which was used to call her god, to a ladle hung beside it filled with oil and rice offered to him, to the flowers dedicated to him. She spoke of how she prayed, of the similarity between her god and ours, etc. She has often been told of Christianity, but she is obstinate, impetuous, strong-headed. Too many of her servants and farmers were sitting around listening; she could not afford to show any belief whatsoever in our faith. Her daughter has spent two years in a Christian mission school and, were she not over-ruled by her mother, might become a Christian. However, she helped us sing the Christian songs, making her own selections.

One of the servants brought us each a cup of tea and some Indian sweets, very good but ever so different from our American chocolates. I told the Malguzarin, in my stammering Hindi, that her tea was very good. Much pleased she answered, "It is well you praise it." While we were eating, one of the six cats that had been playing among the water vessels and cooking utensils since we had come got its head stuck into a small-necked water pot and was unable to extricate itself. Everyone ran to its assistance. It is difficult to describe the exact state of affairs in these Indian homes. One soon becomes accustomed to having calves and cows lying beside you, goats strolling about, kids bobbing and frisking over your legs and under your chair, hens with their broods swarming every where. It just

adds life to the scene and gives the hostess something to perpetually scream at, and offers splendid excuses for interruption in the middle of the missionaries' Bible story.

After spending an hour and a half in this home we went toward the two-wheeled cart which had brought our noon lunch and which, later in the day, would carry us back to the bungalow.

And so I might continue to tell of the North India Merchant's home, the Police-

man's home, and a number of others,—homes interesting merely from the viewpoint of peculiar social customs and mannerisms, especially to one visiting them for the first time. But above that is seen the need of Christ, the only one who can break the bonds of Caste, superstition, sin and ignorance. "But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered." Isa. 49:25.

Dhamtari, C. P., India.

## LIBERATING THE LOST

By Cora Gingrich

We are glad that Sister Gingrich speaks in this article by word, but we appreciate still more that she takes time to work for the salvation of the lost in the Mission at Toronto, where she is at present taking Normal Training. May the Lord continue to grant her spiritual progress, and His divine guidance in her educational pursuits.—Editor.

LOST. Only a four-lettered word, but what meaning does it call up in your mind? Were I to ask any child or even many "grown ups," what it meant in the material sense, without doubt they would perhaps recall a lost knife, or other treasured trinket or keepsake, or perhaps something which has been given for some small duty done, but whatever it is, it's lost,—lost beyond recovery. This serves to show only our every day, common use of the word, but we wish now to consider its spiritual significance.

Can we realize what our feeling would be if we were really lost out on the prairie in a blizzard, or in the depths of a forest without any notion as to where we were going, or how? What would we think of—dinner? I am afraid not. How would we feel after we were able to locate ourselves? We can only imagine this, but no doubt we have all experienced the same spiritually, those who have left the beguiling paths of sin and are now on the straight and narrow way that leads to the throne of God. What a feeling we had when we came to

### The Parting of the Ways

and realized that we were spiritually lost, and again how we felt after experiencing the grace and joy of following after Christ.

We well remember what our experiences were, now it is our privilege, yes our duty to give others the same chance. A spiritually lost condition is synonymous with a state of unconversion and unconversion means, "not turned to"—Christ. Ezekiel 33:11 reads: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"

Is that not Christ's Gospel to the letter? How striking and convincing are the words—"for why will ye die?"

### Why Will We Let Them Die,

since God takes no delight in the death of the wicked? We know that even the angels in heaven rejoice over one sinner that repents. How much joy there is in Heaven and how pleased God must be for

every sinner that turns from his evil ways to live—to enjoy living—to live in Christ.

The terms are the same for all. The same for those who thru wilfulness reject the Gospel, for those who thru indifference neglect it and for those, who thru ignorance do not know it. Unconverted men are lost—lost in America, lost in Africa, China, and India. All unconverted are lost, no matter whether white, black or yellow. Skin color, race and religion have no significance in the sight of God. There are no passes,

### No Shortcuts to Heaven,

and no matter whether a man is a sinner thru inexcusable wilfulness or unfortunate ignorance, his condition is one of peril, unless he turns to live,—to live in Christ.

A drowning man cannot save a drowning man. Likewise a sinner cannot bring a sinner to Christ unless he first takes Christ as his own Savior. Therefore, when we have been liberated from the lost condition of sin, we are able and responsible to help others up onto the solid footing, "the Rock of Ages."

Many are in the position that David was when he wrote, "I have gone astray like a lost sheep." What a deplorable condition! How many people are being led astray just like poor sheep, always seeing something ahead which turns out poorer than what was left behind, but it is not sheep nature to turn back, much less is it human nature. Such cases must be dealt with by particular tactics. Such people are hard to win since they believe they are right. They are really thoughtlessly wandering and straying farther from the Kingdom every day, not realizing what joy and peace they are evading.

"The night lies dark upon the earth, and we have light;  
So many have to grope their way, and we have sight;  
One path is theirs and ours—of sin and care,  
But we are borne along, and they their burden bear;  
Footsore, heart-weary, faint they on the way,  
Mute in their sorrow, while we kneel and pray;  
Glad are they of a stone on which to rest,  
While we lie pillowed on the Father's breast."



These wonderful lines must surely give us an incentive to try to do all we can to liberate them, or free them from their captivity, the bondage of sin.

If we as Christians have grown in grace, how can we have that light within our lives without letting it shine? We must let it shine so brightly that it will illuminate the paths of others and help them find the way to the true light of Jesus Christ. Can we go on and plainly see our way and then watch others hunting in vain for something, they know not what? That path is theirs as well as ours, but ours is much easier, Christ bears us along, but they must bear their own burdens. How ready He would be to give them

#### That Sweet Rest

if they only knew He would do it at their asking. We can ask Him in prayer but they do not know how to pray. "Come unto me all ye that labour and are heavy laden and I will give you rest," He says. "How then shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?"

#### Why Should We Speak

of these souls as being lost? It may be no fault of theirs, they may not have heard the story of the Cross. What is the use of spending our precious time helping these poor wretched creatures and telling them the story if they are saved. We must first prove that they are lost; dead in trespasses and sin.

The great prophet Isaiah tells us "all we like sheep have gone astray, we have turned every one to his own way." The Psalmist says, "they go astray as soon as they be born," and "I was shapen in iniquity and in sin did my mother conceive me." These examples are sufficient to prove to us that we are all lost and have no hope of eternal salvation without believing on Christ.

However, there are many conditions of the lost and we will consider a few of them and show how we would adapt our motives to these conditions.

#### 1. Their Temporal Condition

Even on mere philanthropic grounds the needs and claims of missionary lands have always been and still are, tremendous. Their dire poverty, wretched homes, unrelenting toil, gross intellectual ignorance, unrelieved physical sufferings and the utter absence of a thousand features which brighten and bless the homes and communities of Christian lands—all these are a mute and pathetic appeal for help.

#### 2. Their Moral Condition

Heathen lands reek with filthy and degrading habits, abominable practices, unmentionable cruelties, and crimes and every form of moral corruption are freely tolerated and indulged. Slavery, witchcraft, caste, polygamy and the like, furnish notorious illustrations of these things. They call insistently for correction.

#### 3. Their Spiritual Condition

This constitutes a paramount claim far outweighing the other two. The heathen are not only temporally unfortunate and morally depraved; they are also spiritually lost, for they are wicked and wilful sinners. They are not living up to the light of their own conscience, indeed few of them profess to be.

Scripture describes heathen as "having their understanding darkened, being alienated from the life of God," "enemies of God by wicked works," "Children of disobedience," "Children of wrath," "Without Christ, having no hope and without God in the world." How can we deal with these pitiable conditions? Can we help them? What will the methods be?

Scripture likewise unfolds God's mode of dealing with all men on the sin question. It declares that, "the wages of sin is death," that "the wicked shall be turned

#### Into Hell

and all the nations that forget God," that "the fearful and the unbelieving and the abominable and murderers and the whoremongers and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone," that, "the only hope of escape is through Christ," for "neither is there salvation in any other."

The basis of God's judicial dealings with all classes of mankind is most clearly set forth in the Epistle to the Romans. In Romans 1 we find a terrific indictment of the heathen world and an appalling picture of its spiritual wickedness, and moral filthiness. The heathen are declared to be without excuse as to their idolatrous rites and abominable practices, because of the measure of light which God has given them, even apart from the Gospel thru nature and conscience. In chapter 3 the case of the self-righteous Gentile moralist and Jewish legalist are taken up, and their guilt is shown to be aggravated by reason of

#### Their Added Light

and privilege. The absolute fairness of God's judgment of all men, whether the heathen under conscience, the Jew under law, or the hearer of the Gospel under grace, is made clear. In chapter 3 the argument leads on to a final verdict of guilt against the whole human race culminating with the words, "that every mouth may be stopped, and all the world may become guilty before God."

The world's guilt and need thus established, the Apostle thereupon proceeds at once to introduce

#### God's Great Plan

of salvation thru faith in Jesus Christ. When chapter 10 is reached a clear and beautiful summary is given of the equality before God of Jew and Gentile, and of His abounding grace toward all alike, so that, "whosoever shall call upon the name of the Lord shall be saved." But immediately afterwards come those convicting words, "How then shall they call on him

in whom they have not believed and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent.

Surely we realize the purpose and the method. The latter being to tell the great plan of Salvation. John 3:16.

Seeing results in the work may or may not be our privilege. It is our duty to work for results, just as long as the result does not appear, and the person sought is within our sphere of influence. At times it is an evident duty to urge an immediate decision. Always we ought to make it plain that Jesus Christ accepts at once, that if there is any delay it is not of His will.

Follow-up work is peculiarly important. It may be supremely important; without it, all our preliminary effort may count for nothing.

"Father, why is it that these millions roam,  
And guess that that is Home, and urge their way?

Is it enough to keep the door ajar,  
In hope that some may see the gleam afar,  
And guess that that is Home, and urge their way?

To reach it, haply, somehow and some day?  
May not I go, and lead them to my light?  
May not mine eyes be unto them for sight?  
May not the brother-love Thy love portray?  
And news of Home make Home less far away?"

Toronto, Ont.

#### THE WORLD WOULD BE THE BETTER FOR IT

If men cared less for wealth and fame,  
And less for battle-fields and glory;  
If writ in human hearts a name  
Seemed better than in song and story;  
If men instead of nursing pride,  
Would learn to hate and abhor it;  
If more relied  
On love to guide—  
The world would be the better for it.

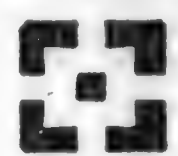
If men worked less in selfish bands  
And more in bonds and deeds fraternal;  
If love's work had more willing hands  
To link this world to the supernal;  
If men stored up love's oil and wine,  
And on bruised human hearts would  
pour it;  
If "yours" and "mine"  
Would once combine—  
The world would be the better for it.

If more would act the play of life,  
And fewer spoil it in rehearsal;  
If bigotry would sheathe his knife  
Till good became more universal;  
If custom, gray and ages grown,  
Had fewer blind men to adore it;  
If talent shone  
In truth alone—  
The world would be the better for it.

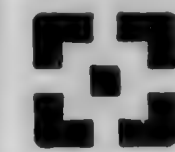
If men were wise in little things,  
Affecting less in all their dealings;  
If hearts had fewer rusted strings  
To isolate their kindly feelings;  
If men when wrong beats down the right,  
Would strike together and restore it;  
If right made might  
In every fight—  
The world would be the better for it.  
—Selected.

"Obedience to God's command is the gateway to high experience and large blessing."





# BIBLE STUDY



## BIBLE STUDY COURSE

### Joshua

#### I. Author

1. There is nothing to contradict the ascribed authorship of the book as a whole, although the last chapter records the death of Joshua as does the last chapter of Deuteronomy the death of Moses, while Moses is the reputed author of Deuteronomy. The traditional authority of these Old Testament books is more trustworthy and probably more exact than the present speculative opinions and supposed authors which have no grounds, save opinions, to support them.
2. The internal evidences of the book, that it is a record of events made at or near the time of the incidents recorded is very conclusive. The details of events given, the records of the speeches made and of the conversations engaged in, are evidences of having been recorded by an eye witness. This evidence is as apparent in the book of Joshua as in the Gospel of Matthew or of John.
3. Joshua was commanded to record the events transpiring during the journey through the wilderness and the word of God as given to the people, and it is consistent with this method in the wilderness that he should continue the record of God with His people when entering and possessing the land of promise—Josh. 24:22-28.
4. Joshua was the son of Nun, of the tribe of Ephraim—Num. 13:8, 16.
5. He was the companion of Moses and his servant in the giving of the law to the people—Ex. 17:19.

#### II. The nature of the book

1. It is a record of the transference of the leadership of Israel from Moses to Joshua.
2. It records the success of the people of the Lord in carrying out the plans and purposes of God under another leader.
3. It tells of the entering into the land promised to Abraham.
4. The record of the conquests of the several parts of the land is given.
5. The allotments of the land among the tribes, and to special persons is here described.

#### III. The contents of the book

1. Entering the land of Canaan. It is well to note that the land to the east of the Jordan was inhabited by other tribes than Canaanites, while that to the west was possessed by the various tribes of the Canaanites, hence, called Canaan—Joshua 1-5.
  - a. God's command to the people to enter the land—1:1-9.
  - b. Preparations and directions to enter—1:10-18.
  - c. Conditions explained which made possible the entry. The spies and the covenant with Rahab—2:1-24.

- d. The order and manner of crossing the Jordan—3:1-17.
  - e. The memorials of the crossing of the Jordan—4:1-24.
2. The worship of the Lord established in the land—5:1-15.
    - a. Circumcision observed—2-9.
    - b. The Passover kept—10.
    - c. Worshipping the Captain of the host of the Lord—15.
  3. The fall of Jericho, their first possession—6:1-27.
  4. The failure at Ai on account of the sin of Achan—7:1-26.
  5. The conquest of Ai—8:1-29.
  6. The Covenant of the Lord at Gergezim and Ebal—8:30-35.
  7. The subjugation of the Gibeonites and the destruction of their allies to the South—9:1-27; 10:1-43.
  8. The conquest of the North and of the southern districts on the West of Jordan—11:1-23.
  9. The allotments of the land on both sides of Jordan—12-19.
  10. The cities of refuge designated—20:1-9.
  11. The allotments of the Levites among the tribes of Israel—21.
  12. The tribes sent to their respective possessions with the blessing of Joshua—22.
  13. The charge of Joshua to the people concerning their possessing the remainder of the land—23.
  14. The covenants of the Lord renewed with the people and the death of Joshua—24.

#### IV. The Spiritual truths of the book

1. The principal thought of the book is "Possession"—1:3, 11.
2. The character of the people emphasized is, "Be strong and of good courage"—1:6.
3. The foundation for the faith of the people was the covenant which the

Lord had made with the fathers—1:6.

4. Those who had faith in the promises of God were included in the covenant relation—Rahab and her house—2:8-18.
5. Israel's conquest was by the miraculous power of God.
  - a. The passage through Jordan—3:17.
  - b. The fall of Jericho—6:20.
  - c. The standing still of the sun and moon—10:12.
6. The blessing of God is in the keeping of His Word—8:30-35.
7. Jericho the earnest of the inheritance. It was both the first fruits and earnest of the inheritance promised them. So Christ is the fulness of the gift of God to men, and the Holy Spirit the first gift of God to men by faith. It was given into the possession of the people without their labor.
8. The possession of the land a figure of spiritual conquest—it was not the final rest promised to the people of God. Cf. Heb. 4:8. There remained among the people a remnant of the nations who had not been fully conquered—17:12 and others.
9. The promise of God to the sons of Joseph. Their possessions included a double portion for Manasseh and a portion for Benjamin. The possession of the family of the first born. Joseph was the first born of Rachael, his chosen wife—7:1-18.
10. God's provisions for those of His servants who wait upon Him—21. God dwells among His people, and He also provides for His servants—XX.
11. The success of spiritual life does not depend upon the promise of our faithfulness, but upon our keeping the covenant with the Lord—24:16-28.
12. None of God's children are left without inheritance—Joshua received his portion with the rest—19:49, 50.

## EPISTLE TO THE HEBREWS

### XII. The Heavenly Offering in Christ Jesus.—Heb. 10

The heavenly tabernacle was insufficient in its ministry without an adequate offering for the sins of those who are called to worship in the presence of God. Those who approach the presence of God must do so with the required sacrifice for sin. None who are guilty of transgression can approach the throne unless there has been a reconciliation with God and that through an atonement for sin.

Angels require no sacrifice for sin because there has been no transgression of the law of God on their part. Fallen angels have no reconciliation with God. Like Satan, they have no spirit of repentance and no mediator or offering for reconciliation. Only the holy angels of

heaven have an interest in the things of God which have to do with the restoration of men to the sonship of God. I Pet. 1:10-12. The location of these transactions which have reconciled men to God is in heaven, in the presence of the angels of God. There the true tabernacle is pitched. There the eternal priesthood is established, in Christ, the Son of God. There is the true sacrifice for the sins of men, the eternal Lamb of God.

The earthly tabernacle, ordained for the use of Israel, was only a pattern of the things in heaven. In that tabernacle the true one was portrayed. The law was a shadow of the things in heaven. The shadow could not avail in any respect in



affecting the relationship of men with God, except in pointing men to God and pointing out the method of approach to God through the offices and ministry of heaven itself. The shadow of the law revealed the good things of heaven that were to come—Heb. 10:1.

The shadows of the law were repeated continually, year after year. The worshipers came continually to the tabernacle with repeated offerings for sin, because there was no sacrifice to which they could look continually that would effect the forgiveness of sin. Each transgression demanded a new sacrifice, and there could be no perfection of forgiveness in which the worshiper would constantly realize peace with his God. The office of Christ maintains peace with God through the constant forgiveness of sin because His atonement is ever effective and His mediation is always available. The Law was the shadow of what is now a reality. It took many shadows and types to represent what the believer now possesses in the one perfect ministry of Christ—Heb. 10:1-4.

The perfection of the offering of Christ is set forth in the following verses. The Old dispensation required "Sacrifice and offering," consisting of "sacrifice and offering and burnt offerings and offerings for sin"—v 8. Each had its significance, from that of atoning for one slight transgression to that of atoning for the sins of all the people and the priests, or from the burnt offering and thank offering of the turtledove of the poor to the bullock offered for the sin or thanks giving of the elder or priest in Israel. The various forms of the offerings, the occasions and kinds of offerings made a multitude of sacrifices necessary at the altar during the entire year. The ministry of the priest at the altar was continuous, and the duty was arduous. The several courses of priests who ministered at different times during the year was necessary, and the multitude of aids at the service of the temple was required by the exigencies of the priestly ministry—v 11. But the sacrifice of Jesus was one offering and it sufficed for all and forever. In His body, and by the completeness of His ministry in doing the perfect will of God, His ministry was sufficient for all things that were required by the law, and sufficient for every need of man—vv 7, 12.

Men are inclined to separate the several virtues of the offering of Christ and apply them severally to the experiences of believers, thus limiting the merits of the offering of Christ to individual sentiments or to particular classes of Christian attainments. This method of interpreting the Scriptures or analyzing the ministry of Christ does violence to the character of His priestly ministry, and more so to the character of His sacrificial work, since there is but one priest and one offering in Him. It is evident that the grace of sanctification is that found in the sacrifice of Christ. It is by the body of Jesus

Christ that we are sanctified, according to the will of God whom Christ came to serve—vv 7, 10. By that offering made once for all, men are sanctified, or set apart or consecrated unto God forever. The same offering of the body of Christ suffices as an offering for sins forever—v 12. By that offering made once and forever, the perfect work of God shall continue in its fullness and effectiveness until every enemy of God and of the believers shall have been put under the feet of Christ—v 13. There are no separate and distinct operations of the blood of Christ, nor are there limitations of that power of God, resulting from the effectiveness of the atonement, which can deprive any believer of the fullness of the merits of the blood of atonement as bestowed upon all believers by grace and through faith. Every believer's faith rests in Christ as a Priest and Savior for himself; not in his act of faith to appropriate the several virtues arising from the merits of the blood of Christ. How insignificant our faith would be to appropriate the multitude of benefits, the many shades of atonement, the countless circumstances of life and attitudes of men toward God and each other, which are covered by the merits of the atonement, but might fail on account of our lack of knowledge or our failure to know and appropriate them. By the grace of God, and by the full ministry of Christ and the sufficiency of His offering for us, we are fully placed under every benefit of that atonement when by faith we appropriate Jesus Christ as our Savior. He becomes our Savior and gives us every benefit of His Priestly ministry and of His atoning blood given once for all—v 14.

The effectiveness of the offering of Christ is further witnessed to by the Holy Spirit—in this instance His witness is through the Word—v 15. The apostle refers to the several instances of the record of the Word given through the Holy Spirit—Ch. 8:10—and in this place, also see the words of prophecy.

The character of the offering of Christ is the constant theme of the Old Testament. It could not have been written had there been no outlook for something better than its shadows. The life of the believer as related to the heavenly tabernacle is a very vital one. We do not live under the shadows of laws and ceremonies. The law of God is translated from the external to the internal, from the formal to the vital, from material service to spiritual life. We are brought into touch with the heavenly life, in which the Holy Spirit fulfills what was spoken in the Old Testament. It is His office to write in the hearts of the believers in Christ that law which in former days was only found on the tables of stone hidden away in the depth of the tabernacle shadows. Here is the secret of regeneration and of spiritual righteousness. Here is the condition of life under the benefits of a complete atonement and full reconcilia-

tion to God. The heart becomes filled with the love of God and enjoys the fellowship of heavenly beings, in the very atmosphere of heaven. The new way to God is opened, and is entered, not in the flesh, nor in a fleshly relationship, but in the life of faith and in the spirit dwelling in the heavenlies with Christ—vv 17-22.

What shall be the life of those who believe in Christ and who enjoy the blessing of His atonement and His presence? The first duty is to hold fast the profession of our faith in Him—v 23. The second is that of maintaining the fellowship of believers and of living in love and provoking to good works those with whom we fellowship—vv 24, 25. The third duty is to avoid committing sins in a wilful manner. There should be a distinction made between wilful sins and those which are the result of ignorance or of inability to perform what the pure heart purposes—vv 26, 27. The last duty of believers here mentioned is that of upholding the faith of Christ, even in the face of trials and hard persecutions. The duty of maintaining the faith, of remaining true in faith, is the chief ground of the salvation which the believer enjoys. The just shall live by faith—vv 28-39.

#### TWO HUNDRED MILES TO GET A BIBLE

Rev. George Lowe, now a Bible Society agent at Johannesburg, South Africa, told the following story of two men making a journey of two hundred miles to get a Bible.

"Two men came to me from a people living two hundred miles still farther north. They had come to ask whether I could give them a complete Bible in the Suto language. I said, 'How came you to have the Bible there?' The elder of them explained that they had gone to work twenty-five years before in one of the coast towns of South Africa, where he had been converted to God. The missionary had taught him to read, and when he went back to his people, the missionary gave him a Bible. That was twenty years before, and for twenty years he had been reading this Bible to his own people, and a number of them had already renounced the evils of heathenism and had accepted the truths of the Gospel. I shall never forget that interview as the old man, gray in the service of the Master, took his worn Bible out of his sheepskin case which he had made with his own hands. How tenderly he stroked its worn covers, and how the memory of the close companionship of twenty years rang out in his voice as he said, 'This, missionary, is the Bible that the old missionary gave me. He is long since dead, but this book lives. It is getting old now.' And then he tried to correct himself. 'No,' he said, 'it is getting worn; but the Bible never gets old.' Thank God that the Bible never grows old."—Publisher Unknown.



# EDUCATIONAL

## FROM "FOREST PRIMEVAL" TO WHEATFIELDS

By Leo J. Beachy

Trees have always been of great interest, as well as of practical benefit, to travelers along the highways and byways of all countries. They are beautiful for situation in the fields, the best decorations on the rugged mountains, and furnish the most glorious spots of shadow and shelter in the oases on the long stretches of desert sands.

Often the biggest problem to the pioneer settlers in the forested Eastern States was that of clearing the ground preparatory to raising garden truck and farm crops. The Indian taught the white man how to girdle the bark from the trees with his spearheads and tomahawk to keep them from putting on leaves and casting shade over the corn which his squaw had planted between the trees. Thus the white man learned to girdle many trees with his axe and save the hard work of cutting them down.

Before the advent of the primitive saw mill, and during the days of the old log cabins and open fire places, many fine specimens of the most valuable oak, beech and hickory trees were cut down for firewood or rolled into log heaps and burned to ashes. Red oak was sometimes cursed by profane fellows because it did not burn better.

When, about fifty years ago, Governor Frank Thomas of Maryland made a speech in Grantsville, and stated his belief that the day would come when oak timber would be as valuable as pine, people said that he was foolish and did not know what he was predicting. But that same generation saw the time come and go when those extensive oak and hardwood forests were sought after by distant lumber men as amongst the most valuable resources between the summits of these two high mountains—Negro Mountain and Meadow Mountain, on the National Old Trails Highway; and mostly cut down.

In 1900, the Jennings Lumber Company of Towanda, Pa., made its appearance in this region near Grantsville, Md., and started to build a fourteen-mile railroad up the Casselman River Valley; they also erected a large band saw mill and founded

the town of Jennings, Md. This mill was operated until about 1922, cutting from forty thousand to eighty thousand feet per day, thus taking out in all many hundred million feet of lumber.

In passing, we might mention that within sight of this mill, not a fourth of a mile away, and overlooking the Casselman River, is the old hillside homestead of Bro. D. H. Bender, whom many of the Christian Monitor readers know at present as President of Hesston College. Down the river valley, a mile from the mill site is the once familiarly known "White School House"—the Ridgely School House, where he preached some of his first sermons after being ordained to the ministry. There

After some of the finest timber on the whole Jennings job was cut and removed from this tract, a crew of men were put to work clearing up the slashings, plowing the ground with shovel plows; and then they sowed wheat between the many thousands of charred black stumps. This was about 1910 or 1911.

When the grain was ripe a troop of men with cradles were set to work cutting and binding up the wheat into sheaves and shocking it; the self-binder reaper could not be used on account of stumps. The crop amounted to 1,100 bushels. In the accompanying picture you will notice two big stacks of golden yellow straw from which the wheat was threshed.

The picture was taken by the writer the day after the threshing was finished. He was greatly impressed as he stood there by his camera on the west slope of Meadow

Mountain on a bright summer day, and looked upon this wild waste of stumps, covered for many years with a dense growth of pine and spruce, which sheltered the ground so well in many places that sunlight seldom filtered through. These ghosts of former days remind one of the graphic picture given by the prophet Ezekiel of the "Valley of Dry Bones."

Also notice at the right center of the picture the sleepy little trout stream, which once was alive with mountain trout. It winds its way among the stumps as in years gone by; but the native trout are no more.

In this Valley and County (Garrett) are the only large groves of sugar trees in any county of Maryland. Here are Elijah Livengood's groves which are among the largest maple sugar producers in the United States. Mr. Livengood was pronounced "Sugar King" by the U. S. Government officials in 1893 for having received the largest check for bounty on maple sugar.

Not many of the sugar groves in the Casselman River Valley were cut by the Jennings Lumber Company, but within the past two and a half years the Back Creek Lumber Company has come in and cut at least fourteen of these sugar groves, which gave each from one hundred and twenty thousand to one million one hundred thousand feet of lumber.



A Wheat Field From a Forest

were hardly six Mennonite members in the community then. Here the writer of this article heard him preach for the first time and his text was on the subject of the talents. Later on the Casselman Church was built a mile on down the valley with a membership of about fifty.

Among the large tracts of virgin timber cut in these operations were such as the "Manadier Tract," the "Brenneman Tract," the "Beachy Tract," the "Esther Seibert Tract," the "Broadwater Tract," the "R. Eagle Tract," the "William Durst Tract" and the "Cunningham Tract," at the farther end of the road in the Bittinger section of the Valley.

The "Cunningham Tract" contained one thousand seven hundred acres altogether.



The picture of the Jennings Farm gives merely a hint of the appearance of thousands of similar acres cut over in our large county by other lumber companies in the last twenty or thirty years. The Kendall Lumber Company which was located at Crellin, Md., in the southwestern part of the county, and which finished that job a few weeks ago, built 30 miles of railroad and was cutting lumber there for 30 years. Other extensive lumber operations were conducted by the Meadow Mountain Lumber Company and the Bear Creek Lumber Company nearer the Deep Creek region, where reforestation has been going on in these waste lands since 1921.

The largest forest planting project in which the Maryland Department of Forestry has co-operated, is on the lands of F. F. Nicola, at the southern extremity of Meadow Mountain, 2,600 feet above the sea, where Mr. Nicola owns 7,000 acres of this mountain plateau which, prior to his ownership, was cut over between 1900 and 1905. A portion of this, "The Rights of Man" tract, comprising about 500 acres and which contained virgin stands of white pine and hemlock timber was burned so terrifically by a forest fire in 1905, after logging, that not a single living tree was left.

For nearly 20 years this land remained in a devastated condition, with no prospect of a remunerative second crop. However, in 1921, the owner upon the advice of the Forestry Department, decided to reforest these idle lands; and in the spring of 1921 the first planting was done with large size white pine and Norway spruce for immediate effect, using about 500 trees.

In the spring of 1922, about 22,500 white pine transplants, averaging 12 inches in height, were planted with a spacing of 6x6 feet. Allowing for a few small patches of natural reproduction, the area contained in this planting project was about 25 acres.

The planting was continued in the spring of 1923, using a variety of species as follows: Scotch pine, 5,000; Norway spruce, 5,000; European larch, 5,000; red oak, 5,000; black locust, 5,000; and black walnut, 1,000. With the exception of the walnut, the different species were planted on separate blocks of nearly five acres, for the purpose of establishing demonstration planting of sufficient size to show conclusive results. At the time of planting in 1923, all wild currants and gooseberries were eradicated from the planting area as a preventative against any possible attack by the white pine blister rust.

During the summer of 1923 a count of the trees was made to determine the per cent living, with the following results:

white pine, 9 per cent; Scotch pine, 85 per cent; Norway spruce, 85 per cent; European larch, 15 per cent; red oak, 90 per cent; black locust, 90 per cent; and black walnut, 85 per cent. The larch had already started to leaf out when received at the planting site, and in this condition a severe freeze a few days after planting caused great damage and accounts for the heavy loss.

Mr. Nicola has been securing the trees from the State Forest Nursery at cost and wants to increase his planting program to 50 acres a year as soon as the nursery can furnish the stock. The planting was done under the supervision of Assistant State Forester Karl E. Pfeiffer and Warden Clark Glotfelty.

This interesting work was continued in the spring of 1924, having set 27,000 white pine, 1,200 arbor vitae and 2,000 black walnut trees. As a result, the plateau will not be left as a bare, forsaken area, and future travelers will realize the benefit of

bungalow on the mountain top among the pine stumps, ferns and native mountain laurels. It is located about one and a half miles east of McHenry and the Accident-Oakland Highway, with a hard surfaced road leading from it to the lodge.

A few hundred yards east of Mr. Nicola's place on Negro Mountain, and just across Cherry Creek, one observes on Meadow Mountain a strange looking, broken up cliff with deep crevices, bordering on a level tract of many acres of pine stumps. Into this cliff den, Meshach Browning, the mighty pioneer hunter, chased many wild beasts of prey.

Right on the border of this cliff, in a once dense forest, 42,000 hand shaved shingles were made in 1847 for my grandfather's big red barn, by a man named Mason for the sum of \$100. This wilderness of noble pine trees was then a grand setting for a stage in a great hunting cathedral for a quartet of famous hunters—Browning, William Fern, Holmes Wiley and William Bittinger.

A few miles southeast of "Rock Lodge" stood the great yellow poplar tree that marked the spot of Meshach Browning's camping ground on Meadow Mountain—and in whose hollow, living and standing trunk he often slept when out on hunting trips. The tree was cut down by the Meadow Mountain Lumber Company about 1902, and was recognized as being one of the largest in these mountains. Within this area was "Big Beech Flat," where Browning killed many of his 400 bears; "Cranberry Marsh Glade," and the "Green Glades" are also near there.

The tree was hollow only about 10 feet up, and at one side had an opening just large enough to allow a man to pass into its interior. Here the great hunter had his "dormitory," and slept in security many a night while his hunting dog dozed and kept guard at his feet; for Browning was accustomed to say that he never kept a dog upon which he could not depend for his life.

In this vicinity is also the Glade Menno-nite Church.

When the first log was cut off ten feet from the base, where it began to be solid, it was six feet in diameter. The butt at the ground was probably eight feet in diameter, for Henry Miller, a six-foot man, told the writer that after the tree had been felled, he stood up straight in the diameter of the hole. It was also too large to be sawed down with an ordinary 6-foot length crosscut saw. So in order to fell the giant tree, one man went inside of what had been Meshach's sleeping quarters to saw, and the other man stood



Stumps from the "Forest Primeval"

the work now being done. The forest was once the favorite stamping ground and winter home of thousands of deer, with many glades in the edge of the woodlands. Here Meshach Browning had most of his thrilling experiences, as preserved in his remarkable book, "Forty-Four Years of the Life of a Hunter."

On the Nicola forest reserve and tree plantation is "Rock Lodge," a large and unique native stone bungalow, erected on a flat solid-rock foundation upon the top of Negro Mountain. Near the bungalow on this high plateau, Meadow Mountain and Negro Mountain converge, only Cherry Creek being the thin border line between them. Into the lodge are built two huge dressed stone chimneys and flues with great arched stone alcoves, open fire-places and stone seats in the alcoves.

"Rock Lodge" was built and developed in 1919 by Mr. Nicola, a wealthy Pittsburgh man, as a place of quiet rest for himself and friends in summer; but every week people make pilgrimages to see his



with one end of the cross-cut saw outside. Its "shell" was eight inches or more thick. Not being a "leaner" and standing on a wide foundation, the big tree refused to fall until almost its last fiber of wood had been severed.

C. Mahlon Railey, and a man named McClain, in the employ of the Meadow Mountain Lumber Co., cut it down. The monster tree was straight as a gun barrel, and held its thickness well up to the first branch, 72 feet, where the last saw-log was five feet in diameter. It made six 12-foot logs and one 10-foot log; only one of them could be placed on the log car at one time to convey it to the saw-mill down the mountain. Henry Miller, an acquaintance, related to me that he with a number of boys went out to see this big tree soon after it had been cut down, and played around it; some of them attempted to jump over it, but were unable to do so.

This yellow poplar specimen or tulip tree, with a group of others of the same species, seems to have stood surrounded by a regular wilderness of large pines, and was located  $\frac{1}{4}$ -mile to the west or right side of camp No. 5, or the last camp as one went in on the trail. The Meadow Mountain Lumber Company hauled the logs of this tree on its narrow gauge railroad down over the mountain to Friendsville, where they had a band saw-mill; and converted it into lumber.

The Company also took away the huge shell of the butt, very likely to keep as a lumbering relic. James Dowler was Superintendent for the Company in the woods; Harry Horton was Superintendent at Friendsville, and Walter Taylor owned the timber.

Out near the "Meadow Mountain Church," in the barnyard on the Alec Lohr farm, may once have been the largest tree that ever grew in Garrett County, Md. This information comes from my old friend Henry Bittinger, who was born and reared in the heart of these forests, and was a hunter of considerable reputation himself. When he first knew of this immense white oak tree, it was between 9 and 10 feet in diameter; at that time the place on which the tree grew was in the possession of a squatter, who did not own it.

Mr. Bittinger says that Ex-Governor Frank Tomas, of Maryland, who then lived at Frankville, Md., on the "Seventeen Mile Grade" between Piedmont and Swanton, and frequently made pedestrian trips through Garrett County knew of the tree and told the squatter never to cut it, but to save it as a relic. This tree very likely surpassed in size the yellow poplar at Meshach Browning's Camping ground. Later the place came into the possession of Alec Lohr, by whose name it is generally known, though now owned by another family.

Mr. Bittinger says that once while out hunting he found the Meshach Browning poplar and crept in through the opening on one side and stretched himself out at full length inside of it without touching the

shell either with his head or his feet.

He was at that time in the cooperage business at Bittinger, Md., and said that Alec Lohr, who then owned the place on which the big white oak stood, offered to sell it to him for use as staves in his business. On account of its immense size,

and the practical impossibility of moving it up to his shop, he did not buy it. He also said he thought it would be wrong to have cut such a splendid tree to work its material into staves for tubs and butter kegs.

Mt. Nebo Studio, Grantsville, Md.

## SOME PRESENT-DAY EDUCATIONAL PROBLEMS

### I. The Development of Our Public School System

By Clayton F. Yake

Note.—In this series of articles we shall confine ourselves to the discussion of educational problems as they confront us in the present-day public school system. We shall not deal with Church school problems as usually considered, though the problems herein discussed are indeed of great concern to the Church. Under a different heading and from a different angle this subject was discussed in a series of editorials in "The Youth's Christian Companion." We give this series here with the hope that it will be a means of arousing a greater interest among Christian parents and others in the needs of the hour in the education of our youth.—Author.

#### Early Hebrew Education

If we take a retrospect as far back as the giving of the law by Moses on Mt. Sinai to God's chosen people, and note their national development, we are impressed especially with the responsibility placed upon the parents for the education of their children. Deut. 6:7. God was very positive in three things concerning the instruction of the Hebrew children: the subject matter, the instructors, and the time of instruction. He left no doubt about these. "These words which I command thee this day" was the course of study; "thou" (parents particularly and religious leaders) were the teachers; and "when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" was the time. And from this, too, we can readily infer the manner in which the instruction was to be done. In these injunctions are expressed very vividly some of the most important principles of pedagogy used to-day.

Here then was the program for the education of the Hebrew children. It was a program like only a program given by God could be—perfect in its fundamental requirements. And it was this program that the Hebrew nation adhered to very strictly concerning the instruction of its youth. What little we know, concerning the method of teaching their children, shows us that the instruction was indeed intensive. The parents' part was a responsible part that could not be neglected without suffering a serious national loss, saying nothing about other losses involved. What other schools they may have had for advanced training, this system of instruction was the fundamental one and when rightly used caused the nation to flourish and be favored by God. Later this instruction was supplemented by the synagogue school.

The point we want to especially bear in mind here is that the Church was entirely responsible for the teaching of the children. Of course we must not forget that the Hebrew nation's life was centered in the Church, its spiritual life. And what nation's life is not centered here? So long as this phase of it was under the approval of God, all was well. When this was lost sight of—then—, well history records the story.

#### Early Christian Education

As early as the fourth century B. C. it is claimed that Rome started her schools, though we have few definite facts about them at that time. In 260 B. C. the first recorded school was begun. Through the two centuries preceding the birth of Christ the school system of the Roman Empire developed rapidly, especially after the Greeks had been subjugated at the destruction of Corinth in 147 B. C. Greek teachers overran the country and schools sprang up rapidly. Later these schools became state-controlled. In this condition we find them at the coming of Christ. The Roman system of education dominated the world until about four hundred years after the birth of Christ, when these schools were supplanted by the schools of the Christian religion.

"From that time on through fourteen centuries, with varying success, education remained a function of the Church. For the most part the teachers were ministers of the Church or some organized body specifically trained and set aside for teaching purposes. Even when the great upheaval came in the Protestant Reformation it did not affect the relation of the Church to the education of the people. Almost immediately after the Reformation there sprang up in the Roman church the Society of Jesus, one of the greatest teaching bodies known in the religious world. It was not until the close of the eighteenth century that the state took charge of the education of the masses. When education did become secular, the Sunday school arose to supplement the work of the state schools and to continue the religious instruction of the child." Before the state controlled education the masses were not reached and illiteracy was prevalent. With the recognition of the fact that illiteracy of a people caused poor citizenship the state-controlled system of education gradually came into existence.



### Elementary Public Instruction

With the dawn of the nineteenth century there began a change in the educational system, if such it may be called up to that time. The Church, as we said, had not reached the masses, though much of the illiteracy of the people was reduced through the printing of the Bible and its wide distribution in course of time. The work of Rousseau, Pestalozzi, Froebel, Herbert and others in bringing about better educational conditions at this time is like a rising sun dispelling the darkness of night. They were the forerunners of a new era, and to-day their work still stands as a guide in educational enterprise.

Prussia, Germany, Switzerland, and Austria were the leaders in public elementary instruction controlled by the state and making attendance compulsory. From this it is not so difficult to understand why the growth of public instruction was so steady in the New World when one gives a thought to the nationalities who were the pioneer settlers. The name of Horace Mann stands out preeminently in the development of the public schools of our land. His sacrifice and devotion to this work in his native state of Massachusetts has no doubt been a means of making this one of the most progressive states in public instruction at this time.

Gradually, during the last one hundred years, the system of education in our country has been developed to great efficiency. If one had space and time it would be most interesting to study this period of educational development. Suffice it to say that next to the Church there has been nothing quite so helpful to the development of our national strength as our public school system of to-day. And it is worth while to note that as Mennonites we have had our part in the promotion of this good work. One of the very first schools in this country was taught by a Mennonite, Christopher Dock, at Skippack, Montgomery Co., Pa. To-day the illiteracy in the United States of America is reduced to a very small per cent. of its population, and is constantly decreasing.

At no time in the history of the world was there a system of education anywhere near the equal of our own to-day. Nor is there any other nation whose school system to-day is more efficient than ours. The public school system of education for the children of the land has grown to be one of the great institutions of our country. With all the shortcomings it may have had, it has indeed done much good during the time of its development to the present efficient system. However the system is not perfected. It has many defects. But there is a steady growth and development, and improvements are being made constantly.

So far as efficiency is concerned, there

never was a day when the schools were as good as they are now. We have better buildings, better courses of study and text-books, and better trained teachers, particularly so from the educational and scholarship end. And constantly these are being improved to better meet the needs of the day. The one-room school-house is fast disappearing,—in some sections has disappeared entirely—or is being modernized to meet modern health and teaching requirements. All these things mean better facilities for the boys and girls. Where there are centralized schools, means of transportation are provided for the children so that as a whole, modern school facilities are more nearly

ideal than they ever were in the past.

The Junior High School of recent years is a special effort toward getting more boys and girls to attend school for a longer period of time than to eighth grade. This arrangement encourages boys and girls to take at least two years of high school work instead of stopping at seventh and eighth grades. This has a tendency to encourage youths to take better advantage of educational opportunities at hand. With the compulsory attendance law as strict as it is, the present day system of public instruction is indeed a great blessing to our land.

(To be continued)

## THE PASSION WEEK IN JERUSALEM

Bringing Out the Ho'y Shroud

By Anis Ch. Haddad

This was our experience of the night by the empty Tomb of our Savior. We outlived all the possibilities of death in that night. It was a strange contrast to the day scene. The light of day and the feeling of living in the present moment were gone. Myriads of stars looked down and spoke to us of the eternity of the past. We entered the funeral church whose blackness was only intensified by the burning candles. We were in a crowd like the bodies in a graveyard. We were silent and

spoke no word with our friends. I found a position near the Stone of Anointment, now richly draped and adorned, and thus could see all that the purple-clad clergy accomplished.

We heard the sonorous chiming of bells and the sweet singing of the choir, breathed the incense and heard the worshippers sing the "hallelujahs" and "amens" and calls for mercy. Many worshippers got down on their knees despite the crowded church and remained down among other people's legs abasing themselves and praying with intense fervency. This service was but a preliminary one, and we were left to push and jostle one another till half past eight. Some began to shout and sing, while others stood motionless. They knew how to wait, to be silent and endure, for we were in "Christendom's most holy place."

There was a hush when the clergy appeared again, and I shall never forget the thrilling strangeness of the scene, the dim light of many colored lamps and innumerable candles, the extraordinary melody, and mystery of the chiming of the bells above us.

There was perfect silence and we listened to the bells. It was as if we strained our ears for intelligence from heaven.

The service went forward in pomp and order, a procession with the swaying of censers, stately movements of the priests and the monks, blasts of heavenly singing from the choir, and the sepulchral pronouncements from the priests. Two by two we saw the archimandrites, the priests and the deacons, and indeed all the clergy, go up to the Patriarch to receive his blessing before putting on their professional robes of velvet. Then the deacons robed the Patriarch himself, and the whisper went round that the sacred shroud would now be taken in procession. The procession began to move, with crosses and banners, silver-club candles and heavily bound



Bringing Out the Holy Shroud

During the Passion week the steps and courtyard as well as the interior of the Church will be crowded with worshippers.



Gospels. The Patriarch himself came forth carrying the Gospel in one hand and his staff in the other, and two deacons waved incense towards him unceasingly. From the choir in the gallery above and from many other worshipers came a sweet volume of song. After slowly circling the "Ark of the Grave," the Patriarch and his clergy mounted to "Golgotha," where on a table under the place where our Lord was crucified, lay a shroud of white hand-spun linen, embroidered in many colored silks with a representation of Jesus lying in the sepulchre. The shroud was also covered with freshly picked flowers that had been scattered upon it by the monks and which would be scrambled for later on by the crowd eager to take home tokens of almost miraculous power. As the procession came up those who had Gospels placed them on the shroud, and then the Patriarch read the last chapters of St. Matthew. A prayer was said and the choir began singing the oft-repeated "O Lord have mercy upon us." From Golgotha the procession came down to the "Stone of Anointment," and I saw four bishops carrying in their right hand Bibles and lighted candles, and in their left hand the precious shroud full of flowers. They held the shroud by the tassels and carried it three times round the stone before placing it finally upon it. To the pious worshippers in their heart it was Christ Himself that the flowers symbolized, Jesus taken down from the Cross, and now to be buried in the sepulchre. Then the priests sprayed rose-water upon it and poured sweet-smelling scent as if the body of Jesus were again being anointed. What a crush here was about the Stone!

Here at the Stone was a further reading

of the Gospels, prayers, the singing of canticles and a short but simple sermon to the effect that Christ had suffered for our sins and that His precious body had been anointed with sweet oil and wrapped in fair linen. The sermon ended, the shroud was upborne once more and carried in procession three times round the "Ark of the Grave." Then it was carried and placed in the hollow of the rock where originally the body of Jesus was laid. When the bishops came out, the Patriarch, taking a censer in his right hand, entered and sang a lamentation in a loud and trembling bass. It was a signal for great emotion throughout the church. Then the Patriarch came out and in clouds of incense swung his censer towards the worshippers and marched round the ark once more. Sermons and prayers followed in various languages and much wonderful singing. Then all the clergy went in to do homage at the Sepulchre all in their rich purples and with their hair hanging over their shoulders. The aspect was what might have been a dream of Jesus Christ sleeping in the grave. When all had kissed the shroud and came out again there was a prolonged singing of canticles. The lights in the ark were put out and the doors closed. Great gloom enveloped the church, a gloom only intensified by the smoky lights of the many tallow candles in the hands of the worshippers and the church servants.

Outside the stars rolled overhead in that haggard, hungry way that suggests the passing of centuries in a night. I thought of the nights and the stars that will look down on the earth where we shall be buried, the stars that look down on our dead bodies.

Jerusalem, Palestine.

## LIFE PARTNERS

### For the Engaged Girls

If you are contemplating matrimony, girls, ask yourself these questions. Largely upon the truthfulness of your answers depends your future happiness.

Is your unselfishness dominant enough to forego some personal pleasures, to give up a petty habit and to concede that his opinion of a pet subject may be more reasonable than your own?

Are you tolerant? Are you patient?

Do you go around in the morning like a cackling hen, while he is as mum as a clam?

Who is the tardy one at keeping engagements at subway stations, shops etc? Who offers excuses that never explain?

Must you have folks around you who play, sing and giggle, while he likes a good book and the quiet of just two in harmony with each other?

Will you darn socks and sew on buttons and be sympathetic when he has a grouch?

Are you willing to agree that his mother is some cook, and be gracious about it too?

Does he love sunshine and fresh air, while you like to keep the house well shut

up to avoid the customary weekly house-cleaning?

Do you both like the same foods, or, better still, can you readily become a modern Jack Sprat couple?

How about colors, and rainy days, and troublesome in-laws—can you both keep cheerful, agreeable and be affectionate and kind under the effect of these things, or what is more to the point, can you keep your equilibrium if these things "get his goat"?

It is these pesky, every-day, common conditions on which your future happiness depends, quite as much as upon the big question: Is this contemplated alliance founded on a deep-rooted affection, the result of respect and admiration, or on a passing fancy, generated by desire and passion?—The Silent Partner.

### A Man—Clean, Interesting, and Unselfish

I believe that choosing a mate should be based upon long friendships, and chosen among a large and varied acquaintance. Great thought should be given this important decision, and considerable time

spent in studying your friends, their manners, make-up, personality, and characteristics, and then basing your decision upon the all-important fact whether he be a Christian or not.

As to physical appearance, I would care not if he be tall, short, fat, or slender, blue-eyed or brown-eyed, have dark hair or light, but one thing I should be particular about is the teeth, they must be good-looking and clean. The one thing which must be prevalent in his make-up is cleanliness—clean in body, mind, and soul—and must have always led a clean, moral life.

I have found by observation that all truly successful men have not been college graduates, but that they do possess that everneeded quality of common sense, and that alone has carried many a man to his final goal of success.

As to likes and dislikes, and agreement upon things of mutual interest I believe that they must coincide, but be varied enough so that their lives should not become one of monotony, but have just a shading of opposites to make life interesting. I think that you should not know one another too well, for then there would be no surprises, no thrills, nor disappointments for either one.

I would care not what profession, business, or industry he should take up so long as it would be of an uplifting nature, and then I should like for him to take an active part in community service, and by this develop an unselfish attitude toward his fellow worker, and find joy and contentment in helping others.—Selected.

### Considerations in the Selection of a Life Partner

1. One who is a faithful Christian should be sought. The believer is commanded to "marry only in the Lord." Neglect of this has brought sorrow to many homes. The unbelieving companion may never come to Christ and may keep you out of heaven.

2. Health may be second in importance. One feeble in body or mind can not well provide substance and training for a home. Besides, chronic ill health is often transmitted to posterity. Especially is one whose physical and mental powers have been wrecked by secret vice unfit for the high calling of founding a home.

3. Look for good traits of character. One easily offended and sulky, haughty and overbearing, harsh and unkind, selfish and unyielding, talkative and saying nothing, can be a constant thorn in the side of an unfortunate partner. On the other hand a kind, good-natured, gentle, patient, loving, sympathizing, cheerful, courageous, true and helpful companion will brighten your pathway with flowers and sunshine.

4. "Good looks" figure very largely in most choices. The patriarchs had wives fair and beautiful. An attractive figure has never been objectionable if combined with good character. But outward appearance counts entirely too much with most people. For that reason we have



the maxims, "Beauty is only skin deep," "It is not all gold that glitters," "Pretty is who pretty does."

5. **Are we related?** should be an important question. The Bible forbids the marriage of near relatives. Very noticeable ill-effects of the marriage of relatives even not so near have often been observed in the way of feeble-minded off-spring. Young people generally are not aware of this serious consequence. The parents who can trace relationship should warn their sons and daughters in due time and endeavor to enlarge their circle of acquaintances beyond the borders of the relationship so they will not be compelled to choose among their kin. Man mates lower animals with scrupulous care and is careless with his own species, the highest and noblest of God's creatures, because he allows unwise love to blind his better sense.

6. **Diligence** is important. Who wants a lazy life partner? It is usual for slothful people to appear industrious until after the nuptial knot is tied. Afterward their slothfulness appears. Don't be fooled. Look up their history from early childhood. Investigate their habits of labor generally. A sluggard at the head of a family may mean hunger, rags, filth, vermine, a leaky shack and general neglect physically, morally and spiritually.

7. **Economy** is an essential feature. A spendthrift never lays up for a "rainy day." As fast as he makes money, and sometimes faster, it goes for pleasure and luxuries as well as for necessities. He has a mania for spending money and it would be his heart's delight if he only had more to spend. He lives from "hand to mouth," pays rent all his life and when he gets out of a job or has misfortune the family suffers. He has no credit for he would sooner spend money than pay his debts. Sometimes it is the woman. Look out. Avoid the spendthrift. It is both what you earn and what you save that leads to temporal prosperity.

8. **Money is handy**, but it is no disgrace to be poor if you have done your best and cannot avoid poverty. To marry mainly for wealth is a mistake. Such homes are usually unhappy. In many parts of the world, and especially among the wealthy, it is the prevailing custom to make wealth the chief consideration in the choice. Sensational court trials and divorces are frequent among that class. There are many things that contribute more than wealth toward making a happy home and fitting the occupants for the Home beyond, although wealth may be a means to good ends if other important characteristics are not lacking.

9. **Intelligence.** A dummy or an ignoramus does not make a congenial and helpful partner. Good common sense is worth more than a college education without it. The Bible advocates study, meditation, wisdom and understanding. Thoughtful and careful individuals who exercise their best judgment continually may develop a high degree of intelligence unless

they are "born short." Wide awake, sensible and close observing young people are in demand.

10. **Education** is being considered more and more since a high school education is within reach of so many. With a more thorough knowledge of God and His creation and of man's art we can think more, say more and often do more in a short time than we otherwise could. No one ever regrets having a good education. It can be used to a glorious end in the home and in helping to spread the Gospel. Fortunate is the one whose companion is well educated if the education is used aright. It is a valuable asset to any Christian home and should be highly prized.

11. **Ancestry.** Were the parents and grandparents bad? "The iniquities of the fathers shall be visited upon the children to the third and fourth generation." Was the individual under consideration once known as a bad child? Often when a father cannot control a disobedient son he says "He is just like I used to be." "He is a chip off of the old block." Ancestry is worth considering, for to your great sorrow, you are sure to see your bad self in your prosperity.

12. **Good habits** are very important in the selection of a bride or a husband. If her language is not pure and refined, if she is thoughtless, if she loves fashionable dress and gay company, if she is a parlor nuisance instead of a faithful helper in household duties she will not be a good help meet for you. You will have to keep a hired girl all the time. If he swears, chews and smokes tobacco, ever uses strong drink, loves to linger around public places, has been disobedient to his parents, cast him off. He would make your life miserable. "Single blessedness" is ten times better.

13. **In the same church.** If one belongs to one church and the other to another church the happiness is often marred. Many are blind to this until they actually meet it. Wise and considerate young people will look ahead and see that such divisions in the family will be unpleasant and detrimental to spiritual life. When parents are divided the children are generally more divided.

14. **Aspirations.** To drift with the tide aimlessly through life is not commendable. Is the heart set on accomplishing some grand and noble things in life. There should be high aims and plans for the future. What is the outlook? How much more can one do than to simply take care of himself. See that your friend has lofty aspirations, so lofty that his program for life will be too full of good works to indulge in idleness or in evil things.

15. **Congeniality.** That should be determined through sufficient association. People who "marry in haste often repent in leisure." Time and care should be taken to learn whether the parties are agreeable to each other and well suited for a lifelong struggle side by side. Lack of congeniality results in family quarrels, divis-

along with others, that one will not likely get along with you.

16. **Your own challenge.** One cannot always get the one they want. He who has not lived a worthy life and has been forced to a lower stratum of society is compelled to take what he can get. Such a young man or woman does not deserve a better partner. Your own life is a challenge to society to give you according to what you have given to society.

17. **Social purity.** There is hardly another thing that will break up a friendship as quickly as a knowledge of the other being guilty of social impurity. From the days of Moses until the present, good society has revolted at it, and many are the wedlocks prevented on its account. Your friend has a right to know whether you have walked the path of virtue no matter what the consequences may be. It is better to remain single all your days than to get a life partner by lying and deception. The importance of social purity is most fully realized in sorrow and tears when it is too late.

18. **Love**, though last in our list, is not least to consider. Isaac loved Rebekah. Jacob loved Rachel. "Husbands love your wives." "Wives love your husbands." There is more in the Scriptures on this feature of life companion-ship than on any other. True love should exist always before an agreement for marriage. Without it life cannot be happy. If the chief motive is for wealth, position, personal appearance or other selfish ends the voyage over life's sea will be rough. Assure yourself that there is love out of a pure heart for you for noble reasons, love that will continue through trial, sickness and sorrow on to the gates of death.

#### Downgrade Ambitions

Grandmother wanted to have the biggest and whitest washing on the line before the neighbors had their's out; to make the best soap, jellies, bread and pies; to have the reputation of keeping the cleanest house in town; to be well married early in life; to have a large family of well-behaved children, and to have her friends think a recipe must be good if she used it.

Mother wanted to be cultured and refined and to do the proper thing at all times; to be well married rather late in life; to have two or three well-dressed children; to be able to hire and keep a good maid; to be dressed in good taste, and to have her friends think a word was spelled or pronounced correctly in her way.

Daughter of to-day wants to live in the most exclusive apartment house in the city; to be able to drive her own car; to have a chow, a Pekingese or a Persian cat; to be married and divorced a time or two; to have her friends think her gown the latest fashion or she would not be wearing it; to have girls ask her what kind of powder and rouge she uses, and to make men turn around.



# THE SUNDAY SCHOOL

## THE VALUE OF BIBLE STUDY

What the Bible and Its Teachings Mean to Young Christians

By Barbara Hoover

The value of Bible study cannot be over-estimated. The Bible contains proof in itself of its divine origin. There is certainly nothing better for the development of the spiritual life of the Christian than a thorough study of the Bible. It is true that health depends on what and how much we eat. It is just as true that the Bible is the soul's proper food.

Every Bible school student attending school with the right purpose at heart cannot return to other duties without saying they have been spiritually blessed and benefited. To some the way of salvation has been opened up more clearly, and from others doubts have been cleared away.

### A Bible School Testimony

A recent testimony from a sister attending Bible school proves this fact. She says, "Often there arose a shadow of doubt as to whether I really was saved or not, as I had frequently been confronted with the different opinions of so-called spirit-filled believers. Their teaching of the demonstration of the work of the Holy Spirit brought doubt as to the relation of myself to God. But thank the Lord that now, after studying the epistle to the Romans, these doubts have been removed and never again shall that shadow of doubt overtake me."

It would take numerous pages to relate all the benefits derived from Bible study.

### The Hand of God in History

Let us first consider the study of history such as church history or Old Testament history. No study is more practical or instructive. It is not only instructive but spiritually helpful if we watch to see the hand of God in history and notice the inevitable punishment of wrong in individuals and in nations.

### Bible Injunctions to Study

Again Bible Study is valuable because we live in a day and age in which false doctrines abound and the only Christian who is safe from being led into error is the one who studies the Bible well.

Jesus said, "Search the Scriptures for in them ye think ye have eternal life and they are they which testify of me." The apostle Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." These verses show that the study of the Word of God is essential to salvation.

Thru the study of the Bible one will be sound in doctrine, will be led to see his sins and put them away, he will find discipline in the righteous life and attain unto complete equipment for all good works.

The Bible is God's great text book for man. It is a lamp to our feet and a light to our path in this world of sin. It is wonderful to consider how pre-eminent the Bible is. Its interesting stories and well told narratives, its deep wisdom, its refined and elegant style, its elevated themes,—all make it worthy of careful study.

### The Book to Live and Die by

Of all books ever written none contains lessons so instructive, precepts so pure, or promises so great as does the Bible. As a guide the Bible is without rival. It gives a calm peace in believing, and firm hope for the future. It fills the heart with love for God and a desire to do good to others and thus prepares us for usefulness here and a home in heaven. It teaches the value of a soul by revealing the price that has been paid to redeem it. It tells of the future and the preparation needed to meet it. It makes us bold for the right and sustains the soul in adversity and affliction. It leads to God and to Christ who gives life eternal. In short it is the one book to live and die by.

Let all endeavor to read and study the best of literature, the best book of all—God's Book and give it first place in our life.

Selkirk, Ont.

### THE SUNDAY FOOL LESSON

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them."—Acts 20:7.

This gives us a very clear conception of what the early Christians did on Sunday, they came together on the first day of the week, on Sunday, to break bread, to fellowship in the Gospel, for prayer and preaching, to worship the Lord in the beauty of holiness. This was not compulsory for them, no one forced them to it, it was merely the outworking of the new life they had found in Christ. This new life constrained them by "Love," and was so different from that of the old life which was driven by "Law."

As we look upon the so-called Christian

people on a Sunday, in this day, we wonder what is the matter. There is but one solution to the problem, not enough manifestation of the New Life. Where in all this wide world should a Christian love to be on a Sunday but in the House of God, to fellowship with the saints? But where are they, especially during the summer months? God, the church nor the pastor can count on some, for off they are on automobile trips, visiting friends and relatives, spending the week-end in outings which will keep them away from the House of God, and the devil is fooling them, for it is certain that they are not led in this way by the Holy Spirit.

God had something for them that Sunday, either for themselves, or for them to bless the heart and life of someone else, but the devil fooled them into trifling the day away without any blessing or benefit. This "Sunday Fool Lesson," is a great lesson to learn, which many old Christians never learned. The thing that puzzles me, is, how a Christian can feel at home with a bunch of folks that have no reverence for God's House and people, but spend the day in frivolousness and pleasure. In my young Christian life it was enough for me to spend six days a week with the unsaved at my employment, I was only too glad for Sunday to come to go to the House of God. How anyone who has this new life in Christ can go visiting the unsaved relations on Sunday, who make fun of your salvation and your God and laugh and mock at the truth of God by which you are saved, and feel at home with them, is beyond my understanding. To a whole-hearted Christian there is nothing so precious on earth as the House of God and the people of God. Can you say, "AMEN" to it? Then there are some who come to church for respect sake, but their heart is far away, they look for a short sermon on Sunday morning. They look for the service to be over quickly and then out with the auto for the rest of the day; they come home with a headache at night so that they are no good for the evening service, they are dull and weary and God can't use them, even though there are some there that need their help. O, ye Sunday fools! you are robbing yourselves of many blessings, you are robbing God, for He requires you to be at your best for Him. You are robbing the church of service that belongs to her, you are robbing your pastor of the encouragement he should have by your co-operation. Come on, don't act the fool any longer, study this Sunday Fool Lesson well, see for yourself that it doesn't pay, "cut it out"



the boys would say: Let us stand by the stuff, keep with the right company, and when the sun of our earthly life will set we will have no regrets along this line.—H. F. Heffner in Gospel Banner.

### IRREVERENCE IN THE HOUSE OF GOD AND HOW TO STIMULATE REVERENCE

Laura Bennett

First let us consider some of the ways in which we are irreverent.—

1. In disregarding Church property, misusing books, etc., or throwing papers and things down wherever we choose. God wants orderliness.
2. Whispering while others are speaking. This is a very rude habit.
3. Laughing at those around you, etc.
4. Looking around at late-comers. This detracts your mind from what you should be listening to. Also it is very unpleasant for the one coming in.
5. Reading papers and other things while the service is going on. It is just as rude as whispering or laughing, although it does not disturb others so much.
6. Visiting before and after church and Sunday School. This turns Church into a social gathering instead of worship to God. During the visiting, jesting is often indulged which makes a person lose sight of benefits and ideas just received, so we go home and forget all about the service.

Second. Causes of irreverence.

1. Ungodliness. We do not need to be wicked to be in this state. People who are not wholly surrendered to God's will are not as careful to worship God as they should be. They become cold and indifferent to their duties and responsibilities. Young people are easily handled and are quiet if they are really saved and dedicated to God. They will not disturb and let their minds wander, because they are so interested in God's Word and work, when they are right with God.
  2. Poor training at home and at Church and at all public places. Children must be trained at home and at school and all public places to be quiet while any meeting is going on and when others are speaking. If we do not practice at home, we cannot practice in public. Parents and Sunday School teachers should train their children to respect God, old age, and their associates.
  3. Carelessness. We become careless and slack before we are conscious of it. There is a tendency in human nature to drift after a while. We should take an inventory of our condition, manners, and character.
  4. Selfishness. We are not thoughtful of others. We seldom realize how hard it is for others to do their duties in life. Perhaps if we were in their places for a while, we would realize how difficult a task it is, so let us think of others and strive to help them.
- Third. Ways by which reverence can be stimulated.

1. Get real salvation into our own lives and then into the lives of others.
2. Teach reverence for God's House by example as well as precept.
3. Make the services interesting and full of variety.
  - (1) Good Singing.
  - (2) Well planned lessons by teachers.
  - (3) Kindness and personal interest in their lives.
4. Placing responsibility upon the children or people for the success of the meeting or lesson.
5. Develop an interest in lost souls around about us and in foreign lands. That is, stimulate a missionary spirit in the hearts of the pupils.—Gospel Banner.

### THE LARGER VISION

The following incident from the life of Mr. B. F. Jacobs, formerly a leading Sunday School worker may be of interest. Mr. Jacobs was leading an open conference in a Sunday School convention where workers from different parts of the state were giving reports of work accomplished. One after another spoke of progress in their communities then one who was asked for a report from his county replied, "We're holding our own down there." Quickly Mr. Jacobs asked, "Who's holding the rest of them?" This stirring question was used as the subject of a poem a part of which appears here.

O, Sunday school worker, you boast that  
your school  
Has maintained its own standard, has fol-  
lowed the rule;  
You are happy, contented, your work God  
hath blessed;  
You are "holding your own"—who's hold-  
ing the rest?

Who's holding the rest of the girls and  
the boys  
In sin—from glad service; in sorrow—  
from joys?  
Who threatens our nation from the east to  
the west?  
We are "holding our own"—who's holding  
the rest?

We are "holding our own," simply "hold-  
ing our own,"  
No broader, no deeper, is life or work  
grown;  
By growing still better we come to our  
best,  
But we're not "holding our own" if He  
holds not the rest.

—Ralph I. Munson.

### LITTLE THINGS

A penny is a very little thing, but the  
interest of it from the days of Cain  
and Abel would buy out the globe.

The acorn is a little thing, but the  
black bear and his family live in the  
oak that springs from it.

A word is a little thing, yet one word  
has been many a man's destiny—for good  
or evil.

A kiss is a very little thing, but it

betrayed the Son of God into the hands  
of His enemy.

A spark is a little thing, but it can  
light the poor man's pipe or set the  
world a-burning.

An egg is a little thing, but the huge  
crocodile creeps into life out of it.

A star is a little thing, but it can hold  
this great world in its arms.

The tongue is a little thing, but it fills  
the universe with trouble.

### EDUCATION AS A SAVIOUR

Does knowledge save? It saves from  
ignorance; but it cannot save from sin. A  
bishop of the Protestant Episcopal Church,  
William Montgomery Brown of Arkansas,  
who was recently tried by a court of bish-  
ops and convicted of heresy, would sub-  
stitute education for regeneration. It is  
interesting to set one of his statements  
alongside a recent event that has shocked  
the civilized world. Commenting on his  
conviction of heresy, he is reported in the  
New York Times as saying: "Let people  
know about science and all kinds of learn-  
ing. To my notion, ignorance is the devil  
of the world, and knowledge is its saviour."  
And a few days before he said that, two  
university students, one of whom was called  
a genius in his intellectual brilliancy, had  
just murdered a fourteen-year-old boy in  
Chicago. The murder was so deliberate  
and cold-blooded that the annals of crime  
contain few cases like it. Education was  
not their saviour. For education is an  
acquirement, an attainment, brought about  
by our own works. And no sinner has  
ever been saved by his own works. It takes  
a Person to save us: one who is sinless,  
and who is God as well as man. The only  
such Person in time or eternity is Jesus  
Christ. To know him as Saviour and Lord  
is the beginning of wisdom, is escape from  
hell, is deliverance from sinning, and is  
eternal life.—S. S. Times.

### TAKE YOUR PLACE

Somewhere the world has a place for you  
That is all your own;  
Somewhere is work that your hand can do  
And yours alone.  
Whether afar over land and sea,  
Or close at your door may the duty be,  
It calls for your service full and free—  
Take your place!

Somewhere the world has bitter tears  
Your smile might dry;  
Somewhere the burden of doubts and fears,  
The hopeless sigh.  
There are steps that falter, weary, weak,  
For the strong brave arm they vainly seek;  
Will you pass them by on the journey  
bleak?  
Take your place!

Somewhere the world has a desert spot  
Somewhere a life whose loveless lot  
Your toil might till;  
If the place that waits be high or low,  
Question not, cry not—onward go!  
The world's great battle needs every  
blow—  
Take your place!

—Publisher Unknown.



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

We note that we have a Junior Topic, a Doctrinal Topic and a Seasonal Topic for this month. There is also place for a Topic to be selected and worked out by the committee in your own congregation. If you will turn to the classified list of topics in the Topic Booklet on page 75 you will find all the Junior Topics for the year. You will find that the doings and teachings of Jesus is one of the features of the Junior Topics for the year closing with the topic of, Obedience to Jesus, on December 12. It will be well to keep the series in mind from month to month and seek to build the truths in the minds of the boys and girls so that they will feel their power as coming from the Great Teacher.

Now turn to page 76 of the Booklet and find the Doctrinal list of topics. The theme for February, June and August is **Salvation**. The part of that plan considered in the topic this month is **Repentance**. These topics can be the occasion for making the way of salvation plain, not only to those who believe, but to the unsaved. May God direct the meetings to the end that souls may be established and blest.

Usually the 4th of July in the United States is celebrated as Independence Day. It is the occasion of patriotic speeches and political doings, together with much revelry, fun, and pleasure of a worldly nature. As Christian young people we need to be intelligent of the true standards of a Christian life and of right thoughts about governments that we may be able to give a reason for the hope that is in us. Our brethren in Canada can place the topic at an appropriate season for a similar stricture among their congregations. Likewise those of any other country who wish to use this topic as a seasonal topic can adjust the date of the topic to the season in which they wish to use it.

The Topic to be supplied may be supplied at this date if so desired or if it is desired to use some other topic from another date given in the Booklet, you can transfer the other topic to this place.

May God give wisdom for all your plans and meetings.

### JESUS TEACHES ABOUT TRUE GREATNESS. (Jr.).—Mk. 10:35-45.

Topic for June 13

#### MOTTO

"He that humbleth himself shall be exalted."

#### MEDITATIONS ON THE TOPIC

I. **Who is Truly Great.**—People who get a big name in the world, is the definition that many give of who is great. But we know many who have a big name that are very little in the eyes of God, because they are not a blessing to anybody and are working against that which is good and true. We read in history of great men, such as Napoleon, and Alexander the Great. These men were big in that they had power to lead armies and conquer many nations, sharing largely in the shedding of blood of thousands. But such bigness does not compare with the greatness which Jesus taught and practiced. He taught men not to seek to be great in power or in doing things to make people wonder, but to be great in being lowly in the sight of men where we can love and serve others for their good. A servant who is a slave and serves, can be greater than a master who seeks only selfish pleasure and selfish greatness. The greatest man is the one who is doing the greatest good. Such greatness is in reach of the poor as well as the rich, of the weak as well as the strong, of the young as well as the old. Boys and girls can attain to true greatness by filling their places in the home, in Church and Sunday school, in day school, and in the neighborhood, everywhere, so that they are doing their very best and making others happy.

Your fathers and mothers are great if

they fill their places well in making a home. Your teachers and preachers and leaders are great, not because they are put where many people see and obey them, but because they are doing a service of good for the people while they are faithful and true to their God. One man built a big saloon and another man built a little church. The church builder is great because he does good, but the other is not great at all because he does evil.

II. **The Text.**—Mk. 10:35-45.—In this passage Jesus' disciples were full of envy and anger at each other when they thought some of their number were trying to get the best place in the kingdom of Christ. James and John asked for seats on the right hand and on the left of the throne of His glory. But Christ told them they did not know what they were asking. He showed that if they were ready to drink of the cup of suffering which Jesus drank to save the world, then they might be placed in a place of greatness but possibly not what they now asked because that place might be prepared for someone else to serve in.

#### OUTLINE STUDY

##### I. The World's Idea of Greatness.

1. To have lordship over others.—Matt. 20:25.
2. To receive service and honor from others.—Lk. 22:27.
3. To possess much money and property.—Ps. 49:6-13, 16-18.
4. To have greater strength or knowledge than others.—Jer. 9:23, 24.
5. Pride is esteemed better than humility.—Ps. 73:6-9.

##### II. Jesus Teaches True Greatness.

1. It is greater to serve than to rule.—Matt. 20:26-28.
2. It is greater to be like a little child than to feel ourselves great.—Matt. 18:1-4.

3. The least in the eyes of all is great.—Luke 9:48.
4. It is greater to do good things than to do big things.—Mk. 12:41-44; I Cor. 13:1-3.
5. To serve Christ is greater than riches.—Matt. 19:23-26.
6. It is greater to lose all for Christ than to gain all without Him.—Matt. 10:39.
7. Humility is a mark of true greatness.—Phil. 2:3-11.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Greatness."
2. Great in the Sight of Men.
3. Great in the Sight of the Lord.
4. How Jesus Taught the Disciples about True Greatness.

##### For Others.

1. The Greatness of the Humble.
2. The Smallness of the Proud.

#### PERSONAL THOUGHT

To be great, I need not think of how I may be great so much as how I may be a servant who does a good work.

#### SEED THOUGHTS

Nothing can make a man truly great but being truly good, and partaking of God's holiness.—M. Henry.

"The sweetest lives are those to duty wed,  
Whose deeds both great and small,  
Are close-knit strands of an unbroken thread

Where love ennobles all.

The world may sound no trumpets, ring no bells,

The Book of Life the shining record tells.

"Thy love shall chant its own beatitudes  
After its own life-working. A child's kiss  
Set on thy singing lips shall make thee glad;

A poor man served by thee shall make thee strong;

Thou shalt serve thyself by every sense  
Of service which thou renderest."

—Mrs. Browning.

### SALVATION—REPENTANCE.—Acts 3:19; Lk. 24:46-48.

Topic for June 20

#### MOTTO

"God—now commandeth all men everywhere to repent."

#### MEDITATIONS ON THE TOPIC

I. **The Place of Repentance in the Plan of Salvation.**—Sin is like a fire in which a brand is burning. Salvation is like pulling the brand out of the fire and rescuing it from the flame already kindled upon it. How foolish for a man who is pulled out of the fire to have such a sense of immediately rush back into the fire, difference toward the flames that he would and let the flame be kindled upon him again! God has placed upon the heart of every lost soul that responsibility which obligates him to take such a step toward his own salvation that he will not only



desire salvation with all his heart but that he will abhor the place of sin from which he was rescued.

A man in sin is turned from God. A man saved from sin is turned toward God. Repentance is that attitude of the man toward his past evil course by which he is made to face about and take the way of God. God has provided everything necessary for the salvation of such a man. But it is impossible for God to apply the saving power of the blood to a soul that has his face toward the way of sin and has no desire toward God. In all the Scripture repentance is made a condition of salvation. Repentance in itself is not salvation. God's grace as manifest in His redeeming love is the power that saves. But however strong the love of God, we must be ready to so meet it that it will become effectual for us. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Yet repentance is something that must be wrought in our hearts by saving grace. The truth of the Word, the evil of sin, the convicting power of the Spirit, God's goodness, lead us to repentance.

II. The Text.—Acts 3:19.—This passage calls men to repentance as the step that will enable them to have their sins blotted out and receive a refreshing from the Lord.

Lk. 24:46-48.—Here repentance is set forth as a forerunner of remission of sins.

#### OUTLINE STUDY

##### I. A Condition of Salvation.

1. Without it we perish.—Luke 13:3, 5.
2. Without it there can be no pardon.—Acts 2:38, 3:19; 8:22.
3. Prayer for mercy and help cannot be heard from the impenitent.—Ps. 66:18; Isa. 1:15-18.
4. God promises salvation to the penitent.—II Chron. 7:14; Lk. 24:47.

##### II. Fruits Meet for Repentance.

1. Humility.—Jas. 4:9, 10.
2. Confession of sin.—I Jno. 1:9; Prov. 28:13; Ps. 32:5; 38:17, 18.
3. Self-aborrence and sorrow.—II Cor. 7:9-11; Job 42:6.
4. Restitution and amendment of life.—Luke 3:8-14; Jonah 3:5-10; Acts 26:20.

##### III. How we Receive a Spirit of Repentance.

1. By serious consideration.—Rom. 2:4; Ps. 119:59, 60; Lam. 3:40, 41.
2. Taking heed to God's chastening hand.—Rev. 3:19; Heb. 12:11.
3. The work of His Spirit in convicting us.—II Tim. 2:25, 26; Acts 2:37.

##### IV. Who Can Repent?

1. A command to all men everywhere.—Acts 17:30; Luke 24:47.
2. Those not sinning away their grace.—Heb. 6:4-6; Heb. 3:12; 12:15-17.
3. Those in deepest sin.—Isa. 1:16-20; Matt. 9:13.
4. All need it.—Rom. 3:23.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Repent."
2. Examples of Repentance.

##### For Young People.

1. What is Repentance?
2. Why is Repentance Necessary?
3. How do we Recognize True Repentance?

##### For Older People

1. The Means of Repentance.
2. The Blessings that Follow Repentance.
3. Some False Repentances.

#### PERSONAL THOUGHT

We should rejoice that repentance is of some avail in the receiving of forgiveness of sins.

#### SEED THOUGHTS

My Savior, mid life's varying scene  
Be Thou my stay;  
Guide me through each perplexing path,  
To perfect day.  
In weakness and in sin I stand;  
Still faith can clasp Thy mighty hand,  
And follow at Thy dear command.

My Savior, I have naught to bring  
Worthy of Thee;  
A broken heart Thou wilt not spurn;  
Accept of me.  
I need Thy righteousness Divine,  
I plead Thy promises as mine,  
I perish if I am not Thine.

—Elizabeth A. E. Godwin.

"Tis to bewail the sins thou didst commit;  
And not commit those sins thou hast bewailed.

He that bewails, and not forsakes them too,  
Confesses rather what he means to do."

—Quarles.

Repentance can never become a substitute for obedience, neither can it, of itself alone, constitute a just ground for pardon.—Sel.

True repentance consists in the heart being broken for sin and broken from sin.—Thornton.

#### (TOPIC TO BE SUPPLIED BY THE LOCAL COMMITTEE)

For June 27

#### CHRISTIAN DUTIES TOWARD THE GOVERNMENT.—Rom. 13:1-7;

I Tim. 2:1-6.

Topic for July 4

#### MOTTO

"Ye shine as lights in the world."

#### MEDITATIONS ON THE TOPIC

I. Earthly Governments and Christian People.—The possibility of Christians living in any government and being a blessing to it shows that the sphere of a Christian is one that does not conflict with good government. On the other hand it shows that the Christian is not identified with the administration of earthly governments, because many times one nation wars against another nation which is inconsistent with Christian principles. Christians should so live in every nation that their lives express to those nations that they as Christians are under a higher authority than the governments of earth, and therefore cannot be expected to carry out anything contrary to the heavenly orders.

There are no requirements found in good governments that would ask a Christian to disobey the laws of Christ. In fact any government is greatly blessed which shelters and respects the Christian people as her citizens though such citizens do not take a place in any official capacity in the administration of affairs. The Christian is the best taxpayer because he is generally of the most industrious type of people. Then the life of the Christian saves the Government the expense of administration because there is no need of spending time and money to keep law-abiding citizens in order. Their influence also tends to law keeping as far as it reaches. Christian principles forbid mur-

muring against the laws even tho those laws should be grievous and oppressive. Submission and readiness to every good work characterizes the Christian life toward governments. It is the aim of Christian people to evangelize every corner of the earth. Such evangelization makes the persons so evangelized better, and thereby makes governing easier for those in authority. The presence of Christians will have an influence on lawmaking without their vote, because the very atmosphere of Christianity tends to a higher standard of morality and righteousness.

#### OUTLINE STUDY

##### I. The Sphere of Governments.

1. There is no power but of God.—John 19:11; Rom. 13:1.
2. They are ordained to execute wrath upon the evil doer.—Rom. 13:4; I Pet. 2:14.
3. They are to be a benefit to the good.—Rom. 13:3, 4.
4. They must be just.—II Sam. 23:3.
5. They are not Christian.—Isa. 45:4, 5; Isa. 10:5-16.

##### II. Duties to Governments by Christians.

1. Instruct them of God's authority.—Acts 4:28, 29; Acts 4:18, 19; Dan. 4:27.
2. Instruct them in righteousness.—Dan. 5:17-24.
3. Pray for the peace of God's people among them.—I Tim. 2:1, 2.
4. Obey the laws ordained by them.—I Pet. 2:13.
5. Pay tribute and taxes.—Matt. 22:17-21; Rom. 13:7.
6. Have no part in follies contrary to God's command for us.—Dan. 1:8; 6:10.
7. Teach them the business of Christians.—Jno. 18:36; Jno. 17:15, 16.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Ruler."
2. How to Behave Toward Rulers.

##### For Young People.

1. Christian Standards of Conduct Toward Authority.
2. The Duty we Owe to the Government as Ambassadors for Christ.
3. Dangers in the Common View of Patriotism.

##### For Older People.

1. The Use God Makes of Governments of this World.

#### PERSONAL THOUGHT

What does our presence teach rulers? If we are what a Christian should be we are salt and a light by which the world is instructed and benefited.

#### SEED THOUGHTS

We resist neither the emperor, king, nor any authority in that over which they are given jurisdiction by God, but are ready to render all obedience in all things that are not contrary to God and God's Word, and we know well what the Scriptures enjoin concerning this matter (Rom. 13:1-7). But we desire mercy of you to the extent that, we, under your gracious protection, may in liberty of conscience live, teach, work, and serve the Lord.—Menno Simons.

The Bible is the great Constitution, the final authority on all questions of law and jurisdiction. While its delegated authority may extend to many details not mentioned in Scripture, yet no ruling of man,—parents, Church, governments—are binding upon the soul if in violation of the principles laid down in the Bible. (Acts 5:29)



# CURRENT EVENTS

**French Debt Agreement.**—In a week marked by great progress in clearing the slate of unfunded international debts, the American Debt Commission and Ambassador Berenger, representing the French government, reached a final accord on the French wartime debt of about \$4,000,000,000. The agreement was signed after President Coolidge had approved its terms. Under the pact France agrees to pay a total of \$6,847,674,104 over a period of sixty-two years. The agreement is subject, of course, to ratification by the French and American legislative bodies.

**Proposed New Prohibition Laws.**—Apparently as an answer to the wet demand for legalizing wine and beer, General Andrews and the administration are sponsoring five new bills designed to make the Volstead Act air-tight. The bills provide for extending the powers of the rum blockading fleet at sea, and increase in the Prohibition department's authority over the issuance of liquor permits, authority to the customs department to refuse licenses to vessels suspected of rum-running, the prevention of release under bond of vessels seized for violation of the Prohibition laws and that retired Army and Navy officers may serve as Prohibition administrators without losing their retirement pay."

**Chicago Prosecutor Slain.**—A special grand jury investigation, supported largely by a league of citizens, is under way in Chicago as the result of the murder there of William McSwiggin, known as the "hanging prosecutor," by gangsters who poured more than one hundred machine gun bullets into the young official's automobile as he was riding in Cicero, a suburb. James Doherty, noted as a "beer runner," who was in the car with McSwiggin, also was killed and a third man was wounded seriously. The Chicago public was horrified at the boldness of the gangsters and demanded a special inquiry in addition to the routine investigation of established agencies. McSwiggin was considered one of State's Attorney Crowe's most fearless assistants and a deadly foe to crime.

**Judge Staley Hands Down An Important Opinion.**—There is constant danger in Democratic Government that individual rights become submerged by the majority, which too often does not consider the welfare and good pleasure of the majority. This is also seen in the conduct of school matters. It is possible for the State to swallow up all the rights of the Parent in its control of children. The recent decision of Judge Staley is good news to lovers of human rights. It is good news to lovers of the Bible, it is good news to parents who still wish their children to learn the Word of God.

Judge Staley is Judge of the Supreme Court of the State of New York, sitting at Albany. The Freethinkers Society made an application to this court to prohibit the White Plains Board of Education in excusing the children from school for certain hours for the study of the Bible. Seems these free thinkers are not very anxious to let other people do their own free thinking. This organization is incor-

porated with the idea of seeking to destroy the worship of God, and faith in the Bible. But they are spitting against the wind, they are shooting peas at the Rock of Gibraltar, they are hitting their heads against granite. They are wasting their "gas." Long after the undertaker shall have done his last job in their behalf, the Bible will be talking and convicting, and saving men. Thanks to the Lord. Thanks to Judge Staley. Thanks to the Constitution of the United States that still allows a man the privilege of teaching his children the Word of God. Thanks to the State which makes the Child's Soul of more value than the Education of its Intellect. Let the State seek to destroy ignorance and advance the cause of education, but let it never forget that the nation is doomed when it neglects the moral and spiritual interests of a child.

**Armament! Who Are the Fools?**—On a certain occasion recently, I was expressing my opinion about compulsory military training in our educational system in America, and I confess I made my opinion fairly strong and positive. It was a group of men past middle life, and one of them who is a good friend of mine said, with some heat, "You pacifists are a set of fools!"

Which provides the text for this editorial. The World Almanac, which is neither pacifist nor militaristic, just simply statistical, is authority for the statement that the pre-war debts of all the leading nations, before the Great War, amounting to \$43,200,931,000. The post-war debts of these nations were \$354,181,523,786. In other words, the national debts increased during the World War approximately \$311,000,000,000.

All the nations engaged in the war paid a part of the war expense out of current revenues. The United States paid about 50 per cent of our war expenses that way. The European nations did not pay anything like that proportion out of current revenues; but estimating that on the average the nations paid 20 per cent as they went along, the total would exceed \$60,000,000,000. This would make the direct outlay represented by current payments and debts more than \$370,000,000,000. Again, according to the neutral-minded World Almanac, the war debts and interest of the nations engaged in the war will amount to the staggering sum of \$740,000,000,000. Neither does that tell the whole story of the foolishness of militarism. Since the Civil War, the United States has paid in the way of pensions more than twice the original cost of that war. Reckoning at the same rate, the pension bill of the nations will amount to \$750,000,000,000.

And that is not all. The World War took toll of more than 10,000,000 young lives. If the earning power of these young men was only \$300 per annum, supposing they lived twenty-five years, this means a loss to productive industry of \$75,000,000,000.

And yet even that is not all, for it does not take any account of the loss of property by the warring nations. Again, the same statistical authority points out that a fair estimate of the dollar loss to the world caused by the folly of the Great

War would be over \$1,600,000,000,000. Or, one trillion, six hundred billion dollars. That is more than twice the total estimate wealth of all the nations of the world!

But no World Almanac can compute the anguish and grief and horror felt by mothers and fathers, by wives and little children, all on account of those who create war and carry it on.

Add now, the foolishness of all the wars of history with their uncomputable losses of human beings, and who are the fools? Is there any thing in all the annals of the human race equal to the folly of militarism? The pacifist at his worst is an angel of wisdom compared with the war maker. If there is any foolishness greater than war I would like to have it named. —Christian Herald.

**Polar Expeditions.**—Three arctic expeditions have held the world's attention within the past few weeks. They are the Wilkins, Amundsen, and Byrd expeditions. All of these used airships as a means of travel, in sharp contrast to the slow-moving dog sleds that were used by Dr. Peary and earlier explorers of the Polar regions. The first one of the three parties to reach the North Pole was Lieut.-Commander Richard Evelyn Byrd of the U. S. Navy. He was accompanied on the trip by Officer Floyd Bennett also of the U. S. Naval air service. They left King's Bay, Spitzbergen, an island to the north of Norway, at 12:50 on the morning of May 9. They returned at 4:30 in the afternoon, their flight occupying slightly over 15½ hours. The distance was 1600 miles and the flight was made in eight hours less time than Byrd himself had estimated. The trip was made in a Fokker airplane. The expedition was financed by Edsel Ford, President of the Ford Motor Co., and others. Lieut. Byrd is a brother of Gov. Byrd of Virginia.

On May 11 at 9:00 A. M. the dirigible airship Norge, under the command of Roald Amundsen, the veteran Norwegian arctic explorer, also left King's Bay in a flight to Alaska over the polar regions. His most noted colleagues were Colonel Nobile, an Italian, and Lincoln Ellsworth, an American. The entire party consisted of 17 men. They successfully flew across the Pole and landed at Teller, Alaska, at 8 o'clock in the evening of May 13. They could not reach Nome, Alaska, their intended destination because of leakage of hydrogen gas by which the Norge was inflated. Fully 50,000 square miles of Polar region were explored, but no land was discovered. The North Pole was crossed about 2 o'clock on the morning of May 12. It was broad daylight and the visibility was good. Only a vast arctic waste stretched all around and no land was in sight. American, Norwegian, and Italian flags attached to weighted steel spears were dropped from the Norge and landed in an upright position close together almost exactly at the Pole. Weather conditions for flying were fine from Spitzbergen, but from there to Alaska some hard winds were encountered which hindered the progress of the Norge and caused considerable anxiety for her



safety. The entire flight was about 2700 miles.

The exploring party at Pt. Barrow, Alaska, is under the command of Captain George Hubert Wilkins, an Australian-born explorer. The expedition is backed by leading citizens of Detroit, Mich. A few flights have already been made, but none have succeeded in penetrating very far into unexplored regions. One of their planes has already been wrecked. The Wilkins party plans to spend the whole summer in the north and hopes to make flights over unexplored sections in the arctic region in the hopes of locating land. The lure of the arctic regions is still as great as ever and the hope of finding valuable land that might be rich in mineral deposits is a tempting bait. The practical results of the conquest of the frozen north by the air route remain yet to be seen.

#### The General Strike in Great Britain.—

The outstanding event of world-wide prominence was the General Strike called by the various Labor Unions in Great Britain, because of the ending of the Government's subsidy to the coal industry. This revived their old time dispute, the operators were obstinate and the miners quit, and that 1,000,000 strong. Union Labor at once was sympathetic. The miners were offered the 1921 wage schedule, this they refused, and in turn asked increased pay with a seven hour day instead of eight. One thing after another brought on a serious turn in the Empire upon which "the sun never sets."

Facing a nation wide tie-up, union labor and the government conferred feverishly. The Daily Mail force struck on account of an editorial. The government promptly declared this a "gross interference with the freedom of the press, and a challenge to the freedom of the nation." Then in turn the Government broke off negotiations demanding that the Trade Union Congress which called the strike should call it off. The Labor leaders called this a declaration of war. The king called it a "state of emergency." This gave the government wide power for action.

The strike had called out about 5,000,000 men, causing the paralysis of things in general. There was world wide fear of serious consequences because of the meddling of the Soviet Reds. However, let it be said to the credit of the Unions they rejected the proffered aid of the Russian Reds. It seems that the Labor world seems to have possessed some sight at least.

There is a rift in the clouds, the General strike has been called off, but some Unions such as the Miners have not yet called their men back to work. Negotiations are now in progress as to a way out of the present situation. One of the suggested plans is for the government to pay a small subsidy to the miners, till such a time that a Commission might pass on the validity of their claims.

What should be the Christian's attitude in such a situation, is the question that confronts thousands. In the first place Christians will suffer wrong, and are willing to be defrauded rather than to use the weapon of force to correct such conditions. The strike is usually costly to labor in time lost, as well as a spiritual loss. What is often obtained by striking could usually be obtained in a better way.

Back of the bulk of conditions found in the labor world to-day is the greed both of capital and labor. Strikes are usually the weapons of some of the highest paid workmen, who can hardly get short enough hours and high enough wages. The love of luxury and ease is another fruitful source of trouble in the labor world. The rich men stretch on their costly beds,

drive in their expensive equipage, eat luxurious food, rise at late hours of the day, work but a few hours. This brings a covetous spirit, creating ill passions in the bosom of the workingman.

The way out of such conditions with its consequent hatred of the rich, is to see that the workman is sufficiently paid, and that the man of capital uses his money to the honor and glory of God, spending his surplus money in beneficent causes for the welfare of humanity.

Then also the working man ought to see that he is not greedy, be willing to toil hard, do a good day's work, seek the interest of his master, be deeply interested in his employer's success, as well as his own. Let capital and labor both seek each other's welfare and the benefit will be mutual, and strikes will cease. Let both put in practise the tenets of Christianity and better days will be ahead. Let all of them follow the example of the Nazarene, putting less value on coin and more value on the imperishable riches.

#### THE MINISTER'S WIFE

(Concluded from page 167)

something of the love of Jesus. Altho I am still young, just twenty-six, and have been a minister's wife for but four years, already I have found that the spiritual gain far exceeds the material loss; and it hasn't been all loss either, for our Father has bountifully kept His promise to supply all our needs.

I do feel sure that if we but realized how much a cheerful wife and a cozy home can do for our ministers and how far it can go in making them successful in their work, we would do everything in our power to give it to them. It isn't the house but the folks that are in it that make the home. Our home is just a tiny one, but that is no measure of the happiness it contains for father and me and our two bonnie boys. And it is a place where the folks of the community, rich and poor alike, love to come and feel equally welcome.

I am vitally interested in every phase of our work but I don't attempt to lead in any of it. Our aim is to find the persons in our congregation best suited to the tasks at hand—get them to tackle it and by helpful suggestions show them the best way of going about it—then they feel that they are doing things themselves and there is forever eliminated the dangerous situation where the minister's wife is accused of "running things."

To be a true companion to her minister both in work and recreation is the task of the minister's wife. When a chance for relaxation comes we can enjoy it immensely—in the outdoors; and we come back invigorated and ready to carry on the work of the kingdom with renewed energy. It isn't the minister's job alone—it's our job and we tackle it together. We are happy all the time, for altho there have been rough places in the past and we may meet more in the future, as long as we are "true to the task He assigned us," we have the promise "Lo, I am with you always."—Homiletical Review.

#### SUCCESS

Lillian Snyder

Success—the magic word that casts a spell over most of us—has an especially peculiar, poignant charm for those who stand on the threshold of manhood and womanhood and scan so eagerly the horizon of the future.

Success—the word rings in our hearts, stirs our emotions and awakens our highest aspirations and ideals. As we ponder on this noble word we seem to stand at the foot of a great hill, whose sides are lined with winding paths, while at the summit we see illumined the shining letters that form the magic word.

We gaze spellbound at the noble sight until, suddenly—from this angle—the word seems enveloped in a golden glint. Its sparkling splendor almost dazzles our sight and we hurriedly turn our eyes to the path that leads to this superlative splendor. But, alas, it is lined with boulders, rugged and bare, and here and there it is almost submerged in mire. The path is merely a thread as it winds past these dangerous places. The road is slippery; we lift our eyes again for the vision and lo! the glory has faded and disappeared. The beautiful glow has become dross.

But wait! Here lies another path. Now again we see a brilliant and beautiful scene. Behind the starry letters rise in the distance the halls of fame and power. Ah! what could be nobler and more magnificent than this? Surely this pathway must be worth scaling, and, wrapt in adoration we fail to see the thorns and orambles that line the way, until, suddenly,—dark clouds that have arisen, hide the beauty of the moment before, and the vision has again faded.

Turning aside once more we behold a new radiance illumining the hill top, out-rivalling the sun in its glory. Behind this brightness we see a great multitude—children from India, and Africa, from far and near, from highways and byways, and as we listen we hear them chant, "Teach me, Help me, Love me, Love me, Help me, Teach me." Eagerly we start forward, but this path too, is rugged and very narrow. Here too, are stones, and here and there some have fallen by the wayside. But hark! Listen! Do we not hear footsteps? A hand touches ours, and a gentle voice whispers, "Ye in me and I in you." "Follow me, I am the True Way and the Light."

Which path then shall we take? Shall we accept the loving assistance and go where the voice leads, struggling ever upward towards the mansions of eternal beauty and reward? Or shall we toil on our weary way alone thru the dark and dangerous places of life, only to find when we do reach the summit that the glowing letters have faded and in their place dwells—Dis-illusion.

Baden, Ont



# MISCELLANEOUS

## WHY WOMEN OPPOSE TOBACCO

Because it is filthy.

Because it belouls the breath

Because it tends to impair the vital organs.

Because it weakens the mind, the health and the morals.

Because it is the first step to the drug habit, heroin being the chief agency.

Because the heart of the heavy smoker gives way under the strain of flu, pneumonia and typhoid.

Because sudden anger, or excitement, or physical strain, or over-eating makes the smoker liable to heart failure.

Because animals, tested as smokers under similar conditions as men, tend to become sterile or to produce still-born offspring.

Because heavy use of tobacco overstimulates sexual desire, tending to sexual excess, to impotency and to perversion of marriage.

Because cigarettes are now used instead of whisky to break the will and to destroy the self-respect of the victim of the white slaver.

Because nearly all inhalers smoke in living rooms and bed chambers, compelling women and children to become day and night victims of the poisonous fumes.

Because children who inhale tobacco from the air of a polluted room tend to suffer from anemia and from nervous irritation of the delicate linings of the body.

Because the smoker forces women and children to inhale his fumes in public halls, dining rooms, railway coaches, vestibules, theatres and elsewhere without apology.

Because girls who smoke cigarettes tend to become un-moral, losing their finer feminine self-defense and showing a disposition to yield to the solicitations of the despoiler of virtue.

Because the youth who uses cigarettes tends to fail in his classes, to quit school, to lose respect for his mother, to have low ideals and ambitions, to commit crimes and to drop all interest in religion.

Because the throat, lungs, skin tissues, and in fact the whole body of the smoker, gradually becomes clogged with the poisons of tobacco, tending to slow up all the vital forces and requiring a constant increase of the indulgence.

Because tobacco is the coarse indulgence of practically every criminal, tough, white slaver, hoodler, political corruptionist, law violater, opponent of morals and virtue, traducer of the manly virtues, and others of ill-repute.

Because tobacco smoke contains the

deadly carbon monoxide, the gas from the auto engine which suffocates so many in closed garages, and which tends to the same effect if coming from tobacco smoke in a closed room.

Because the tobacco interests are constantly spreading subtle news items and deceptive propaganda intending to convey the idea that women everywhere are smokers and that the country is accepting the affair as a matter of fact.

Because the method of the tobacco supporters are practically the same as those always used by the whisky interests—scheming to violate law, to boodle with legislatures, to bribe young press reporters to spread false and scandalous stories about their opponents and the like.

Because they may find the foregoing statements verified in such anti-tobacco literature as—The NO-TOBACCO Journal, Butler, Ind.; the NO-TOBACCO EDUCATOR, Pittsburgh, Pa.; The Presbyterian Board of Temperance, Columbia Bank Building, Pittsburgh, Pa.; GOOD HEALTH Magazine, Battle Creek, Mich.; The Y. M. C. A. Press, New York; The W. C. T. U. of Evanston, Illinois; The No-Tobacco League Of America, as given below; and the publications of such men as Dr. J. H. Kellogg, of Battle Creek, Mich.; Dr. Bruce Fink, Oxford, Ohio; Dr. Irving Fisher and Dr. Henry Farnham of Yale, and others.—The No-Tobacco League.

## SINS OF OMISSION

By Frank Monroe Beverly

Have you ever thought seriously, dear reader, that there are sins of omission as there are sins of commission, and that these are quite as deadly as the others. There is a sort of a half-hearted contention by some that if there is no act committed there is no responsibility. But it has long been said that silence gives assent, and this truth holds in cases in which evil as well as good is involved. And, too, with the same propriety it might be said that the failure to act may mean the sanction of a wrong. In either case a blame may attach to him who keeps silence or withholds action, according to the gravity of the situation. Let no one persuade himself that he is not culpable on account of his silence or inaction when a wrong is imminent, but might be prevented.

The writer has a case in mind, the relating of which may present the point of truth more clearly!

A certain young man who had dealings

with a merchant held his due bill for the sum of twenty dollars. He made purchases amounting to ten dollars, which was duly entered on the back of the paper. Some time thereafter the holder of the paper purchased a suit of clothes the price of which was twenty dollars. The paper was presented ostensibly for the balance due in payment on the purchase, but the merchant failing to notice the item of credit previously made on the back of it, discounted the whole amount of the last purchase, while the customer kept silent.

The young man boasting of the affair, some time afterward, remarked, "It was none of my business to tell him that there was a credit of ten dollars on the back of the due bill."

Did he do right?

Freeling, Va.

## TOBACCO AND YOUTH

Regardless of their own personal attitude toward tobacco, normal fathers are proud of sons who do not use the weed. This is indicated in the action of Mayor Rolph, of San Francisco, in presenting to his son an expensive watch on his twenty-first birthday, because the young man has kept himself free from liquor and tobacco.

Of 2,120 young men who entered the Ohio State University at the beginning of one term, only 652 used tobacco—about three-tenths of the class. Let those who say, "All young men smoke," digest this fact very thoroughly.

Again: A petition signed by one thousand students and teachers in the high school at Pontiac, Mich., was presented to the city commissioners by eight of the boy students, asking that the sale of tobacco to boys and girls in the community under twenty-one be prohibited. The reason given for the request was that an investigation had revealed the fact that students addicted to tobacco were inferior in scholarships.

In preparation for the annual commencement of the University of Michigan, in June, 1925, the students were asked to refrain from smoking in the procession and during exercises. The reason given was that many persons had written in protest of such conduct a year previous.

As an encouragement to thoughtful youths, who want to make their lives count for much that is worth while, note this: The Kiwanian Club of Santa Ana, Calif., has adopted a resolution against smoking at any of its future meetings. It is significant of the trend of the times when an organization of hard-headed business men



will take such action of their own accord.  
Will H. Brown.

### DANCING

Recently a group of school girls are discussing the question of dancing. They all agreed that they wanted to dance and that their mothers desired that they be good dancers, and that they dance in the school dances and other "select" dances. However, there was a chorus of protests against the hide-bound position of their dads. These girls agreed that their fathers were old fogies and fossils, in that they did not join their mothers in enthusiastically endorsing the dance as the best means of entertainment and diversion for our school girls. Only one girl present seemed to have any very high regard for her father and that girl finally declared that she agreed with her dad in his opposition to the program of the mother. She very plainly told the other girls that a frank talk with her father had convinced her that the dance was not altogether a safe practice. Surely we are come to perilous days when the father must stand in his home as the protector of his little daughter from the silly and foolish notions of a light, worldly, unstable mother. But that seems to be the turn of things these days. Few fathers are enthusiastic about their daughters going the way of the modern dance. They know why!—Shuler's Magazine.

### THE COUNTRY GIRL

As we the Sacred Pages read and turn,  
There were good maids in Bible times we learn,  
\*Who served the Lord and those who were in need;  
Who saved whole nations—ruled the king, indeed.  
The modern country girl's work, O, how sweet!  
Yes, for the Master's use it makes her meet;  
She reads the Bible, goes to Sunday school;  
This helps her keep her superiors' rule,  
And do the work in Christian households found,  
And be of service, helpful all around.

The country girl's life isn't monotonous  
Or dull, but lively and salubrious;  
It's sunny, airy, shady, blest with flowers,  
With singing birds, with luscious fruits and bowers.  
Unlike city girls, she need not paint her face;  
Her varied occupations give her grace;  
She milks and cooks, bakes bread and cakes and pies;  
She makes peach dumplings while her dough does rise.

To the dance and theatre she would not go,  
But where her Christian graces still will grow;  
To virtuous social meetings, singings pure;  
To church activities—her joys are sure.  
Trials, too, she has—God sweetens them and she is blest.  
She often thinks of heaven and her eternal rest.

\*Let the reader find in the Bible (Esther) the statement about a maid saving a nation, and ruling the king.

—Joseph Metzler, North Lima, O.

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### JEWS AS FARMERS.

The Jew, while not generally thought of as an agriculturist, in fact, is showing a commendable enterprise and interest in this kind of service. In America there are 75,000 Jewish immigrants with their families engaged in the occupation of farming. They are said to be cultivating no less than 1,000,000 acres of land estimated in value at \$100,000,000. This achievement seems even more impressive when facts are taken into consideration.

In many places of the Old World land owning among the Jews is almost physically impossible, either due to political

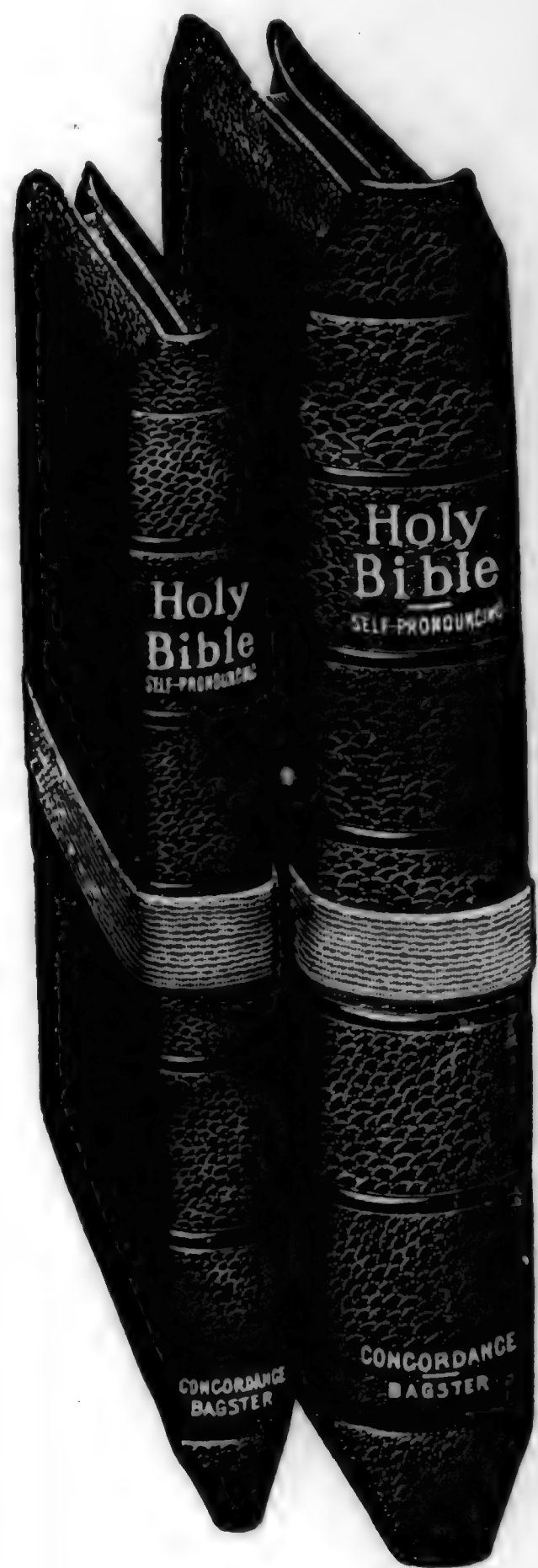
prejudice or to economic reasons. Because of such circumstances whatever inclination existed among members of this race to indulge in agricultural work was stifled. With immigration to America a new life has opened to these people and they have gone back to the native instincts of their people which was first demonstrated a thousand or more years ago. The enterprise shows a commendable adaptation of a principle of industry. Here in America, all races, if they possess the necessary desire to work, find opportunity to express their ambitions in actual accomplishments through specialization or general service.—Dayton News.



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15 The seventeenth to Hē'zir, the eighteenth to Aph'sēs,  
16 The nineteenth to Pēth-a-hī'ah, the twentieth to Je-hēz'e-kēl.  
17 The one and twentieth to Jā'-chin, the two and twentieth to Gā'mul.  
18 The three and twentieth to Dēl-a-y'ah, the four and twentieth to Shelomit.

CH. 24.  
5 ch. 9. 25:  
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be-chāi the Hū'shath-īto slew 'Sīp-pāi, that was of the children of the giant; and they were subdued.  
5 And there was war again with the Phī-lis'tīnes; and El-hā'nān the son of 'Jā'ir slew Lāh'mī, the brother

a or, 8  
2 Sa.  
b or, 7  
c call-  
Jaaz

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### THE SIMPLEST POST OFFICE

Did you know that the simplest post-office in the world is located in a barrel off the extreme end of South America? This barrel is fastened to a rock opposite Tierra Del Fuego by means of a chain. Every ship passing through the Straits of Magellan stops and sends a boat to this little post office, taking letters from it and leaving any mail that is to be

distributed from this office. The reader naturally wonders what people would be reached through this post-office. It is principally the sailors who pass through these straits, and the fishermen who have long trips in this locality that benefit. For example, a ship may be going around the world, and it is desired that a letter or telegram intercept it en voyage. The message is sent by fast steamer to one of the South American ports, and from

there is taken aboard a steamer going around the cape. The message is dropped into this post office, and when the slower-moving ship comes along it picks it up, even though that message may have left the home port a week after the vessel itself.—Youth's World.

### ANNOUNCEMENT

#### Summer School, Goshen College

The faculty of Goshen College takes pleasure in again announcing its plan for the summer session beginning Monday, June 14th, and continuing for a period of nine weeks.

Courses in the College and Academy will be offered in the departments of Bible, Biological Science, Education, English, History and Social Science, Latin, and Modern Languages.

The teaching staff is selected from the regular faculty and the instruction will be of the same thoroughness and quality as that offered during the regular year.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent place to do so.

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## CHRISTIAN MONITOR

A monthly Magazine for the Home

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# CHRISTIAN MONITOR

JULY, 1926

## THE WILL-O'-THE-WISP

I followed a will-o'-the-wisp,  
Through enchanted fairy land,  
Gliding after a wonderful dream,  
An elusive, beckoning hand.

It held up riches and wealth,  
This will-o'-the-wisp sprite of youth;  
If flaunted honor and fame in my face:  
In the dust trailed the banner of truth.

I followed most eagerly on!  
Those silver-hued promises lured.  
And led me along in a beautiful mist!  
My goal in the heights seemed assured.

Arrived at the cross roads I halted,  
For there I espied in the dust,  
The now discarded banner of truth:  
The will-o'-wisp was unjust.

Ursula Miller.

I cherished that marvel of truth,  
O, more than the will-o'-the-wisp,  
My feet were more steady on earth,  
Than my head with my eyes in the mist.

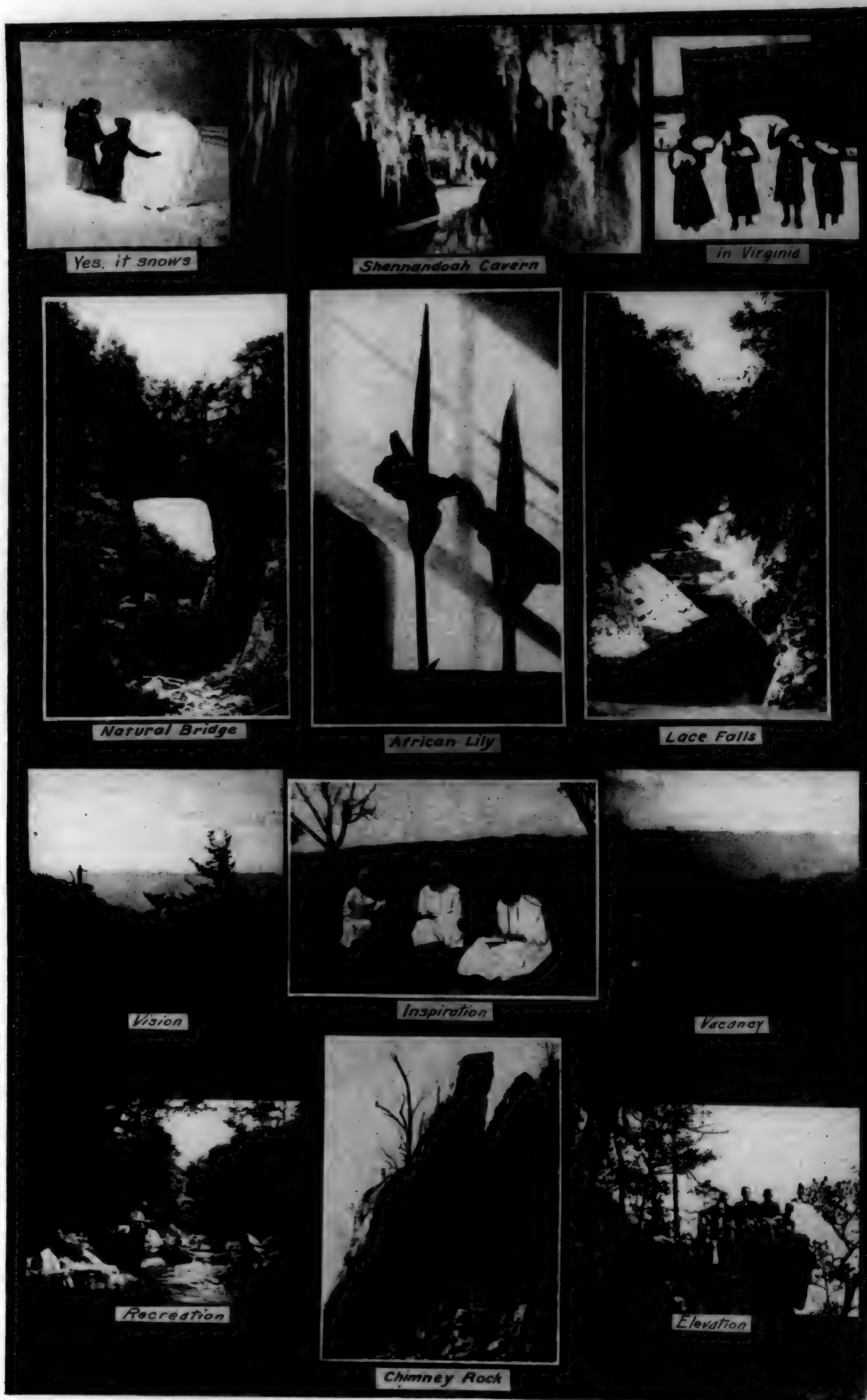
Truth abode in my heart from that day,  
And it opened my eyes to see light!  
And light brought love for my fellow men  
To cherish them kindly and right.

And now I abide in the Truth;  
(And I found Him at the Cross)  
I thank Him anew for saving me from  
Dust and ashes, irreparable loss.

He abounds and abides in my heart,  
All I am, all I have, these are His,  
But the will-o'-the-wisp beckons not;  
For I find in the Truth more than bliss.

Hesston, Kans.





SCENES ABOUT THE E. M. S.



# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XVIII

SCOTTTDALE, PA., JULY, 1926

No. 7

## THE BEAUTIFUL SHENANDOAH

By M. T. Brackbill

When the great Landscape Artist beautified the earth, He, very likely, found some places better adapted than others for His wonderful designs of terrestrial art. Eden, we know, was one of them. It is largely a matter of dispute where the others are. Garden spots and scenic valleys are very numerous, thanks to the great Creator who made this earth such a gloriously beautiful place to live, and be it what it may, one's home is invariably a favored spot.

Shenandoah means "Daughter of the Stars" and poets have lauded to the skies the Shenandoah Valley; and I, for one, would not demerit at all such high praise. Here we have mountains, blue mountains, and although not so very high, they are high enough to nuzzle their noses into the clouds or even peep above them, and to wear around their necks fringes of morning mists. They are not young mountains, but so old that the trickling streams have dissolved out of them vast labyrinthine caverns of such beauty and variety of form that they have been the admiration of tourists from all parts of the world. Of these caverns the following might be mentioned: The Grottoes, Endless, Shenandoah, Massanutten, and Luray caverns,—all within reach of the school. In a day one can easily motor to the Natural Bridge and back again. I need say nothing about this well-known formation of historic, geologic, romantic and scenic fame and grandeur.

The forest-covered, flower-decked mountains with their clear springs and torrents, rich bird life, insect life, and vegetation, rock formations, lookout points, cabins, national and private parks, together with their invigorating air, charm and fascination, make ideal places for biology hikes and outings.

One used to the plains, and freedom and vision of great reaches of country might feel a little hampered in the valley; but be he ever so cramped in the beautiful Shenandoah Valley, he will be pleased to trade a few miles of earth and sky for such delightful scenery. A country full of trout streams and mill dams, villages and farms, wooded hills, orchards clambering up mountain sides, Virginia skies and Kansas sunsets, and miles and miles of vistas north and south on clear days,—is the Shenandoah Valley.

And should I not mention the southern negro? To the northern mind, at least, he adds to the picturesqueness of the Valley. He is here thousands strong, two hundred years from heathenism and sixty years from slavery,—the laughing, singing, care-free, dusky son of Ham. Thanks to Foster, Harris, Mrs. Stowe, and others, the negro has added a charm to the South that it will never lose.

Now just a glance from the school at the Shenandoah Valley. To the north we can see for a considerable distance down

the Valley—the valley slopes toward the north—to Brock's Gap; to the south we see our own little growing town, and a mile farther on the city of Harrisonburg, and beyond that, as far as the eye can see, successions of timbered hills and mountain sides. To the east, The Assembly Park is hard by, and yonder Massanutten affronts us with his blue range over which the sun greets us in the morning. To the west the school hill cuts off a little of our view, a little of our day, and receives the sun and the new moon at evening in all the colors of the Sky-Artist's brush.

Harrisonburg, Va.

## HISTORY AND IDEALS OF THE EASTERN MENNONITE SCHOOL

By A. D. Wenger

The need of a conservative Mennonite School in the East had long been felt. Some of our most talented young people had for generations been attending worldly schools and as a consequence many of them had forsaken their faith or had refused to accept the faith of their parents. One brother wrote out a list of fifty-eight such in his community who were lost to the Church. Such losses had been considerable throughout the Church. So much had we been the prey of other institutions that took our children from us that some brethren were moved to give thousands of dollars each that we might have a school of our own. Love for our own and a deep concern for their future welfare, as well as a desire to build up the Church, moved brethren in Virginia to take active steps toward founding a school.

Early in the year 1913 the first effort was made at Denbigh, Va. Land was bought for a site, and other preparations were made to build. However, the brethren there yielded to a proposition to locate the school at Hayfield Mansion near Alexandria, Va., that being more centrally located. Here the Eastern Mennonite School had its beginning in January, 1915, in a four-weeks' Special Bible Term. Before the close of the same year it was decided to permanently locate the school at Assembly Park, near Harrisonburg, Va. After two more short Bible terms, Academy and Bible departments were organized in the fall of 1917 with Brother

J. B. Smith as principal. In 1921 the State Board of Education accredited the Academy.

The school has grown from a small number in the beginning to one hundred forty-one regular students, besides about one hundred Short Bible Term and Correspondence students, making a total of two hundred forty-one the past year. Since the beginning the school has enjoyed a healthy growth. We have also grown in the work we are able to offer our students until we are now giving college work. We are expecting accreditation as a Standard Junior College from the State Board the coming year. The institution has also outgrown its present quarters. A new brick annex is being built fifty by seventy feet, four stories high including the basement. This is expected to relieve the congestion for some years.

The actual attendance since the school was founded, as shown by our catalogues, has amounted to more than one thousand students. All have studied the Bible along with their Academy and College courses. Some have taken a Bible course only. Practically all have studied vocal music and have cultivated their voices in sacred song. Many devotional meetings and the bonds of Christian fellowship have also been a means of grace. Confession and forsaking of sin have cleansed the lives of some and Christian growth has been their blessed experience. Those who have faithfully striven to live up to



our motto: "A deeper spiritual life, a wider separation from the world, and greater loyalty to the Church" have remained faithful. A little less than two per cent, mostly those who were far from God when they came and were with us but a short time, have turned their faces worldward.

Our students are our best advertisements. Catalogues, journals and church periodicals may elaborately delineate the merits and demerits of a school, but nothing tells the story of the inner workings of a school as the lives of those who have spent some time within its walls. About three-fourths of our congregations in the East each have one or more members who have attended the Eastern Mennonite School. By diligent discipline and teaching we hope in the future to reduce the percentage of unfaithful ones.

Some will go to school, even after they are not obliged to do so. Every generation of our young people has contributed some of that class to various schools for purposes, worthy and unworthy. Knowing that an education may be used for grand and noble purposes, or, on the other hand, as a hindrance to the cause of Christ, we have sought to induce those who plan to take advantage of more schooling to pursue their studies at the Eastern Mennonite School with the hope that they may build strong Christian characters while with us and be directed in the proper channels to make life most useful to others and a glory to God. Our advice is, "Do not sever your associations from your home community and isolate yourself among strangers, or go to the city for an easy job and big pay, but go back to your own community and be a worker there in whatever way opportunities afford or the church may direct. Farming, school teaching, and mission work are honorable callings. Be humble followers and submitting servants in the Lord's work, not arrogant and forward leaders."

Much depends on the ideals of an institution. Some of the important ones we uphold are as follows:

Spirituality is more important than an education. An education is a valuable asset to any Christian. Some one has said, "An education is worth more than \$10,000 joined to ignorance." But the spiritually-minded Christian who is daily learning of Christ while at school is doing something far more important than gaining secular knowledge. Our highest aim is to deepen the spiritual life. Usually the faithful Christian student applies himself better to his tasks and is more successful in his school work than others but the chief reason for emphasizing the spiritual life is that our students may themselves be saved, and help to save others.

Morality is second in importance and naturally exists in any life that is deeply spiritual. The moral standards of ordinary high schools and of society in gen-

eral are very low. It has, therefore, become necessary to safeguard our homes and schools. We praise God that no deed of disgrace connected with the institution has occurred to make us hang our heads in shame. We have dedicated ourselves to the task of setting up a high standard of morals. Students are carefully safeguarded in their social relations and are better instructed and protected than they often are at home. The claims for morality that are associated with pride and camouflage cannot be depended on. That which is the product of a living faith in God will be manifested by actually living above reproach. We recognize the fact that a conservative institution that loves God sufficiently to stand for the "all things" of the great commission will be pervaded with a spiritual atmosphere conducive to high morals.

Error is prevalent and should be met. Jesus is our example. He met it at every turn. He tells us again and again to meet error with the truth. A young man came home from a college with modern ideas. His friends could not answer his arguments. They were glad when some one met him who could answer him. Books and teachers filled with error are prevalent and God wants us to meet their false arguments. By pointing out error and decrying it and at the same time exalting the truth, our young people are fortified to defend the truth. We need many strong defenders and contenders and are "able to give a reason to him that asketh."

Nonconformity to the world should be positively taught. It is a scriptural requirement as truly as any other and if neglected may serve finally to undermine the whole code of Christian ethics. We stand for separation from worldly pleasures, worldly attire, worldly occupations, worldly organizations, and worldly denominations; in fact, everything that is worldly. Observations have shown that families and institutions that want to be liberal and mix in, suffer the loss of the faith for which they formerly stood. Mennonite families of liberal views who mingle with popular churches are completely lost to the church after a generation or two. Knowing that many church schools have drifted in the same manner, after mingling for a while with worldly schools and worldly denominations, and have now forsaken the principles for which they once stood, we firmly believe that safety lies in exercising scrupulous care to maintain Christian separation.

The faith once delivered to the saints, the faith for which the martyrs died, the faith of our fathers needs champions to earnestly contend for it. By Bible teaching, by special training for the defense of the Gospel, by experience in Christian work along with the spiritual life and the aid of the education the students have chosen to acquire, we hope to send forth into the world many who will be "sted-

fast, unmoveable, always abounding in the work of the Lord." Strong and able men and women for God are scarce. The command to pray for more laborers for the plenteous harvest has never been recalled. It is not too late to get more help and save more grain. Our plan is to train more workers while we pray. It takes training, prayer, and faithful laborers to meet the efforts of the world to stamp us out of existence with its educational system, militarism, commercialism, and vain amusements.

Mission workers, self-sacrificing and zealous, are needed to spread the Gospel. Into the rural fields, the cities, the foreign lands—into all the world we are to go. Those who have sacrificed time and money to go to school, have shown ability to learn other languages, and are filled with the Spirit and consecrated to the Master's service, are best prepared to respond to the world-wide call. Through special efforts in many mission meetings we aim to inculcate the spirit of the great commission and be able to contribute as workers to the mission field those who will go "everywhere preaching the Word."

"All things" are to be taught in all the world. We aim to teach them in the Eastern Mennonite School. It is our desire that the students believe them, live them, and teach them. Our great need is many believers who will live and declare the whole will and counsel of God. Our existence, as a school and Church, depends on obedience to Christ in this respect. If we offend in one point we are guilty of all, hence the great need of teaching full obedience. The only teaching that is scriptural and therefore right for us is that which has connected with it a complete Gospel. The world always fails in this and consequently has no right to educate and train the children of God's people. Since it has usurped the right some are misled to believe it is no longer our duty. The Word of God has not changed.

The conscience needs careful attention. It has been our purpose to cultivate in others a tender conscience. One cannot be happy with a guilty conscience. The path to happiness here and hereafter must be cleared of things that offend. Confessions of dishonesty, untruth, disobedience and all other known wrongs are made and a good conscience and peace result. These things we maintain are essential to Christian growth. Confessing all sin and cleansing ourselves from filthiness of the flesh and spirit develop Christian character that stands the test and is faithful to the end. These things reduce our problems in discipline more than all else.

Temptations overcome the weakling. To help build up a strong Christian character that will frown at sin when it stalks around is one of the ideals for which we have striven. Living above the vices not only for standing in society, business success or position, but for Christ's sake is



the highest attainment in character building. By cultivating the virtues and trampling down the vices students develop strength of character that enables them to resist the devil and live the over-coming life.

Home training of the right kind is the greatest help to any school. Discipline is a light task for us with students who have yielded to good training at home. This important but generally neglected Christian duty may be helped in part by school discipline, but it is unjust to expect that any school can build stalwart character in a few months or a year where such building has been neglected from infancy. God will forgive sins and save at once, but growth is gradual. It matters not how well trained a student has been at home, there is an advantage in additional help of a Christian school, especially when these noble sons and daughters would have gone to other schools where statistics show many are weakened and others are lost to the faith entirely. Sometimes others will see and be able to eliminate wrong from one's life which parents have overlooked or were unable to remove.

Home-making is a matter of worthy consideration. It gives us a look forward into the homes of the next generation. If training should begin long before birth it is important to begin at least a generation in advance. The ideals we hold forth if thoroughly implanted in the hearts and lives of our young people will count for glorious ends in the homes of the future. To implant high ideals for the benefit of posterity is similar, yet far more important, than planting an orchard for others when you do not expect to live to enjoy the fruit.

A larger field of service to God and mankind expresses in brief a summary of our ideals. The Eastern Mennonite School was built to be a servant of the Church, to glorify God to the salvation of souls. We believe that it serves to that end and therefore has not only a right to exist but should be encouraged with speaking in its behalf, with prayer, with financial aid, and with student support, in order that the field of service in this phase of the Lord's work may be enlarged. In fact, we can think of no surer way, aside from better home training, to save practically all of our posterity and to become able to preach the Gospel to every creature than to arrange to have only faithful Christian teachers for all our children in all their schooling throughout the land. Our work has only begun if we take upon us the task of caring for all our own.

Fentress, Va.

"I ha' had faith an prayed for the way to be cleared," said one in difficulty. "Aye, aye!" answered the doubting neighbor. "But ha' ye been out wi' yer ain shov'?"

## SCISSOR MARRIAGES

Hazel G. Neal

I do not know the name of the author, but whoever it was, he said a very wise and witty thing when he said marriage resembled a pair of shears, so joined that they could not be separated; often moving in opposite directions, yet always punishing any one who comes in between. This definition is true at least of happy marriages.

The man or woman who respects the marriage law will not let "third parties" interfere. But how much of this is done nowadays. I know of a man—a man who claims to be a minister who after many years of wedded life refuses his wife's love, says she never was the one for him, and has let "another woman" pervert his affections. Again, I know a man and his wife who have been as true as gold to each other all during their married life. Once a woman tried to interfere, but she never became a "third party." She attempted to make the wife doubt her husband's faithfulness, but the wife refused to believe, and like the scissors, their loyalty to one another and their harmony punished the woman who tried to come in between. Oh, that there were more husbands and wives like this couple! There would be fewer broken homes and less broken hearts.

But, husbands and wives, sometimes the scissors part and then all there is left is two daggers. I have a pair now—that is daggers. Once they were a good pair of shears. The rivet and the screw that held the rivet somehow got lost. I did not realize my scissors that had served me faithfully upon so many occasions were losing the thing that held them together. And how often that rivet that holds couples together for a time somehow becomes lost, and there are nothing but daggers—angry words, thrusts, unkindness, the harmony is broken and there is separation. The gospel of married life should be "keep together" right on to the end. How we admire the dear old couple who are the same sweethearts as they were on their wedding-day. It is much better to wind down life's pathway together and enjoy the sweet memories of two lives as one than to part early or somewhere in the pathway and have the past to bring us sad memories of mistakes and the lost rivet. But what is the rivet? The great something that holds husband and wife together? It is Love!

What is love—the love that binds the hearts of men and women together? Love is affection nourished by unselfishness, sacrifice, and longsuffering. When any of these qualities diminish in a husband's or a wife's heart the life love grows cold. If married people would only cultivate and hold in high regard unselfishness, patience, and loyalty when dangers, disasters, influences and differences come between, the rivet would hold. In a recent

number of the "Christian Witness" the following story is told which well illustrates a rivet that held: "A sweet Christian girl was united in marriage to a splendid young man and for several years they sailed love's sea without a storm. Then they moved to a new section of the country and the faithful husband fell in with evil companions and fell to drinking. Day after day he was absent from home, neglecting his family until they were in dire need. He cared not to labor, and wasted his strength in riotous living. Occasionally he would come home and beat the half-starved wife, and the children would run to the neighbor's for protection. His wife's parents heard of his inhuman treatment and wrote her encouraging letters, pleading with her to return to them with the children. But she refused their offers and remained with the prodigal husband. She suffered long and was kind through it all. One day a traveling preacher stopped at the country church and began revival meetings. The holy fire quickly spread through all the neighborhood and one stormy night, this subject of many prayers staggered into the meeting-house and fell asleep near the door. The people were kind and helped him to his home again. Night after night he attended the meetings but seemed despairing. Many were praying and the faithful wife held on to the 'exceeding great and precious promises.' Finally he yielded to the Spirit's gentle wooings and repented with bitter tears and strong crying, made humble confessions and started life over again. The ringing sounds of his ax were heard in the woods again, mingled with the shouts of his happy soul. The winter months fled by, and he announced to his friends that the call of God was upon him and he must preach the Gospel to others. He became a successful evangelist and won many souls for the Master, and never returned to his cups. He had a companion that loved him to the end. Hers was an undying love." Thus ends the story, but it ends well. If husbands and wives were more longsuffering and patient for their erring, wayward companions there would be more domestic scenes ending well rather than the contrary as we so often find today.—Gospel Trumpet.

## A GIFT

Each day we are given a beautiful gift—  
Fresh from the hand above,  
'Tis a gift to be used, but never abused,  
A heritage of love.

This wonderful gift is the gift of a day  
With its pages pure and white,  
'Tis with us to fill, with good or ill,  
And to return to God at night.

We should take this gift from the hand of  
God

And treat with utmost care.  
With no word to mar, no deed to scar  
Its beauty so rich and fair.

—Caroline Dent in The Girls' Friend



# CHRISTIAN MONITOR PULPIT

## A SERMON

By Noah Mack

This sermon was delivered at the General Conference at Eureka, Ill. Bro. Mack has been a special instructor at the E. M. S. and will also serve in that capacity this coming year.

I remember the words of the apostles when they stretched forth their hands and said, "Men and brethren." We find here this morning brethren and sisters in the Lord. We are assembled before God, each one with an individual responsibility, a responsibility that God has laid upon each one of us—bishops, ministers, deacons, delegates, laymen, young and old, sons and daughters in Israel. There is no one here that can say, "I am not responsible to-day for my being here in this place." Possibly there are some here who have come merely as a matter of curiosity, to meet in this conference with the rest of the brethren and sisters, having no special burden, no special desire; but my prayer to God is that as we are assembled in this Conference every one of us may be made to feel the presence of God through the Holy Spirit.

Cornelius said when Peter came into his house and he was most anxiously burdened in his heart that he might receive that wisdom and knowledge and illumination of heart that the angel had told him was in store for him: "Now therefore are we all here present before God, to hear all things that are commanded thee of God." That is the only thing that we hope to say to-day, that which comes by the Holy Spirit.

Now friends, it matters not so much as to what is said as how our hearts are prepared to receive the operation of the Holy Spirit from heaven. If one gifted with oratory above all others would speak even with convincing argument concerning the truth, concerning the things we ought to know, if our hearts were not open, it would not avail very much in the sight of God. So then let our hearts be open. Let no preconceived ideas prejudice or hinder the message of God, for His work is a work that must not be hindered by anything of the kind. Self must get out of the way and God take possession of our hearts to the extent that it is possible for the Spirit of God to have full power in our hearts.

We will read another scripture in the Book of Joshua: "And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they

make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him" (Joshua 6:4, 5).

In these days types and shadows as given in the Old Bible, in many communities and in many churches are not used very much for teaching the Bible to the oncoming generation. As for myself, I want to give testimony to this one thing that as a child I read the Bible very much and my grandmother, who was an invalid, taught me the way of life and simplicity. In my own reading I read the Old Testament, more especially because I could grasp it and understand it, and it was very interesting to me. Now I find in later years when reading the New Testament scriptures they are not clear and plain to me as to their meaning until I can see that truth prefigured in the Old Testament scriptures as God foreshadowed them. And I find even Jesus in His teachings on certain occasions when He would bring knowledge and show light and resist the devil and show people their follies, made the thing clear and plain from the Old Testament scriptures. Actually, friends, I believe, and I know many of you believe, that if we valued the Old Testament scriptures, the New Testament would be much more precious to us than it now is, and the regulations of the Church and the shepherds of the flocks would be much more appreciated. Paul, in his burdened heart when on his last visit to the churches in Asia and round about said, "You will see my face no more." They fell upon his neck weeping, and would have prevented him from going, but Paul said, "Why weep ye and break my heart? I am not only willing to suffer but to die at Jerusalem for the name of the Lord Jesus." He called the elders together at Miletus and pleaded with them (as only one can who has the burden of souls for his day and for generations to come) and said, "Take heed unto all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." How many people who have named the name of Jesus are conscious

of the fact that they are a purchased possession and they are not their own?

The thought before us was the call of Abraham. The Lord called Abraham and gave him the promise, told him to leave his country and his kindred and all, and He would show him where to go and gave a promise. Abraham moved with his father to Haran until he died, and then he went with Lot to Canaan where he had a further promise; but it was only when Lot, the last of his kindred, was separated from him that the Lord said, "Lift up your eyes," and He gave him an unlimited, sweeping promise of everything he could behold. Then only was he fitted and prepared to receive that promise after he had been separated and relieved from all that which in the sight of God hindered Abraham from making good use of the promise. His descendants were taken down into a strange land and were in helpless bondage.

Does it mean anything to you and me? Have we any lesson out of that which God did when he took Abraham's kindred into Egypt and held them under bondage for a long, long time, 430 years from the time of the call of Abraham until the release from Egyptian bondage? It has been about the same length of time since Columbus discovered America. It makes us conscious of the great length of time those people were under trial and a large part of that time in complete bondage, a bondage from which they could not by any means deliver themselves. But God had a plan by which He delivered them out of bondage and that plan was set in operation long before the delivery.

We read that one day a baby was found by Pharaoh's daughter in the water at the edge of the river, and when they opened the little basket the baby wept. Oh, I first wondered why, because there is nothing written in the Bible but what it has a meaning for you and me. What does it mean that it is recorded that the baby wept? All babies born normally into the world will cry and weep. Thus that goodly baby, that child so perfect in its makeup, when Pharaoh's daughter opened that basket the baby wept into her face and that captured the heart of Pharaoh's daughter. It stirred within her a motherly feeling and a sympathy for the little child in the river, in the basket so helpless. She must take it and embrace it, make it her own. And we have the lesson how God selected His leaders, His servants, to lead out in His Kingdom here below.

Oh, yes, I may just as well say it here, as I may not get a better chance to weave



it in later and the Lord will not have His way. I said, when I undertook this sermon, "Lord, have thine own way." That is this: We have a school question which is a most stupendous one. I am one of those who long could not be convinced that it was good for a church of simple faith to have a college. You ask, "Are you convinced now?" Not altogether. But I have yielded over and said to the Lord, "Thy will be done"; and I am helping in my limited way to test it out. Do you not think I have a fair heart and mind, willing to test it out? You say, "God used learned men at all times like Moses, Daniel and Paul." Oh, yes, I see, but it would not pay you men to have three colleges to educate one man in a thousand years. One great difficulty of educating them by hundreds and thousands—it is difficult to find the leaders that God has selected.

Another thing I want to say. (I am getting normal now. I am getting over my fright. What is said here to-day is to be said out of love. I find out day after day that brothers and sisters are afraid of me. That almost stuns me to the quick. I can not understand why it is. I have a stern parentage from away back, very stern in their appearance and expression. Children are afraid of me as long as they do not know me. But when they know me once, they get so crazy that I can't get rid of them.) Whatever I say to-day comes from a warm heart, though it is buried in a rugged bark. I wish none of you would shut your eyes against the truth because of personal prejudice. I am but a little ram's horn to blow to-day the message of God. It is an unfortunate thing that when a servant of God gets a reputation—forget that and think what of the little ram's horn which is not a very dignified kind of thing anyway. God's purpose in showing how He delivered Israel out of bondage gives us a plan of how He prefigured to get humanity out of sin, in the hands and bondage of the devil. It gives us a complete and far-reaching figure that will in every detail apply to the Church, Christian living, prayer, fasting, and all things belonging to the Christian religion.

When it came time for the deliverance God told Moses how to go about it, and Moses did as the Lord told him. He gave him the way of the passover lamb and told him in exact detail how it must be done. The lamb should be consumed and the blood sprinkled on the door-posts and lintels and nothing should be left over, and if they could not eat it all they were to burn the rest with fire. Why? That is the lesson for me and you, that we are to accept Jesus Christ, the Word of God in its entirety whether we can understand it or not. John tells us that the "Word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." We are to accept Jesus Christ in His entirety, even if we can not

understand it all we are to receive it all. That fire of love in our hearts shall be so strong and warm that it will consume it all and reject nothing.

He led His people out in His own way. Remember, as we go along; we can not apply it all at this time, but remember God led His people in His own way; and when they went in His way there was no hurt, and they were going on to deliverance and victory; but as soon as they halted and murmured and fretted, they fell by the way. Many are murmuring and fretting to-day. Have you heard any? The apostle Paul comes along and says, "I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." What does it say? Many of them partook of the bread of heaven and drank the water that came out of the rock in the wilderness. They sat down to eat and drink and rose up to play, as the idolatrous people do. Are we free from that kind of people in our church? Are we free from that life of play and sitting down to eat and drink and rising up to play, and have a jolly good time to the flesh? If we are not free from that we are living that type of life which Paul refers to back in the wilderness as being given to fornication and there fell in one day three and twenty thousand. Is there any trouble along that line in any of your churches? You do not answer out loud on these things—but I can think back home, and I wish things were different than they are; but I have not lost hope. But because my heart is so deeply burdened I notice so many fathers and mothers and even laborers in the Kingdom who can not see the prominence of idolatry in its various applications before us—and pride is one of them. They are not alarmed when it appears. Do not tempt Christ, as some of them did and were destroyed by fiery serpents. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come," that we should not lust after evil things, as they lusted. "Let him that thinketh he standeth, take heed lest he fall."

Here is a thought that by the grace of God I want to give. In my young days, having been reared in the plain faith in simplicity of mind and thought, finding

myself sinful, very sinful, I repented in tears and tears and tears, and finally found my Jesus and became a member in the Church. I beheld men whom I looked up to as saints in the Lord, and some of them fell; yes, completely fell. I became alarmed in my soul in my young years, and I prostrated myself before God because of the unction of the Spirit following me from my youth that some time I was to preach the Gospel from Zion's wall. I began to tremble and fear and cried to God, "Is it not possible that men may be gifted, honored, looked up to—men whose advice counted for much, people whom men like to hear—is it not possible that every one of them may remain true and faithful and not fall?" The Lord showed me it was possible only in one way—that is to place ourselves on His altar day by day, and I prayed and prayed according to the instruction of the apostle Paul, as the Father chastens whom He loves, that He should chasten me day after day to keep me humble at the feet of Jesus. He has done it. He has given me bitter pills to swallow, in the presence of audiences, sometimes not known to the people. Then I rejoiced in my soul and praised Him because I said, "I am not cast off like a bastard. Lord continue that thing just that way." Brethren, bear with me. It is the burden of my life this day. I do not expect to have this opportunity again in my life, because of my age, because there are others who will take my place, and because of this opportunity and because of the burden upon my heart these years in regard to the outcome of the Church in which I love to worship and labor, the Church of my forefathers from away back; and not only because of that but because it is the Church that has in its hands the power and doctrine of the Gospel of the Lord Jesus Christ in its entirety. But the trouble is, we have not made the best of use of it, and the result is that we are weak in many points. But I praise God and my hope is enlarged in this matter because we have hundreds of men, brethren and sisters, who have this very burden on their hearts and some who seem to be indifferent would be glad if help would come to them to improve the conditions in which they desire to work in the churches.

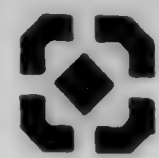
Israel was brought through the wilderness. At the trying time, the Lord appeared to them as best He could in their weakened condition on Mount Sinai, and gave them instructions. But remember in these days we have so much contention on this point that if we are strict, if we keep house closely, we can have no churches any more. It is the most cunning deception in operation. The Church of God can never be destroyed. The children of God can never be moved from their foundation. Those who hold fast to the rock, Christ Jesus, will go through, but the 599,998 who murmur and

(Continued on page 202)





# EDITORIALS



## The Eastern Mennonite School Issue of the Monitor

The Educational Problem is one of the greatest problems in the Church. It is the mind of the Publishing Board, as well as of our own to make use of every available means to help in the solution of the problem. Thus we have called upon the three schools this summer, to each give us the bulk of the material for an issue. They are also given the opportunity to speak in behalf of their schools, as do our missionary brethren in behalf of missionary interests. Hence each school has the Christian Monitor for one issue. We trust you will appreciate the change during the summer. The next issue will be given to Hesston, the September issue to Goshen. This is the order in which they have responded, so we have given them the order accordingly. May the Lord graciously overshadow each school, and give them success.

## A Debt of Gratitude to the Church

The editorial we are about to write has been put off, and put off until it runs the risk of being too late. It is to express something in connection with the great loss in our home in the passing of a wife and mother, much beloved. It seems the shock has produced silence in our hearts, rather than words. Very keenly do we feel the loneliness, the silence in the home, the empty chair and miss the pleasant face in returning home from a trip for the Lord. It all seems so unreal, so much like a dream, that we can hardly feel that her body sleeps under the "Mountain Ash Tree" in the Kitchener Cemetery. But it has not left us in despair, the faith which we espoused has not failed us. The God we believe in and trust has not left us alone. We constantly feel the presence of her who has passed on into the presence of her Lord: she is not lost to God nor us.

The outstanding factor in giving us courage to face the future, was her passing into the presence of God with such triumphal faith and peace through our Savior. Her favorite song expresses the faith in which she fell asleep. It is this:

"I will sing of my Redeemer,  
Of His wondrous love for me.  
On the cruel Cross He suffered,  
From the curse to set me free.

"I will praise my dear Redeemer,  
His triumphant powers to tell,  
How the victory He giveth  
Over sin, and death, and hell."

There would be so much to tell, but the heart-ache makes it hard telling at this time, so we will let it suffice with what we started out to say, and that is a hearty thanks for all the brotherly and Christian kindnesses which have been shown us in our sorrow.

We never knew what it meant to have folks write a letter and just say, "We have never passed through the experience, we cannot feel the loss, nor can we feel the loneliness, but we want you to know that we care and sympathize. Then we also know that by this time you have learned in such hours to lean on God."

We thank the brotherhood for their prayers, for they have helped us and the family, most wonderfully. We thank you for the letters and other communications. We also thank others for the material assistance given us in the hour of our sorrow. We will always remember with deep and abiding affection how the Canadian brethren treated a stranger in a strange land. Surely in Christ the bonds are strong and very close. May the Lord keep us, and bless you all. We also feel like expressing the same appreciation to many who did not write, but felt the same sympathy. God bless you.

## The World's Largest Private Bird Sanctuary

We are fortunate to have received permission to use articles, and photos of the world's largest private bird sanctuary, as well as articles concerning the owner, Jack Miner and some of the religious teachings connected with his interesting career. These articles will appear consecutively in the Educational Department for at least six months.

Mr. Miner is deeply interested in the religious life. He receives large remunerations for his writings and lectures which he uses for the preservation of birds and fowls. He has given us permission to use his material freely. We extend thanks to him through this medium as well as personally.

Mr. Miner's home is at Kingsville, Ont., which he has made famous the world over. Hundreds and thousands of tourists travel by rail and auto to his Bird Sanctuary. His place is called the Halfway Place for migrating ducks, geese, and swans, spring and fall from North Carolina to the North Country. To see Mr. Miner's sanctuary is a treat of a lifetime. Mr. Miner believes in the sanctity of the Lord's Day and he has placed large notices at the entrance and along the driveway to say that visitors are welcome except on Sunday.

He is often called "the man who made the wild goose tame." His book on Birds is widely read by bird lovers the world over. His lectures are worth going miles to hear.

Mr. Miner is the first known man on earth who used the fowls of the air as missionaries. This will be described during the series of articles. He is no religious fanatic, but he does have a unique way of passing on the Word of God. We believe this series of articles will be greatly appreciated by our readers from the standpoint of



human interest, educational value, and the emphasis on the Christian religion and its dissemination in the world. We thank Mr. Miner for the courtesy, and wish him God's blessing as he scatters the Bible message in his unique way.

### Increasing the Effectiveness of Sunday School Meetings

Throughout the length and breadth of the Church's borders, we find the Sunday school Meeting an established institution. We have given it some consideration and to help it continue to bear effective force within the Church we present the following:

- The program should contain definite Bible teaching.
- The Redemptive work of the Cross needs to be kept to the front.
- The proper appreciation of the Sunday school should be held forth.
- The value of Christian service should be unfolded.
- There should be a balanced program.
- The themes should be carefully selected.
- A variety of subjects is helpful.
- It is a good way to spend a holiday, such as the Fourth of July.
- There should be experienced workers on the program.
- A Children's Meeting is a good feature.
- A Round Table Discussion enlivens the meeting.
- An important man will decidedly influence the attendance.
- A wide association of visiting workers is mutually profitable.
- The Christian fellowship of brethren is worth while by itself.
- Practical subjects to increase efficiency should not be omitted.
- The contrasting of the Church and Sunday school is not wise.
- Technicalities which gender strife should be avoided.
- Guard against "All Methods" and "No Spirit" meetings.
- Urge extension work in these meetings.
- Seek to conserve the forces generated.
- Direct and let loose the inspiration produced.

### The Editorial "We"

Quite often the question is heard, "Why do editors use 'we' instead of 'I'?" This is called the editorial "we." The legitimacy of this change is sometimes questioned. Mark Twain is reputed to have said, "When editors use we instead of I, they mean themselves and their tape worm." Intimating that often what men say is affected by some foreign thing on the inside. When one reads some papers and journals, with their biting criticism, sarcasm and irony, one wonders whether the tape worm idea may not be right. On the other hand someone has said, "I know why editors say we; it is because they sometimes say that which highly displeases others, and when they say we instead of I, it is to fool the readers with the idea that there are a lot of them, thus affording him safety."

Personally, we believe the idea back of the method is to avoid the profuse use of the pronoun "I," which to many is an evidence of egotism. However, this is no safe criterion of judgment. On the other hand an editor is like John the Baptist, "a voice crying." He represents the Church that placed him there, the Board under whose direction he holds his place, the management under which he works. Consequently the word "we" sounds more appropriate. He is expected to be a voice that clearly speaks for the Lord and the Church under whose auspices he acts. So much for "we" instead of "I" by way of explanation.

Sometimes less criticism from the pulpit and more "feed" would go much farther, and results would be more satisfactory.

### Where Should Church Clocks Be Placed?

We are told that some people in past days opposed clocks inside of church buildings. They had a good talking point when one considers the effect of these clocks at times. Personally, we are not opposed to church clocks, but in the abuse of the same. It is positively wrong to place a clock behind the back of the preacher, in the face of the whole congregation. Any man who has ever taken an inventory of his own feelings who may never have studied psychology knows that time passes wearily on, and hangs heavily when the eyes are placed upon the face of the clock, waiting for a certain point to be reached. Watching a clock makes a minute seem twice as long; we tried this experiment lately in a room. The writer has turned around and stopped clocks that were placed behind him. This clock business has resulted in hectic worshipers in many sections. This is a dishonor to the Lord, and a hindrance to the spiritual development of many Christians.

Lately, in conversation with Dr. Campbell Morgan, he said, "When our fathers went to church they put the clock outside the building, so as to be there in time. But—today we put the clock inside so as to get out quickly." There is a lot of truth in the statement.

The place for a clock is behind the audience, so that the Sunday school superintendents and the ministers can see the clock. Clocks are not made to gauge worship, but are a decided value to the minister so that all things can be done punctually. There is a sensible time to stop speaking. But there are times when it would pay us to become so absorbed in the winning of souls and prayer that the clock could be stopped, and none would care. We certainly would be glad to see a Pentecostal prayer meeting that would last ten days, and some meetings as in Paul's day that would run through the night. Clocks are all right if placed right, and then forgotten by all but the speaker, and at times he also ought to forget them.

### "Latter Day Saints"

Someone used an effective method of speech to impress one thought. He referred to himself as a "Latter Day Saint." These need to be watched, for they are dangerous. They are in actuality "Mormons" or perverters of the truth, false teachers. But this brother meant that all God's people are saints, and that we are in the last days. He emphasized holy living. Consequently the term "Latter Day Saints." Let us have a lot of the one kind and none of the other.

The attitude of some people seems to be, "if the Church says we should do this, then we won't." But let the world come along and dictate, saying, "this is the latest." "Certainly we will," is the response and immediately they fall in line. This attitude is rather a revelation as to who is their leader. It is either the world which crucified Jesus, and rejects Him still, or the Church whose leaders are responsible to Almighty God to "watch for their souls."



# CHRISTIAN LIFE

## THE WORD OF GOD IN EDUCATION

By John L. Stauffer

The expression "Word of God" is perhaps one of the most significant expressions used in the Bible and in current language. How it thrills one to meditate upon the glorious fact that God has really revealed Himself to mortal man in the language of men and that this revelation is THE BIBLE. What my personal attitude toward the "Word of God" is should be something for everyone to consider. The Word of God reveals and reason suggests that the Word should receive the supreme place in our lives, that we should seek guidance through the Word, because it has been proved to contain a solution for every problem and a remedy for every spiritual ailment.

The "Word of God" has come down to us from generation to generation and everywhere sheds light and life upon the moral and spiritual darkness of benighted souls. Historical evidence exists to prove that our Bible to-day contains the same message and inspires the same hope as did the Scriptures in the first and second centuries. The Word of God can be translated into any human language and will not lose its power which is true of no other book. The world's wisdom of the twentieth century still dashes against the Bible, as the waves against Gibraltar, and are broken thereon. Gibraltar stands unmoved by all the ocean waves of time and the Bible remains with its message of life and power despite the attacks of false science and skepticism.

### The Word of God in the Educational World of the Past

Many times we hear people refer to our ancestors and speak of their sturdiness, their honesty, their simple life, their hospitality, their moral standards, their thrift, their dependability, etc., and marvel at the absence in the present generation of many of these commendable qualities, so that one is made to inquire into the cause for the great lack, or the reason why they were found in our forefathers. The writer well remembers that his grandparents referred to the constant use of the Bible as the text-book in reading and what a blessing it proved in the life of the day-school students. The Holy Scriptures were esteemed and honored by the school-master. Certain it is that there was some force or power that developed the admirable qualities that are so much admired in the present generation by right thinking people.

### The Word of God in the Present Educational World

When one views the present educational system and notices the small place given to the Holy Scriptures, one is driven to the conclusion that one of the positive influences of past generations is sadly missing to-day. Many present-day school teachers have been trained in institutions of learning where the Bible is despised and hooted at, where it is considered a mere book of men and unworthy of study or confidence. People who study the Book are looked upon as ancient fossils, as opponents of progress and exceedingly narrow. In view of these facts it is not strange that a wave of irreverence has swept over the country, and little place is allowed for the Bible in the home and still less in the school system. On the other hand there seems to be a reaction in some places in favor of the Bible coming back to the day school, but untold damage has been done to the simple faith of children by the skeptical attitude of teachers and it will continue as long as higher institutions of learning persist in trampling under the Word of God.

To show that there exists in this country a lamentable ignorance among students in reference to their "sacred book," the Bible, which book the writer believes has no equal in any heathen country, I will give some questions and the answers given by college students:

"What are the epistles?" "The wives of the apostles."

"What was the mess of pottage?" "Feeding of Israel in the wilderness."

"Distinguish between Levi and Levithian." "A Jewish male and female."

"Why is the book of Exodus so called?" "It refers to the driving of the Jews out of the Holy Land."

"What is meant by the Jordan?" "It refers to the successor of Moses."

"To whom was the name 'Nazarene' given?" "To the mother of Christ."

### The Place Assigned to the Bible in the E. M. S.

The founders of the Eastern Mennonite School were imbued with the conviction that the Bible should have first place in the institution. Certain it is that the Bible is necessary in modern education to keep a balance in intellectual and spiritual development. This institution has consistently followed the original plan of requiring every student to include at least two hours of Bible study each week during every year they spend in school. This plan has

not been followed in the high school, but when the call came for college work, the same program was instituted in that department. Besides the above requirements in high school and college, the institution offers two Bible courses covering two years of work, one called the Elementary Bible Course of high school grade and the Advanced Bible Course of college grade. The teaching of academic and college subjects of a non-Biblical nature are nevertheless taught in harmony with the Scriptures, because real science and true knowledge never conflict with God's Book of truth.

### Results to be Expected and Achieved

It has been the expectation of the faculty and the Board of Trustees as well as the supporters of the school that the students would go forth from the institution with the firm and settled conviction that the Bible holds supreme place in everyday life and religion,—that those who enter the teaching profession would seek to inculcate the virile moral principles and uphold the reverence for things divine that have characterized former generations. Others who may enter such walks of life as the farm or the shop are expected to show by a consistent and faithful life and testimony that they believe in the reality of the Christian religion, and the saving and keeping power of their Lord and Savior, Jesus Christ. The faculty, the trustees and the constituency of the school have had many reasons to be encouraged thus far by the stalwart stand of most of our former students as they have gone from us. Many have been severely tried and tested under varying circumstances; yet the grace of God has proved sufficient and most of them have stood nobly for the things that make for the preservation of society, state and church, and the perpetuation of the truth. That the Word of God may receive a large place in the future educational world is the burden of the writer.

Harrisonburg, Va.

### A SERMON

(Continued from page 199)

fret along the line will fall in the wilderness and never enter into the blessings of Canaan, though they may bear the name of Christian all their lives. Was God defeated in this that His people fell in the wilderness? No. He was not defeated. Take your Bible and see where the tribes were numbered. He still had six hundred thousand. All but two



of the six hundred thousand fell in the wilderness. Because of the murmuring of the people courage failed Moses, his anger arose, and he smote the rock he was to speak to. I have wept in pity for Moses, not that I do not feel that he went to glory (for he appeared on the Mount of Transfiguration) but how the people hounded and abused him—and if God had not interfered they would have stoned him. Even to-day, if we can not have our own way we will stone the leader. But finally He had six hundred thousand again and He brought them to the Jordan. The Jordan opened and Joshua brought them into the promised land. As you know, when the priests stepped into the swollen waters of the Jordan (at the hardest time of all the year to get across the Jordan was the time God led His people to the brink), the waters parted.

Do we have any such times in our life and in the history of our church, when everything seems dark and hopeless and Jordan is overflowing its banks? It is wonderful, the difficulties the Church has gone through, and more than once; **yet she lives**, praise His name! After they had come through the terrible wilderness and through the Jordan, here comes the lesson: after they had eaten of the manna and drunk of that Rock, were they now safely settled within the land? O no, they were not. There was a mighty city right before them—Jericho, a strong, walled city. They had no instruments of warfare, no battering rams, no power to throw down those walls, and yet those walls must come down and that city must be ruined before they could enter the land. Was God equal to the occasion? Yes, He was; and in such a peculiar way—rams' horns, seven priests with rams' horns, little instruments, little trumpets; they are not large and evidently they give a very shrill, piercing tone. I should expect they would.

In my young years a paper was published, giving an illustration how little we may pay attention to a thing read in the Bible, The Ram's Horn. I never gave attention to what they were because in the language of to-day we do not use those words much. This paper, The Ram's Horn, was first published in Chicago and later in New York City. I saw at the top of the first page inside the cover the picture of a priest with the crooked horn of a ram, and he was blowing it. I wondered what the sentiment of this paper would be.

In one of the papers I saw a picture which was marvelous in its convincing effect upon my mind and heart. On the first page there were a number of shepherds having their heads together and looking on the Bible and their shepherds' staves were behind them, and back of them the devil was slyly driving the sheep away. Underneath the picture was the explanation, "A Knotty Point in Theology." That gave me a lesson. That was really a Ram's Horn that could say things that penetrated the hearts of the people who looked and saw. "A knotty point of theology" engaged the shepherds, and the devil fooled them and took all the sheep to himself.

Another picture made just as strong an impression. It was a picture on the outer cover. There was a large church

edifice in the city. Coming out of this church was a gaily dressed lady with feathers and all she could put on. She was the congregation of that church. Out on the pavement was a modest woman with a bonnet on, and a straight garment to her feet. Her ankles were covered (to say nothing of her elbows), her head and breast were covered, she had a modest look, and she turned her face to the church. I wondered who the woman was, and I saw in the fold of her mantle inscribed the word, "Christianity." The Church stood in the open door, shocked and with open mouth, and in terror at the idea that Christianity should enter that church house. That made a lasting impression.

There are many people today who make much of the Church and make much of conferences and great gatherings, and want good speaking and all that; but they do not want the ram's horn to pierce their hearts. There might be seen in modest men an expression like that of the figure on the sidewalk turning to come into the church with the sentiments of the Bible written and inscribed upon their person. It is a difficult thing, it is well nigh impossible to convince the Church of our fathers that the modesty of women is a part of her power to win, convince, draw, and uplift. It is so difficult to convince people that women have the power in their hands. Where the Gospel order is lost, men have lost their power. In past ages woman has ruled to the throwing down of emperors and empires, when men were too weak to take their place.

Now, my dear people, Jude wrote and told us to "earnestly contend for the faith which was once delivered unto the saints." Friends, brethren and sisters, do not think hard of your servant. It is the message from high heaven that the glory of God is manifested in the piety of women in a convincing way to all Christians, especially to the young, as it never is in men. Look at the balance of power given into your hands unto the honor and glory of God and the salvation of souls in your community and in the foreign lands.

The walls of Jericho fell after a long blast. It was not just a little insignificant tooting but a long and definite piercing blast and then the walls of Jericho fell down, flat down. Then the people could go in and take the city and the people and destroy, burn up, and put aside everything that was in the way of Israel entering into the Canaan land, the land of promise.

What does it mean? It means the will. Those strong walls in Jericho mean the will in our being. So long as the will of man is not subject to the will of God, we get into sin and bondage and helplessness because the will has not been thrown down flat under the feet of God. The only way my will and yours can be gotten under the power of God is by yielding to the convicting power of the grace of God and of the Holy Spirit. Hear the message from heaven through the instrumentality of preaching or in the dark hours of the night, upon the beds upon which we sleep, and let us subject our will to the will of God. Let us pray like Jesus when He said, "Let this cup pass from me; nevertheless, not my will but thine be done." Jesus learned obedience by the things He suffered. How can we learn to be obedient if we are not suffering according to the will of God? Jesus wrestled in agony, having our sins upon His person. It was a hard and bitter trial. His soul was in agony. He resisted unto blood striving against sin. How is it then, that so many of us are indifferent concerning the cross of Christ?

"Must Jesus bear the cross alone,  
And all the world go free?  
No, there's a cross for every one,  
And there's a cross for me."

How many can sing it?

There was a man who went to Jericho. We know now that the walls were thrown down and everybody was free to destroy everything that was a hindrance to them entering into the promised land, the Canaan of the earth; but there was a man who went through there (it is recorded for a purpose, that man after all had a choice). After God had commanded that everything be destroyed, there came this man by the name of Achan who saw a thing that pleased him (a Babylonian garment that pleased his eye) and he took it. Why did he do it? Why do people to-day, who profess faith in the cross of Jesus Christ, put on garments not becoming for Christians? To-day we do not even blame Christians because they have not become subject under the yoke of Jesus Christ. Some people are so bound to riches of this world that they can not even enjoy worship or give anything to the cause of Christ; they are so **weighted down by the bags of silver**, so fascinated by the glittering of gold.

In these days people do not want housekeeping, by the shepherds of the flock, God kept house Himself. Joshua did not know what had happened, neither do we ministers know, oftentimes. We are so shorn of power we fall down flat on our faces, like Joshua did. But the Lord says, "Get up and go to work. A thing has happened the other day. Go to work and find out what it was, and put away that which is against you." They cast lots. Achan was taken. He and his family and all that belonged to him were taken away from the camp and stoned and destroyed. God kept house. Now to-day He has delegated housekeeping to the shepherds of the flock and they are charged with this charge that they see to it that they keep house right in the Church, for it was bought with God's blood, it is His possession, and He says "The prophets prophesy falsely and the priests bear rule by their means and my people love to have it so; and what will ye do in the end thereof?"

"Ye are dumb dogs," says the Lord. "What does He mean by 'dumb dogs'?" He means we are to be in God's hands and the watch-dogs to the Master's house. We must be awake and giving the alarm when the Master's house is about to be broken open. An illustration came to me. My senior bishop with whom I labor, Benjamin Weaver, has an ugly, mean-looking dog. The dog came to his place, made himself agreeable, and they fed him. Now it is over a year since he has had his home there and he takes him out with him in his car. He was so faithful that he adopted him. You will not understand though, until I say the rest.

One night the daughter said, "Somebody is at the back door trying to get into the house." The father wanted to go down and see, but the daughter was afraid and would not let him. But the dog came out of his resting place, howling, and yelling, and bellowing so loud that all the neighborhood was awakened. They never thought that a dog could make so much noise. He kept it up until the man was gone. Then he laid down on the sidewalk and groaned and groaned, his feelings were so aroused and he was not quiet until one of the members of the family who was out came into the house. Then the dog went and lay down quietly.

Now I understand what God means by dumb dogs. They let the enemy get in

(Continued on page 208)



# • MISSIONS •

## THE SCHOOL'S MISSIONARY ACTIVITIES

By John R. Mumaw

In any church school there are no activities more important than its missionary endeavors. It is the aim of the Eastern Mennonite School to give due emphasis to these. As we look back over this past year's work we are encouraged with the increased interest in missionary work. Students have manifested a concern for the Lord's work, which we believe will lead them to the altar of service, fully consecrated to His will. Some, who at the beginning of the year, showed an indifferent spirit, have expressed themselves to the effect that their personal contact with the actual results of the missionary activities among the student body gave them a vision of the sad condition of the unsaved and kindled sparks of zeal and love for the cause of Christ, in their own lives.

The weekly jail services which are held Sunday afternoons, have not only left indelible impressions upon those who helped in the work, but were also instrumental in bringing souls to Christ. These meetings resulted in a number of whole-hearted confessions. Prisoners were freed from the bars of sin. They saw the light of Jesus even in those dingy cells, confessed their sins, and experienced the joy of salvation.

Over fifty cottage meetings were held during the year. These afford a splendid opportunity for students to put their training and Bible knowledge into practice. It has helped them to appreciate more fully the problems of a missionary. It has created a renewed zeal and hunger for the salvation of lost souls. Many sinners were reached in these meetings, were taught the Word of God, and given opportunity to accept Jesus Christ as their Savior. A number were brought into the fold through these efforts.

Much Christian literature was distributed in Harrisonburg and elsewhere. 2500 copies of "The Way," 3000 of the Youth's Christian Companion and 7000 tracts were handed out this year. God only knows the good which will result from this work. It is the Christian's business to sow the seed and God will give the increase.

We feel that in our program of missionary activities it is very important that the need be presented to both the interested and uninterested. It is the purpose of the Wednesday evening Mission Study Class to take care of this. During the

first semester some of the brethren of the surrounding community gave us some very helpful talks along these lines. Their messages were especially adapted to the work in which they are engaged. They presented the need of workers in the rural mission Sunday schools in the mountain districts. During the last semester, we took up various studies. Classes were arranged to study four different fields. Due to the fact that India was studied by the entire student body last year there were only a few calls for it and consequently no class was organized to study that particular field. The fields studied were, Home Base, South America, Africa, and Our Home Missions. We believe that these studies have been a great help to many of our students. The writer has gleaned a few expressions from his fellow students that reveal a manifestation of the Holy Spirit working in their lives. Some have expressed themselves as having a deeper concern for the welfare of our beloved Mennonite Church, others are feeling a definite call to the South American field, while still others keenly feel that there is a great need for

missionaries in Africa. It gives us much joy also to note that some who were in the Home Missions Class have gone into city missions and others are in the W. Va. mountains for their summer vacation.

Another regular meeting which has helped to foster a missionary spirit in our school is the Sunday Morning Mission Prayer Meeting. In this hour of devotion sincere prayers ascended to our Heavenly Father in behalf of our brethren and sisters who are on the field. It was also common for us to pray the Lord of harvest to send forth laborers into His harvest.

We also have semi-annual Mission Programs, one during Short Bible Term and another at the end of the school year. These meetings often are the deciding factors in the lives of those who are seriously considering missionary work.

We trust that as you pray for this institution, you will not neglect this special phase of her mission. It is the constant aim and purpose of the faculty and others that our school may be a training camp for the spiritual warfare in which the Church is engaged; that young Christians might be fitted and equipped for service to the Lord's honor and glory.

Elizabethtown, Pa.

## FINANCING OUR MISSION INTERESTS

By O. O. Miller

Up to a quarter century ago there were no regular, permanent systems in use in the church for financing her various interests. Occasionally the news of a famine in India or the situation among Mennonite immigrants coming from Russia to America or other similar occurrences gripped the whole church and the response to such appeals was liberal. As far back as our history goes our people have always had the reputation of being kind, generous neighbors. Even the stranger who walked the roads usually had the Mennonite homes spotted where he could feel sure of a night's lodging or a cup of coffee. But giving on the part of the average member was sporadic, with long periods when he gave no money to the work of the Church. Those who tithed their incomes then were very few. Nor was the general Church work organized to call for steady giving. Since the development of our mission interests, our Church schools, our publishing and other interests, a steady regular income from the constituency has been made necessary.

Various methods have been, and are now in use to provide both adequate and regular funds. Before discussing what might be done in the future I believe it is well, first, to outline briefly a few of the methods that have had the most general vogue in the past.

1. **The Monthly Missionary Offering.** This first found favor about fifteen years ago. Now the large majority of our congregations hold such an offering on the first Sunday of each month. There are still quite a few that hold a regular offering only once in a quarter. The average congregation that has the monthly offering system has discovered two things: viz, that the amount of each collection is just about as big as it was each time before when offerings were taken quarterly or even less often and second that the amounts given from month to month do not vary much. So the method has resulted in meeting both the requirements of regular and more adequate giving. Personally we have not heard of any congregation, that once used this



method that later gave it up. It seems to be growing in favor.

**2. The Special Object Method.** Some people give more gladly and liberally if they can see a direct connection between their gift and what it does than if it simply becomes a part of a large general effort. Giving thus appeals to some congregations or groups in the congregations as well as to individuals. Often a congregation finds it much easier to raise \$440.00 a year for support of a foreign missionary than it would to raise the same amount each year for the General Fund. Many individuals or Sunday school classes are much more ready to agree to support a native Bible Woman at \$36.00 per year than they would be to pledge the same amount annually to general mission purposes. During the past few years a continually larger portion of our Treasurer's receipts come via such previously agreed on arrangements. When supplemented by sufficient regular income through other channels to take care of the general work, the plan works out splendidly. It also meets both the requirements of regularity and adequacy. The method seems to be growing in popularity among our people and with the aforementioned safeguard in mind, no doubt should be encouraged.

**5. Personal Solicitations.** Experience has shown that some necessary phases of the general work will be largely overlooked in the ordinary free-will giving of the Church. This is true not because of wilful neglect but for lack of understanding of the need. At other times special developments in the work call for special expenditures which cannot be covered by the regular budgets. In such cases it has been found best to send someone who is well posted in regard to the need in question into a community to make a personal canvas for the needed funds. In cases where the solicitor has been carefully chosen, as a man of tact, courtesy, sincerity and friendliness, where the time of his coming has been previously arranged for with the congregational authorities and their coöperation assured, the plan has worked well. Often much good has been done in a community through this method, aside from the funds raised. This method has however been fraught with more questions and suspicion in the past than the ones previously mentioned. Our Church organizations have, however, profited by their past mistakes in the use of this method and today it is again in general favor for certain before mentioned purposes and will no doubt have a permanent place in any financial program that the Church has.

**4. Annuity and Endowments.** The idea of having their gift used as a permanently invested fund, the income from which could do permanent good appeals to some individuals. This is often the case when the gift is unusually large or in such cases where it comes from the

capital or estate of the giver, or again in cases where the donor desires to make permanent provision for a needy cause, such funds are called endowments. In cases where all or part of the income from such funds is to be paid to the donor while he lives, they are called annuities during the life of the donor. Annuity giving as a rule appeals more to our older members. Usually the spirit back of giving to annuities or endowments is admirable. A constant effort is made through our church literature and in other special ways to keep the advantages of such methods of giving before our people. The follow-up work is done by a field worker or someone else especially appointed. There has been encouraging growth during recent years in our Church in this form of giving. We can look for this to continue. We shall make mention of it again later.

**5. The Quarter Investment Fund.** This system was introduced some years ago as a result of a thousand dollars made available by a brother for such purpose. The plan is intended primarily to appeal to children. The purpose as I understand it is twofold: (1) To teach the child through experience the principle of stewardship and giving and (2) To increase the Mission Board's receipts. To further encourage the use of the method plans are usually made each year to use the total net results from the quarter fund income for some specified purpose. This method has made a strong appeal in some communities and still seems to be growing in favor. Many other communities have never given the plan a trial and some that have tried it have discontinued it. There seems to be no question but that the method has increased the Board's income. This is in its favor. In spite of this however some question the ethics of the method and the ultimate results on the average child's mind. This is the attitude of one Conference district. Anyway as a method of raising finances it has not yet met with the general and universal favor that the previously mentioned methods have, and probably because of this should still be considered in the light of an experiment.

**6. Special Drives and Appeals.** I believe I am correct in saying that the general sentiment among our people is against any extensive resort to special drives or especially worked up appeals as methods in money raising. But occasionally the method is and will continue to be justified. Through the giving of the extra gift, the one that may mean real sacrifice on the giver's part, an indirect but distinctly worthwhile benefit comes to individuals and to the Church. Who would say that our Church has not benefited spiritually by the generous response made to the appeals from Russia and the Near East during recent years? Similar occasions may again arise. Or it may seem advisable sometime to enlist the sacrifi-

cial support of our whole constituency to put our Church schools on a safe financial basis. So there may be a place for the occasional special appeal. Where such appeal does not interfere too much with the regular giving and when conducted through regularly recognized channels it will have its place in Church financial affairs.

**7. Miscellaneous.** Aside from these more generally accepted channels of giving, considerable sums come to the work through other methods. Among these we might mention The Sisters' Sewing Circles, Birthday and other Special Day offerings in Sunday schools, the Children's Missionary Mite boxes, etc. Before concluding this phase of the subject we must not fail to mention the faithful teaching on the part of many of our ministers in the matter of giving. Where such teaching has been consistently done, and over a period of time, and where Bible standards and results of Christian giving have been clearly held forth, the results are in marked contrast to those in communities where this has been lacking. Those who have been engaged in personal solicitation work and Treasurers of our various institutions could furnish startling figures to substantiate this. Now what have been the results? **Do they in adequacy and regularity of gifts, in the spiritual lives of the donors and in the general condition of the Church, justify the means?**

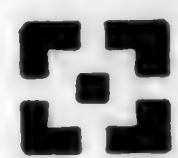
**A few figures.** During the ten years just past the total contributions from our branch of the Church, numbering about 40,000 members, were about \$4,500,000.00. This sum does not include money given for and used in local congregational expenses, nor does it include money given by our members directly to agencies outside the jurisdiction of our Church. The above sum is divided approximately as follows: Missions, \$2,700,000; Relief, \$1,282,000.00; Publishing interests, \$85,000.00; Church Schools, \$325,000.00. The first three totals come from the Brethren Reiff and Mumaw and the last one is our own estimate.

The grand total over a period of a decade indicates an annual average gift per member of about \$11.00. An encouraging finding in a study of the records is in the steady growth in the total from year to year. There were a few peak years due in part to the strong appeals for relief and in part due to the abnormal prosperity of our people. After eliminating those factors we note a total for all purposes during 1915 of \$108,000 as against something over \$400,000 during 1925. Both of these can be considered fairly normal years during neither of which any special drive occasioned a swelling of the total. Such growth is encouraging.

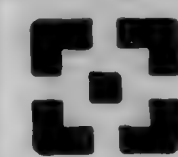
Another interesting feature of the reports under our notice is the increase of value in the permanent assets of our vari-

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# BIBLE STUDY



## BIBLE STUDY COURSE

### Joshua

#### The Nature of the Book

- I. It is a record of conditions in the land of Canaan after its occupation by Israel, from the time of Joshua to the time of Samuel.
- II. The relation of the people to their God after the time of Joshua.
- III. The relation of Israel to the nations among whom they lived, and who lived among them, having not been fully driven out.
- IV. A reward or the results of forgetting God, and of following after the idolatrous practices of the nations around Israel.
- V. An account of the mercy and forgiveness of God toward those who seek Him in times of trouble.
- VI. A recording of the weakness of the nation of Israel in the independent action of their tribes.
- VII. An account of the failure of the nation in its disorganized condition, having neither king, nor common ruler, or seeking the council of God's house and priesthood.

#### The Author

There is no attributed authorship to this record. Some have suggested that the prophet Samuel was the author; others have ascribed the authorship to various writers and ages. A suggestion has been made that it was written after the organization of the kingdom because of the reference, "In those days there was no king in Israel." It appears to be a chronological record, giving dates, and making mention of contemporary nations. The book is related to that of Ruth, and also with the books of Samuel which are a continuation of Ruth. There would be considerable weight to the claim of a common authorship of these three books.

#### The Name of the Record

The record is called "Judges." This would naturally be the name given to this record on account of its being a history of the people under the leadership of men who were deliverers in times of affliction by oppressing nations, and who continued to be counsellors of the people after such deliverances. On the other hand, some of the older translations bear the title "Judgments," referring to the manner of God's dealing with the people when they forsook Him and followed in the ways of the nations surrounding them, which thing God had forbidden them under the penalty of affliction or "judgments." The name "Judges" has clung to these records through the ages and by that name the book is known.

#### The Contents of the Book

- I. The continued conquests of the land after the death of Joshua—Judges 1: 1-36: 2:1-10.
  1. The joint conquest of the south country by Judah and Simeon—1: 1-20. This conquest was principally against the Canaanites, and included the taking of Kirjath Sepher and Jerusalem, although Jerusalem seems not to have been wholly subdued as may be seen by the later conquest by David. Kirjath Sepher has but lately been discovered and identified as the city presented to Othniel, nephew of Caleb.
  2. The conquest by the house of Joseph, or Ephraim, and their failure to drive out the enemies—1:21-26.
  3. The limited conquests of Manasseh, Ephraim, Zebulun, Asher, Naphtali, and Dan—1:27-36.
- II. The Covenant renewed to Israel by the angel of the Lord at Bochim. The nations and their idols left among the people as a test of their faithfulness to God—2:1-5.
- III. The record of the death of Joshua and an explanation of God's dealing with His people after that time—2: 6-23.
- IV. The twelve Judges of Israel.
  1. Othniel—3:1-11.
    - a. The sin,—intermarriage and worship with the nations.
    - b. The affliction,—tributaries of the King of Mesopotamia.
  2. Ehud—3:12-30.
    - a. The sin—They did evil in the sight of the Lord.
    - b. The penalty—18 years servitude under Eglon of Moab.
  3. Shamgar, who delivered Israel from the Philistines—3:31.
  4. Deborah and Barak—4:1-5:31.
    - a. The sin, did evil in the sight of the Lord.
    - b. The judgment, 20 years oppression by Jabin, king of the Canaanites. Sisera was captain of his hosts.
    - c. The victory and song of Deborah—Judges 5.
  5. Gideon—6:1-8:31.
    - a. The sin. Did evil in the sight of the Lord.
    - b. The consequence of their evil. Delivered into the hand of Midian for seven years. (The Midianites were descendants of Abraham by Keturah.)
    - c. The call of Gideon—6:11-24.
    - d. His proving the Lord—6:36-40.
    - e. His army selected—7:1-8.
    - f. His battle by faith—7:19-23.
    - g. His period of rulership—8:1-31.
    - h. The falling away of the people after the death of Gideon—8:32-35.
    - i. The conspiracy of Abimelech, son of Gideon, to make himself ruler—9:1-57.
  6. Tola, who delivered and judged Israel for twenty-three years—10:1, 2.

7. Jair, a judge for twenty-two years—10:3-5.
  8. Jephtha—10:6-12:7.
    - a. The sin, serving the gods of Syria, Zidon, Moab, Ammon and of the Philistines.
    - b. The judgment, troubled for eighteen years by the forces of the Philistines and the Ammonites.
    - c. The repentance and purging of the idolatry—10:10-14.
    - d. The leadership of Jephtha—11.
    - e. The sacrifice of his daughter—11: 34-40.
  9. Ibzan, a judge for seven years—12: 8-10.
  10. Elon, judge for ten years—12:11, 12.
  11. Abdon, judge for eight years—12: 13-15.
  12. Samson—13:1-16:31.
    - a. The sin, Israel did evil again in the sight of the Lord.
    - b. The result, in the hand of the Philistines for forty years.
    - c. The promise of a son to be a Nazarene—13:2-25.
    - d. Samson's attack upon the Philistines at the time of his marriage at Timnath—14.
    - e. The second attack because of being refused his wife—15:1-6.
    - f. The third attack because the Philistines destroyed his wife and her father—15:7-17.
    - g. Ruler of Israel twenty years.
    - h. Samson's betrayal of his secret to Delilah—16:1-20.
    - i. His final judgment upon the Philistines—16:21-31.
  - V. The manner of the idolatry of the people of Israel.
    1. How men set idols of their own—the story of Micah and the Levite who became his idolatrous priest—17.
    2. How the Danites established themselves in Laish and set up their idol worship—18.
  - VI. How the people, without government, had fallen into the lowest sins and crimes—19-21.
    1. The unfaithfulness of the Levite's wife—19:1-2.
    2. The lack of brotherly love among the people—19:13-15.
    3. The enormity of the people's sin—19:22-28.
    4. The terrible judgment of God upon the people for their sins—19:29-20: 48.
    5. The punishment of the tribe of Benjamin, and the restoration of it by special providence—21.
- #### The Spiritual Import of the Book
- I. Forgetting God by forgetting mercy, the cruelty to Adoni-bezek—1:6.
  - II. Losing victory over sin by trifling with it—2:2, 3.
  - III. Great victories for men of faith—1:12.
  - IV. The influence over men by those who know and serve the Lord faithfully—2:7.
  - V. A lack of the knowledge of God will result in men forsaking the ways of God—2:10-13.
  - VI. The ways of men and their own do-



ings do not please God, but provoke Him to anger and to judgment—2: 19-22.

VII. God is always willing to forgive those who repent of their sins, and as often as they repent—3:12, 15.

IX. God is able to deliver from the greatest strength of His enemies and the oppressors of His people—4:3; 6: 5; 10:7, 8.

X. From forgetting God men will sink to the basest lusts—19:22.

XI. When men begin to walk in the sight of their own eyes, they begin

to walk away from God into darkness and judgment,—what is right in one's own eyes is not right with God—21:25.

XII. Where there is no king, no government, there is no unity and no power among men, neither in the kingdom of God. There must be a leader raised up, like Christ, who, under God and by His Word becomes a mysterious unifying force, that through the organization of the Church, which is His body the work of the Lord is carried on.

reward which could not be proclaimed while he was in the world, but is declared by the fact of his translation. Regarding the remaining characters, there is something particular in the life of each one that answers to an evidence justifying their faith, although their faith went beyond the things that were temporal and laid hold on the spiritual realm which they waited to see but did not attain at the time of their death—vv 13, 39.

Abraham saw the land which the Lord had promised him and his seed, but did not see the city, whose builder and maker is God, except by faith. Isaac and Jacob sojourned with him in the land, possessing the same things by faith. Jacob was at least fifteen years of age before the death of Abraham. Sarah proved her faith in the birth of Isaac. The Jewish nation to-day is a marvelous testimony of the faith which justified Abraham and Sarah before God—vv 11, 12. The faith of Abraham was tried at the offering up of Isaac, and proved unfailing, since he believed in the power of God to go beyond all human or natural conditions, and raise the dead if necessary. It passed from the natural to the spiritual realm of attainments—v 19. Isaac and Jacob entertained the same character of faith as that of Abraham, looking for great things to come. Joseph is included in the catalogue of faith proved by his belief in the fulfilment of God's promises to the fathers that their seed should possess the land of Canaan—v 22.

While Moses was not a child of promise, his was a life of faith in many particulars. His life was saved by faith; he chose his destiny by faith; and in dealing with matters of faith his life is the most outstanding of any in the Old Testament if not in the entire Scriptures. The law was given by Moses, and the only other revelation of God that exceeded his, was the revelation of grace by Jesus Christ—vv 23-29.

The common ranks of men are not without their testimony to the possibilities of faith. Too often is faith attributed to certain persons with strong minds or of peculiar spiritual perceptions. If this were true that such persons only could exercise the power of faith, the power of faith would not be a reasonable ground or means of justification before God. But, the facts in the record of faith make no distinctions in the qualifications of persons of faith. A woman lived on the walls of Jericho. She believed while all the rest of the inhabitants of the city resisted the faith of the God of the Israelites. Men who put God to the test were those who are listed in the category of the faithful, Gideon, Barak and Samson, judges of Israel, tried God and proved that faith was an element of success in the hard problems of life. David and Samuel, rulers in Israel, enjoyed a special fellowship with God as a result of their faith in the things that were divine and eternal. Then come the larger groups of faith, of

## EPISTLE TO THE HEBREWS

### XII. The Heavenly Offering in Christ Jesus.—Heb. 10

#### Witnesses of the Faith of Christ

It is not possible to appreciate the testimony of the cloud of witnesses in Hebrews 11, (see Heb. 12:1) without associating them with the great principle of faith in Jesus Christ the Son and High Priest of the household of God. The Just shall live by faith, and we are of them that believe to the saving of the soul. Heb. 10:38, 39. It is not alone the fact that men believe in God that justifies them and makes faith effective; it must be a faith in the things which God has established for the saving of the soul—10:19-25.

Faith cannot exist in itself, nor can it accomplish anything by its own effort or by its pretences. Faith requires an object for its existence and action as well as does the faculty of sight. Where no image exists sight is valueless. The things of nature are appreciated by all of our physical senses. We call them natural. So also is there a world of spiritual realities, not conceivable by mortal sense, but yet conscious to man who is possessed of spiritual conception. This spiritual power to perceive the things of the Spirit is faith. This world of spiritual qualities is a world of faith. "Faith is the substance" and "evidence of things not seen."—See Rev. Ver. Heb. 11:1.

The faith world and faith in that world is not a new thing. Men in every age have accepted that fact and have enjoyed the blessings of it. Men in every age have been condemned, (and justly so, because their judgment has been from God), because they have failed to exercise that faith in the eternal verities of the spiritual life. It proves the fact that all men have the power of faith and are under obligations to God and to themselves to exercise that God given power. By faith the elders obtained a good report. In every age men were judged according to the exercise of their faith. Abraham was not more responsible to God than were the people from whom he was called out. The difference between Abraham and other men of his age was, that he believed God and others did not. It was not a matter of revelation to men that made the distinctions in the older

days, but it was a difference of application on the part of individuals. One man exercised his faith in God, while another rested his interests in things that were tangible to earthly senses only. The heathen world grew out of the lack of exercise of faith. The spiritual world of to-day, the Christian Church and all of her interests grew out of the exercise of faith.

How faith may be exercised is explained in the simplest possible manner by the Apostle in the statement, "Through faith we understand:—He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Faith accepts certain invisible and unexplainable things as true, yet the truth of these things are not without their evidences in experience. A visible world exists,—the manner of its existence is not apparent,—and faith gives the solution: "The worlds were framed by the Word of God, so that the things which are seen were not made of things which do appear." The visible things sprang from an invisible source, by the power of the Word of God. No science of man will ever be able to find the source of creation which is hidden in the realm of faith in God. Faith is the only power that can reach the source of creation and enjoy the evidence of it in the wonder and glory of our Divinely created world. In the same manner only can God and His existence be explained and the evidences of His existence be enjoyed. The rewards of God, which come as a result of faith, are the evidences of God and of faith in Him;—these facts are among the substances of things hoped for and the evidences of things unseen—vv 1-6.

There are two witnesses of the character of faith which does not find its reward in this life. Abel's sacrifice of faith brought its own testimony of acceptance to himself. Its righteousness and its acceptableness in contrast to that of Cain's sacrifice has been revealed to the world by the judgment of Cain who offered the wrong sacrifice and in the manner which did not show faith in God. Abel's faith still speaks. Enoch's faith brought him a personal witness, but also brought a



the unwritten records and the unnamed heroes of faith, who belong to what men term the common ranks of life; but with God there are no common or special classes. They are only men and women who believe in God, live by faith and are justified in their relationship with the things of the spirit to the degree that they enjoy peace and fellowship with God, and who behold in their experiences the working of a power and the accomplishing of results that are beyond the temporal and earthly; results which are not found in the lives of those who deny faith and limit their experiences to conditions that are human and earthly.

It is of importance that one note the character of the things which have been wrought by faith—vv 32-34. The records of the Scripture support this testimony, that God worked in a special manner in delivering His servants from the wrath and power of Kings, from the nature of wild beasts, from the forces of men and from natural, destructive elements. The people of the Lord naturally had fear of these forces; but, they put their trust in the Lord who was able to deliver and who did deliver them from those powers in a miraculous manner. God is able to do more than nature, even as His grace more abounds than does sin.

It is not apparent that the record here given belongs wholly to the old dispensation. It may include the experiences of some of the early sufferers for the faith of Jesus Christ (vv 36-38), although these same trials could have come to men and women of old, who refused, as did Daniel and his brethren, to give homage to the gods of the heathen; or, as in the days of Ahab and Jezebel, Elijah and others refused to worship Baal. Those were days of physical suffering for the faith of the true God. There are reasons to support the idea that only the saints of the old dispensation are included in the list of heroes who suffered for their faith and who were sustained by God's power and special providences in the times of affliction. All of them obtained a good report through faith, although they received not the promise; God having provided some better thing for us, that they without us should not be made perfect—vv 39, 40. A distinction is made between them and us, the latter pronoun evidently referring to the believers of the present dispensation. This fact would only increase the testimony of the cloud of witnesses who overshadow the great army of pilgrims, who, in this later age, journey on in their search for the city which hath foundations through great suffering and trial for their faith in Jesus Christ.

The need of a continuing faith lies in this, that our reward is not received at the beginning of our Christian experience. We are not, as yet, made perfect. We are justified by faith and live by faith, 10:38, but will need to continue in this life of faith until the day in which the promises of salvation will be revealed for

all of the saints in both dispensations. Only in that day of the Lord will any of the saints receive the full measure of their hopes and of the promises of God for those who have put their trust in Him.

The faith of the believer rests on the finished work of Jesus Christ the mediator between God and man. The Son of God, made to be the head of God's house in all things pertaining to salvation, made an High Priest over the household of God, Himself becoming an offering for sin, and an High Priest in spiritual things for the reconciliation of men to God, and a Mediator who has passed into the heavens with His own blood to make reconciliation with God for men,—this Savior is He in whom men shall have faith unto the day of complete redemption, the day of perfection.

### A SERMON

(Continued from page 203)

and drag souls away by the hundreds and thousands. If they have the honor and recognition of the Church they are satisfied and lie still. On a certain Sunday after my ordination, I was stirred because of the enormity of the situation, and I said, "I will be a dog in the Master's hands and make a noise. The people may say, 'What is wrong with him? He is beside himself.'" They said that dog was beside himself; but he did the work, he chased the intruder away. That is the reason Bro. Weaver hauls him around in his machine. He can not deny that dog anything he desires. Can we learn a lesson? Can we be as faithful in our calling as Bro. Weaver's dog? He drove the enemy away from the door. God has promised us that He will help us if we try. We have made progress and gotten rid of some things that hindered us from having peaceable conferences, but we are far from being free from all the enemies.

Hats are not the only mark of pride. We have banished them. There are some in secret places yet; but they are not the only mark of pride. We are fast on the way where the plainness in the Church will consist of the straight collar coat of the preacher and a few plain old sisters with coverings. The other sisters take them off as soon as prayer is over and keep them off until church services, and it makes no difference. We are on that way very fast. This may be the last time that this mortal, stammering tongue shall be permitted to speak to a body of this kind, but my heart is bleeding. I can not give it up, friends, and I must make an outcry for the plainness of the Gospel living as long as I have voice and breath to do it, because it is the only mode of living that has the blessing of God upon it.

I visited a sister in our home town with reference to the matter of dress. She quite readily cast up to me some of the other things in the Church. We have done this, that, and the other thing. "Yes, that is true, some have, a good many have changed along many lines, but the body in which you live is the temple of the Holy Ghost and you are not your own, you are purchased with a price, and when you put pride on the temple of Christ you lose the blessing of high heaven." For myself I must stand against that kind of manifestation as long as I live. I took that stand. A few left the

Church, others made a change, and so we struggle along, and I know many of our young people in the East are sorely tempted and tried, and some when leaving their community will also change their customs that we in our regulations call for, and when they get where they are not that way, they put on something else that pleases them.

I have been over the churches laboring in evangelistic work in the East and the middle West as far as Kansas for twenty-three years, and I see a wonderful change. The Church is indulging in more fashionable dress on the part of the women, and in families who in former times were just as modest and consistent as they could be; today you see the present fashion in their dress except for the covering and that oftentimes does not seem to carry out the real purpose.

It is a great work to shepherd the Church and lead it upon the plain paths of righteousness—a service that God may bless from high heaven in an unlimited way. It is seemingly too great. The devil has gotten on our backs and is making us helpless in many places; but it is not yet hopeless, as the Mennonite Church has started in mission work, and the Lord has blessed her.

Twenty-two years ago I visited and preached in a certain church in Ohio under the shepherding of Bro. David Plank. At that time already that question was a great problem to us. There a young sister led in singing and her manner and dress was most pleasing to me. I said to myself, "That is a tasteful, modest, consistent way of dressing," and I hoped it would be retained; but in twenty-three years a change has come which I did not expect to see. But my heart is burdened that we might get back to the same sound, solid way of simple living and the family altar in every house, gathering the children to the cross and teaching them the importance of these things, laying aside the things inconsistent.

When General Sheridan of Civil War fame heard the cannonading twenty miles away in the valley of Winchester in the Shenandoah Valley, he sped his horse until it was white with foam, and said, "Boys, we are going the wrong way, we will go back." They did and they ran into the lines of the enemy. The boys came, and they turned the enemy and gained a decisive victory.

This is an illustration from civil warfare. Friends—ministers, bishops, deacons, brothers and sisters, fathers and mothers, young and old—let us turn back and win the battle for Christ, win a victory that will count for time and eternity. The Gospel of Jesus Christ can only be successfully carried by those who are humble in every detail of life. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

We are not of one mind. Some want to do this and some that, and we are made powerless. Let self-denial and love enter our hearts, and let us labor as of one God, one Lord, one baptism, and the Lord will give us rest in the land of Canaan, in the arms of Jesus, a joy and blessing we can not understand so long as the sound of the ram's horn has not thrown down the walls of a stubborn will. Until then we can not be children of God and instruments in His hands.

"Tarry at a promise till God meets you there. He always returns by way of His promise."



# EDUCATIONAL

## THE IMPORTANCE OF CHRISTIAN EDUCATION

### Church Schools in Particular

By D. W. Lehman

**Introduction**—What is an education worth that is not a Christian education? In like manner what is a life worth that is not a Christian life or a home that is not a Christian home? The answer would be anywhere from "very little" to "nothing." What shall it profit a man if he shall gain all the knowledge there is (if he could) and not know Christ? Here the answer may be even "less than nothing." Is the rising generation getting a Christian education in our modern state school system? No! In many modern high schools and colleges, the morning devotion of Bible reading, sacred song, and prayer have been displaced by "jazz" music and "yelling" for the school team in preparation of Saturday's game led by the cheer leader. What a substitute! If this is the atmosphere of the opening exercises, how is it in the class rooms, corridors, lunch rooms, playground, etc.?

**Life Saving and Soul Saving**—If a school succeeds in saving a soul which would have been lost otherwise, it would be worth while; for a soul is worth more than the whole world. At present every member of our student body is a Christian. This was not true at the beginning of the year. How glad the hearts of the parents must be when a son or a daughter writes home that they have accepted Christ. How glad, too, when others who had accepted Christ write home that they have resolved to walk more closely to the Lord.

**Influence of Environment**—As a tree is bent so is it inclined. This bending can be done in youth more easily than in adult life. The school has pupils under their care for more time than the home has from 6 to 16. Therefore the necessity of having the school environment as nearly Christian as possible. In the church school the student has the privilege and the advantage of attending at least three devotional periods a day (morning devotion, chapel, and evening prayer circle) and nine on Sunday—mission prayer circle, morning devotion, (both before breakfast) teacher's meeting, Sunday school, church, cottage meeting or jail service, evening prayer circle, Y. P. B. M., and preaching—which makes a total of some twenty per week. At the University of Virginia they have recently dropped the only daily devotional Vesper

service. We can not change the heredity of the living but we can choose their environment. Let us bend our children Christ-ward.

**Propagation**—To perpetuate the faith of our fathers and the peculiar doctrines of our church are some of the chief aims of the Eastern Mennonite Church School. We have a rich spiritual heritage. Will there be a prodigal waste in our generation? Our fathers were chained in dark prisons and slain by fire and sword for their faith. Our Eastern school is dedicated to the task of perpetuating and contending for the faith of the Mennonite Church.

**Training Camp**—At our church school a student is confronted with situations that he may meet in "after school life." Thus he gets an experience which will be repeated later. One of the most recent means to this end is the "Contending for the Faith" method of conducting Y. P. B. M. It is certainly quite important to be able to stand our ground and uphold **THE FAITH** when attacked by **A FAITH**. The church school will do for the Christian warrior what the training camp does for Satan's warrior.

**Contributions**—The church school is important because it not only offers first class instruction under Christian teachers in the studies of the State schools, but also definite and well organized Bible instruction in each year. What has the Bible contributed to a Christian education? In short it is the heart and core. It has given us cardinal principles. In the Bible there is some classic passage on every human subject. We need not fear if a new scientific truth be discovered. The Bible abounds in lessons on physical geography, geology, physics, English, botany, zoology, biology, health principles, education, economics, astronomy, mineralogy, sociology, domestic science, public speaking, history, prophecy, etc. A knowledge of the Word of God is a necessity for the knowledge of the works of God, and a knowledge of the works of God and God through man is an asset in working for God and man. Who has ever regretted the special effort made in youth to acquire knowledge? Who will ever be able to estimate the contribution of the Bible to the individual or the

contribution of the church school to the individual?

**The Ideal**—In the ideal condition three things are the same and all like the first, viz., (1) Bible doctrine, (2) Mennonite doctrine, (3) Church School doctrine. We are aiming at all times to realize this ideal.

**Willing Spirit vs Weak Flesh**—By school pressure individuals are stimulated and even prodded on to study,—studying being a commandment of the Lord. To do this takes time and when left to ourselves it is as a rule neglected. How many young people outside of a church school take time to meditate, to discuss, to study, to question and answer, to contend, to confer, to write, etc.? On the farm we see the work before us that must be done. The day is full of toil and if time does lend itself, the body and mind are too weary to concentrate. In short we do not accomplish what we would like to. Is it not a wise decision to spend a few months, a year or two or more in a Bible school? A Christian education will benefit hundreds beyond the individual himself.

**Christian vs Anti-Christian**—One man can tear down a building in a day which has taken ten men to build in ten days. In the church, school, or mission field one disloyal one can destroy in a short time what has taken years to construct. An anti-Christian education in the possession of a leader is as great a power for evil as a Christian education in the possession of a like individual for good.

**Unarmed**—What answer has the uninformed one who is asked to give a reason of the hope that is within him? He is often moved about by every wind of doctrine. He cannot stand his ground against the attacks of the enemy. He flinches at evolution, Russellism, nonconformity, etc., and in many cases becomes a prey to the deceiver and is lost to the church.

**Compulsory Education**—If we must send, why not choose the best environment, where they are safeguarded and restricted by prayer made regulations, warned and admonished, chastened and loved?

**Personal and Individual Guidance**—We are our brother's keeper. When one goes astray at our church school, a private heart to heart talk concluded with prayer will usually win the transgressor.

**Rowing or Drifting**—The drift world-ward has left us poorer in natural lead-



ers. Many of our most successful business men in some of our towns were Mennonites or of Mennonite descent. Why have they left us? Possibly because they went away to some higher institution of learning—not a church school. It has often been noticed that separation from the church for a year or more has had disastrous effects. The one who holds out faithfully is the exception, not the rule. As a rule those who come to us go home stronger and stauncher defenders of the faith. The spiritual environment makes this change. We are trying by the help of God to make this environment still better. A Christian education helps the youth to stem the tide.

**In Conclusion**—If the church school functions properly it will manifest the following:—

1. It wins the lost.
2. It creates and assembles an excellent environment.
3. It contends for the faith.
4. It trains workers.
5. It contributes Bible ideals to the individual.
6. It takes time to be holy.

7. It teaches what Christ and the Apostles taught.

8. It fortifies the individual to fight the wicked one.

9. It safeguards and restricts.

10. It gives personal and individual guidance.

11. It believes in faith and works, prayer and the supernatural.

12. It upholds the doctrinal position of the Conferences of its constituency.

13. It does all things to the honor and glory of God.

14. Its faculty consists of men and women, who stand four-square on the Bible, and who are in full sympathy with the teachings and practice of the beloved Mennonite Church.

15. It brings about Christian growth by planting and watering.

16. It acts as a light house and as a sending station.

17. It upholds modest apparel.

18. It magnifies the Creator's handiwork in all studies.

19. It serves the church.

20. It fears God and keeps His commandments.

## SCIENCE, THEORY, AND HYPOTHESIS

By D. Ralph Hostetter

Science, Theory and Hypothesis are three words used interchangeably today by many writers and teachers. In fact many writers seem to be incapable of making distinction at all, and it has almost come to the point where any one man's opinion is taught as science.

This improper use of the above words has led to much confusion, misunderstanding and erroneous teaching and conclusions. Science is "to know," it is knowledge, truth. "What is truth?" is the question Pilate asked of Jesus. In John 14:6 Jesus says, "I am the way, the truth, and the life." The world before and since Christ's time has been seeking after the truth. It has been the goal of the ancient philosophers, it is the object of all our scientific research work today.

A little thinking and observation will reveal the fact that in all ages the closer man lived to God, the nearer was he to the truth. In our present day of apostasy and unbelief, we find man very far from the truth in many lines of thought.

Science, in its true meaning, is truth, facts that are real, based on observation, experimentation, and the Word of God. True science and the Bible are always in harmony; if there is a difference science is wrong, the Bible never. God is the Creator or Author of nature, nature's laws, all life processes and the Bible. This great and wise Author never contradicts Himself.

There are many things we know to be true, and are classed as science or scientific knowledge. For instance, we know that the earth is round. Long before man discovered this fact by travel, Isaiah

suggested this wonderful truth. (Isa. 40:22). Christ in Luke 17:34-36 also refers to the rotundity of the earth.

For another illustration of true science, we might refer to Job 26:7. What a wonderful truth is recorded there by this old patriarch! The empty place in the north, i. e., a place devoid of stars, has recently been discovered by one of our modern astronomers. Knowledge of the fact that the earth flies about through space unsupported, is somewhat older; although the ancients had several amusing ideas. One was that the earth was supported upon the shoulders of Atlas; another was that it rested upon the backs of four elephants which were borne upon the back of a huge tortoise.

The point we wish to emphasize is that true science, whenever discovered by man, is always supported by, or at least does not conflict with Scripture and observation.

We also teach as truth that which we believe to be true, although it is without the realm of actual observation and positive proof. This kind of teaching comes under the class of Theories. By theory we mean a probable or proposed explanation for certain natural phenomena. Many things in nature are a mystery to man. God has not yet deemed it wise to reveal all of His secrets, although man has been able to use and control these various mysterious phenomena. We might mention the Theory of Electricity, Theory of Magnetism, Theory of Atoms and Molecules, etc.

Many of our most important inventions

and conveniences are possible only because man has learned how to use and control electricity and magnetism; our sciences of Chemistry and Physics are based upon the atom and molecule, although no man has ever seen an atom or a molecule.

The question naturally arises, How do we formulate theories? As stated before, theories are probable or proposed explanations. They are framed after much study and experimentation with the force or elements in question. Man by experimenting learns many facts, he classifies these facts, makes comparisons, discovers principles, tests his proposed explanation with many problems, applies it to as many cases as possible, and if his proposed explanation (or theory) gives the same results in every case, as he obtained by reasoning according to the theory, he is fairly certain that the theory is workable, is true, and may be safely used to build a science upon.

The test for a theory is, Does it work? Does it agree with Science and Scripture? We may illustrate our point by using the science of Chemistry. Chemistry is a science in which we handle and work with acids and salts, they are real to us. But the science is built upon a theory, the Atomic and Molecular Theory. We cannot see, even with the highest powered microscope, the atoms; but since Chemistry is a real science and is the basis of Agriculture, Industry and Medicine, and since we get the products which logically result from following the theory, we believe the theory to be true, and it is taught as science.

True science and a workable theory, while differing greatly, may be and are taught together as science. Our difficulty comes when we teach as science, Hypotheses, which are assumptions, pure and simple. An hypothesis has no place in a scientific book unless it is properly labeled as such. All hypotheses are unsupported by the facts of observation and experimentation, are bold, absurd, assumptions, often personal opinions, openly conflicting with Scripture. It is a system of thought assumed or imagined for the sake of argument. Under this head we will mention the Nebular Hypothesis (which attempts to explain the origin of the earth), and the Evolution Hypothesis (which attempts to explain the origin of life and the plant and animal forms).

The Nebular Hypothesis is usually labeled "Hypothesis" and the careful teacher will notice this. But sad to say the "careful" teachers are very few, and this hypothesis is taught as a science, an established fact. Our children, from the first year in the high school to the last year in the college, are taught that the earth was formed from a vapor, a fire mist which gradually cooled and condensed until our present earth was formed, with its interior still in a molten condition. Please compare with the above statement



Gen. 1:1, which has thousands of facts to support it and none to oppose it.

The evolution hypothesis is, in practically all textbooks and nearly all schools, spoken of and taught, not as a theory but as an established proved fact. It is no longer a question for discussion but is a scientific fact and taught as such by the majority of present day scientists and teachers. The hypothesis teaches that all plant and animal life developed and evolved from a small germ cell, through countless millions of years, to our present forms of life. Man is regarded as the offspring of the ape. Carefully compare this with Gen. 1 and 2.

This is stating the thought very briefly. Very few people realize how far-reaching and how pernicious and destructive this teaching is. It is absolutely false, un-

supported by the facts in nature, opposed by true science, and contrary to Scripture. From the first grade to the last year of the University, our children are exposed to and taught this devilish doctrine.

True science aids us in seeing God as He is, brings us closer to Him, increases our faith, and helps us to appreciate and enjoy His handiwork; while this ungodly hypothesis causes us to lose faith in God, makes infidels of our children, encourages us to put our trust in reason and worldly wisdom, and makes us partakers of the beast, the devil and his work.

Let us carefully guard the rising generation, ever watch and pray that we may be given light and wisdom from above, so as to be able to distinguish between science and hypotheses, truth and error.

Harrisonburg, Va.

ment. They do not uphold the Bible in the one department and seek to smash it to pieces in the other. Brother Hostetter who heads this department has no more time for "Monkeyism" than an ordinary white man has for a copperhead or rattle snake. He knows the danger of this doctrine and that it can never be reconciled with the Bible and facts, therefore, he shows the utter fallacy of such unwarranted belief.

During our stay at the School, Brother Chester K. Lehman gave an interesting address on the subject of "Evolution" refuting it to the core.

With a faculty that shows a united front against modernism and working together for the highest welfare of the student body and the Church as well, good results are sure to be obtained. Such results have been attained and we trust that in the future the same good fruits will continue to be manifest as in the past.

The Matron, as well as the Principal is greatly interested in the welfare of the students, morally, physically, intellectually, and spiritually.

One is impressed with the splendid

## GLIMPSES OF THE EASTERN MENNONITE SCHOOL

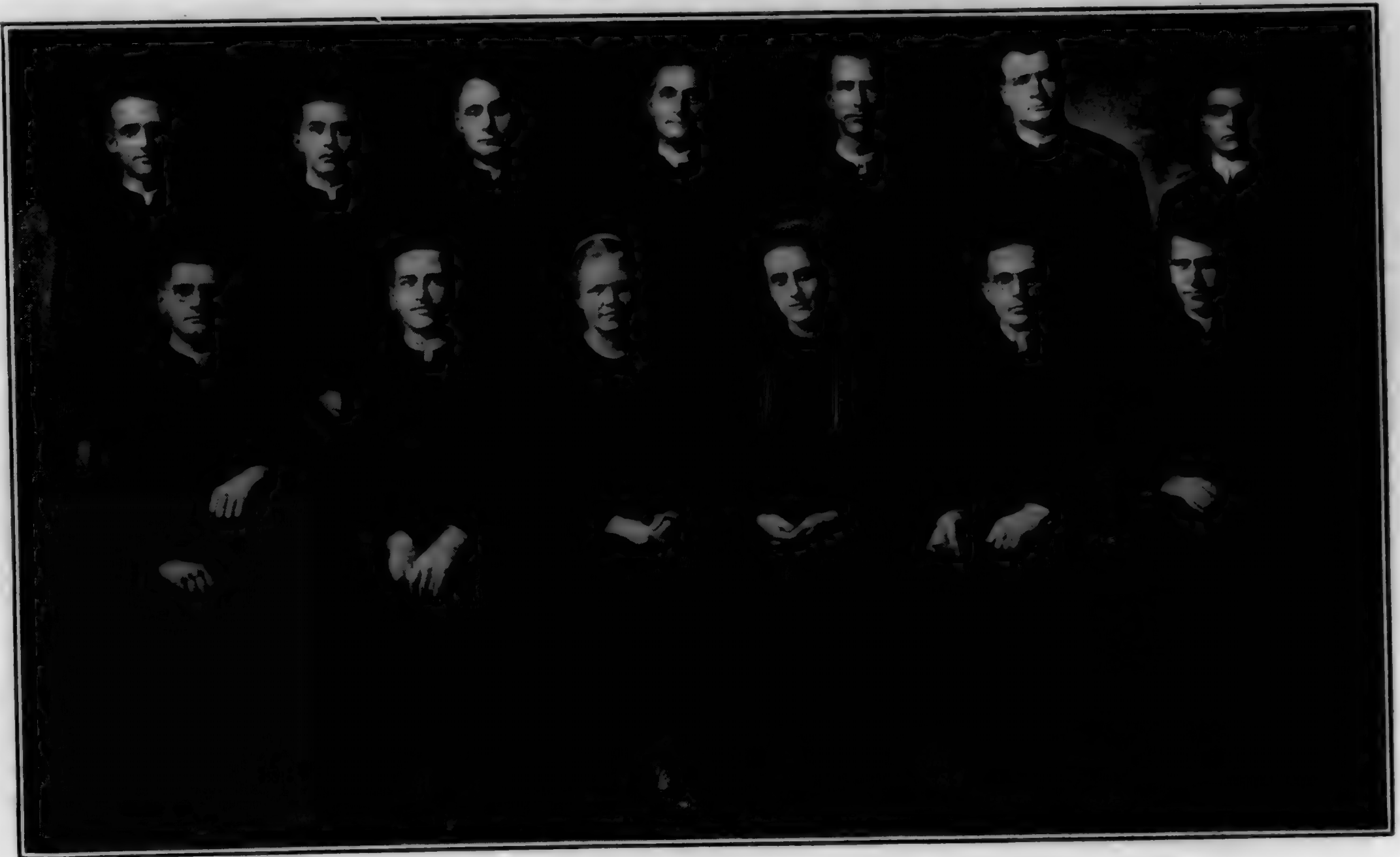
By John H. Mosemann

During the Short Bible Term held at the Eastern Mennonite School in January and February of this year, it was my privilege together, with Brother N. E. Miller, of Springs, Pennsylvania, to serve as special instructor. It may be of interest to give a few glimpses of the school.

We found the school a well regulated institution, supplied with able and competent teachers in their line. The teachers are thorough in their work and every student who is willing to study hard makes rapid strides and intellectual growth.

Brother A. D. Wenger, a man of deep piety and wide experience, is President of the institution. He gave many of the early years of his life to the work of Evangelism in the Church, winning many souls to Christ and has a warm place in many hearts of the brotherhood. He is fatherly in his ways and wise in counsel—qualifications which fit him well for work assigned him. Then too, he is treasurer of the institution. He has proved himself a good financier of his own affairs and has been successful in all his undertakings, and therefore, is well fitted for his duty as Treasurer. Brother Wenger stands solidly for the conservative viewpoint and the faith once delivered to the saints. This makes him a safe leader. He stands against every thing that is unscriptural and of harm to our young people and the Church.

The Bible Department is headed by Chester K. Lehman and John L. Stauffer, Brother Wenger also giving some of his



THE FACULTY

Back row, left to right: H. D. Weaver, Bus. Man., E. G. Gehman, H. B. Keener, A. D. Wenger, Pres., A. G. Heishman, Pres. Board of Trustees, J. L. Stauffer, Sec., M. T. Brackbill.  
Front row: C. K. Lehman, Dean, Reg., D. W. Lehman, Dorothy C. Kemmer, Emma Zimmerman, Dean of Women, D. R. Hostetter, H. A. Brunk.

time to this department. Those having the privilege to take a course in Bible Study find themselves well repaid for their efforts and find the Bible more interesting than ever before. This department stands for the Plenary Verbal Inspiration of the Bible and stands against the modern view of the inspiration of the Scriptures which claims that only parts of the Scriptures are inspired.

The Science Department of the school does not run counter to the Bible Depart-

ment. They do not uphold the Bible in the one department and seek to smash it to pieces in the other. Brother Hostetter who heads this department has no more time for "Monkeyism" than an ordinary white man has for a copperhead or rattle snake. He knows the danger of this doctrine and that it can never be reconciled with the Bible and facts, therefore, he shows the utter fallacy of such unwarranted belief.

The school has proved itself to be of unusual benefit to so many students that one would not know where to find another institution in the East that would be better fitted to safely develop the talent of our young people. We trust the Lord may prosper the work at this place in a



large way and that the Church will be eager to support the school with their prayers, their children, and their means. Will you pray? Will you send your

children and give as much means as you can to help in the good work? The Lord bless you much in so doing.  
Lancaster, Pa.

## THE HARD END OF THE JOB

By Chester K. Lehman

Every task has its difficult problems and the Eastern Mennonite School is no exception. Some are exceedingly intricate, almost unyielding of solution. I think it worth while to invite you to view briefly with me ten of them. It is our conviction that the more knowledge we have of them the more sympathetically we can enter into their solution. We believe that the school is the servant of the Church, and so, if the methods we have used to solve them can be improved or are entirely wrong we desire to be led by your better judgment. Among others ten outstanding questions press upon us for answer.

1. **It Is the Task of the Eastern Mennonite School to Secure Adequate Financial Support.** In the keen competition with free local high schools this school must put across a standard high school, which involves a corps of well prepared teachers, adequate library and laboratory facilities, etc. Still more expensive is the maintenance of a standard junior college. In spite of these facts for the past five years with one exception the school has been meeting its operating expenses—a fact that is almost without a parallel among schools, and further, one made possible only by rigid economy and the self-sacrificing service of her teachers. However, this does not allow for expansion and growth. There is a definite need just now to meet the necessary expenses incurred by expenditures for the library, laboratories, sewerage and water line connected with the city, and most of all for the building now being erected. The sum of fifty thousand dollars is needed to accomplish the program and we must depend upon our loyal constituency for their unwavering support. The Lord's blessing upon the school is apparent in the fact that larger quarters and consequently more equipment are necessary. Shall we not make room for God's blessings to continue?

There are four ways of giving, each having a special merit, by which we encourage and invite contributions to the school: direct gifts of money, life annuities, bequests, and endowments. The solution of this problem rests with our constituency.

2. **The Problem of Maintaining Educational Standards.** In its program of uniform education, the State imposes certain requirements to which schools must measure if they are to be recognized as "standard." Since standardization has become universal and is the test by which the quality of a school's work is determined it is imperative that all school work that covers the same ground as the State schools must be "standard" in order to

prosper. These requirements involve nothing as to religious principle but pertain solely to the nature and extent of courses of study, scholastic preparation of teachers, equipment, etc.

The Academy of the Eastern Mennonite School has enjoyed accreditation for five years but our immediate task is to secure the rating of a "standard" junior college. It is with a keen sense of appreciation that we report that the Virginia State Board of Education after inspecting our institution has given us definite promise of the rating for next session, providing that we meet six minor points. Five of these will be taken care of by ourselves, but the last, which calls for an enrollment of thirty-five students, rests with our constituency.

Let me insert a note as to what a standard junior college affords our young people in the East. It means that one can secure two years of fully accredited college work. Four curricula are offered: (1) General Course—for those who desire two years of general college training, (2) Biblical Course—for those preparing themselves for definite Christian service—an ideal course for prospective missionaries, lay workers, and ministers, (3) Educational Course—for those preparing to teach, and (4) Classical Course—for those planning to complete the standard liberal arts college course. Students are able to qualify for the Elementary and Special (for teaching certain studies in high school) Certificates in the State of Virginia and their equivalent certificates respectively in other states. We give sufficient work in one and two years to enable a student to complete the two and three years normal courses respectively in one year. All our students have received excellent consideration in other colleges.

It is our settled policy not to attempt any college instruction which we are not able to give with the proficiency and thoroughness that is prerequisite of such instruction.

3. **Securing a Corps of Qualified and Loyal Teachers.** Qualified teachers can easily be procured, likewise loyal teachers. The problem consists of securing their combination in one person. It is our settled conviction that the requisite of loyalty to the Church must stand first. It means a whole hearted belief, practise and defense of the Word of God as interpreted by the Mennonite Church.

Some must be rejected because of inconsistent living and others because they are unwilling to conform to the regulations of the Church with regard to the regulation garb. How can we hope to effect a change in our student body toward greater simplicity if the Faculty are not consistent in

this respect? The weaker and less loyal students will always hide behind the teacher who has not conformed completely to the wishes of the Church.

Placing the requisite of training second does not mean that its importance is minimized. All of our teachers, excepting those of Elementary Bible, are college graduates and most have secured the Master of Arts degree. Almost all have from three to twelve years of successful teaching experience.

4. **Securing Sound Textbooks.** To my knowledge not a single sound text for high school or college exists in the field of biological science. All are contaminated with the theory of evolution. Excepting Church History, I know of no history text that views the incarnate life of our Lord as the pivotal fact of history. Only one sociology is free from evolution and this is not very satisfactory as a text. A Christian psychology has yet to be written. Educational psychology and texts on methods are based on the theory of human evolution. They do not recognize the fact of human depravity and sin. This is certainly a challenge for Christian teachers of these various subjects to write textbooks that are in accord with the Word of God. Fortunately in the field of Biblical study, ethics, philosophy, and geology sound texts are available.

But the problem is plainly visible. In the following ways we endeavor to solve it: (1) By using texts that are the least affected with the disease. (2) By pointing out the erroneous sections and refuting the statements made. (3) By marking contaminated library books with appropriate warnings. (4) By giving special lectures against erroneous theories and teaching the students how to detect error.

Is it any wonder that our young people in other schools are weaned away from belief in the Bible if the texts and teachers teach against it. The youth is almost bound to believe that what is taught by a teacher and printed in a book must be true. This is the calamitous situation in State schools, the only exceptions being where individual teachers remain true to the fundamental teaching of Scripture.

5. **The Problem of Upholding Wholesome Discipline.** One of the most pleasant aspects of our church school life is the observation of the superior home training of the average Mennonite youth as compared with the non-Mennonite. But they are all red-blooded young people. Being Mennonites does not remove them from the lineage of Adam. Mennonite children are just as depraved as non-Mennonite.

The task is multiple. Misdemeanors range from unlawful absenting oneself from recitations to cheating, smoking, attending movies and theaters, gambling, disobedience, etc. How long shall an incorrigible be tolerated in school? To hold him may finally result in the salvation of his soul, but while this is being done other youths may be corrupted by his evil influence. We could name several of our staunchest



students who were rescued by persistent, prayerful dealing, covering a year or more of time. But some of the severest pangs we suffer are experienced when we attempt to save a wayward boy, more fit for a reform school than for us, who does not yield and at the same time drags down with him other good boys who would not otherwise have gone so. Instances of this are very rare; we could not endure the sight of many. Pray for us that we may have wisdom in dealing with such cases. We do not solicit for the incorrigible, in most cases they are more easily handled at home.

**6. To Avoid Compromise with the World.** The modern school has so many connections with non-religious activities and movements that it is often a problem to determine which are detrimental to the schools' welfare. There are the teachers' associations, and conferences. There is the problem of using non-Mennonite speakers in the school. Some, holding that the use of outside speakers puts the stamp of general approval upon the work, think that only Mennonites should address the student body, while others hold that a limited use of carefully chosen speakers is consistent with our Faith on this point. Our practice has been to exclude almost entirely non-Mennonite speakers. We have no integral connection with any teachers' associations.

**7. Many New Problems Are Encountered and Others Accentuated in a Church School.** It might be worth while to refer to the use of scholastic degrees and professional titles. Many of our people think that to place an "A. B." after one's name is an evidence of pride. Titles such as "Doctor" or "Professor" are held in disfavor for the same reason. While it is true that many are so weak as to permit such to lift them up, it is possible nevertheless to conceive of a legitimate use of the degrees A. B., A. M., Ph. D., M. S., B. D., D. D., etc., in that they indicate briefly the nature and extent of one's training; while the titles "Instructor," "Assistant Professor," "Associate Professor," and "Professor," indicate length or proficiency of service in an institution. In our school we do not use titles and only on the Faculty pages of the catalogue do we indicate the extent of preparation of teachers by use of degrees. Among ourselves the salutation, "Brother," and "Sister," is held to be more in harmony with the spirit of the Gospel.

The music of the school arises as a new problem because much more of it is required than is used in weekly worship. There is a great wealth of music available far beyond that contained in the Church Hymnal, and in order to train teachers of music some of this is used. Our choice of music is limited chiefly to sacred music. We do not instill in the minds of the pupils the idea of introducing into the home churches the special music used here. Though it has a unique religious value, it may not be appropriate for church worship.

The chief purpose of group singing is for individual training. Never let us depart from congregational singing as the dominant type of church music.

How shall students recreate? Some say, "Let them split wood, or do some form of work." This answer would be satisfactory providing some one supplies and disposes of the wood that one hundred and fifty students could split. As far as possible physical exercise is directed along useful lines. But this is not sufficient and since Church leaders have not given us a better solution but rather have directed us to solve it for ourselves in a way that is consistent with the principles of the Bible, we permit such games as baseball, basketball, and volley ball, excluding, however, all contest games with outside teams. To one busied with strenuous mental tasks, "play" seems to be one of the best forms of recreation (re-creation). Playing becomes harmful when it is indulged in beyond the recreation stage.

**8. The Social Problem** is the most difficult one to handle in the School. Clearly and pointedly it is this: Shall the same social privileges be allowed as exist in the home communities? A little careful thought on the question will reveal the fact that if this is the case, the lowest social standard that is found in the church would have to be tolerated here. Occasionally students show displeasure with the social regulations that we enforce. A few lessons from State institutions may be instructive. A couple summers ago while driving to church in my car through my old home town I offered to pick up a couple of E. M. S. girls who were attending the State Normal School located there. They were compelled to refuse my invitation because of school regulations forbidding them to ride in a car without permission. Such a rule does not exist at the E. M. S. A State School would not think of allowing mixed couples to leave the campus unchaperoned. To a limited extent this is allowed at the E. M. S. If State Schools are justified in limiting social privileges to such a degree, ought we who make a stronger claim for pure conduct be any less rigid, inasmuch as we can not know each individual's former record? What a terrible stain and blot it would be if a couple should fall into gross sin while under our care!

How shall the social life be guarded? First by careful teaching as to the pure social life. Second, by the provision of supervised social gatherings. Third, by forbidding loose practices. Fourth, by forbidding social privileges to those who by their actions prove themselves unworthy of confidence.

**9. Is a Church-wide Educational Program Possible?** It is needless to enlarge upon the value of a unified Church school system for our Church. The centrifugal forces such as misunderstandings, lack of confidence, differences of opinion on matters of policy and even of doctrine—are so great and threaten to disrupt her, that

every available centripetal agency and means needs to be marshalled to preserve what unity does exist and bind us together with still stronger bonds of love on a full Gospel basis.

The Eastern Mennonite School has the major part of its constituency in several conferences not affiliated with the General Conference to which conferences as a true servant of the Church it is her bounden duty to be guided in her policies. The crucial test of a loyal Church is just this point: Is the school willing to be an obedient servant of the Church? If a Church institution is unwilling to head to its controlling and governing body it has no legitimate right to existence.

There must first come a unified church. It is encouraging to see that in a doctrinal way greater unity is becoming manifest. On several distinctive doctrines the General Conference has taken a stand which expresses in strong language a position to which, I believe, the conferences not under the General Conference can give hearty assent. One point to which I especially refer is the Dress Question. At the Tenth General Conference held in 1917 the following was adopted: Recommendation No. 5 of report of Dress Committee: "That all our church officials, missionaries, Sunday school workers, teachers in our church schools, workers in our Publishing House—in short, all who occupy positions of influence and responsibility in the church—wear what is commonly known as the plain garb, the brethren wearing the "plain suit," having the rest of their clothing in harmony with their plainness." This point as well as all points of faith and practice the East expects of its Church school and to it the school is in hearty accord. One great obstacle that prevents united action between East and West will be removed when the schools under the General Board of Education will put into practice this ruling of General Conference. In other words: if the constituency of the Eastern Mennonite School is to become ultimately the constituency of the centrally located standard college (i. e. if the students of the E. M. S. are to complete their training in the central school), it is essential for the policies of the latter to be guided in due proportions by the wishes of the conferences not under the General Conference. If a rupture comes, it will be made by those who depart from the standards of the Church in faith and practice.

I crave for unity. My heart bleeds on account of centrifugal forces. Let us hold rigidly to what has been accomplished by the district conferences and the General Conference in its decrees of faith and practice.

**10. Piloting the Ship.** A forward look reveals steps toward expansion. By September it is planned to have an annex fifty by seventy feet ready for occupancy. The enrollment of more students intensifies old problems and brings new ones.



The world with its ever increasing problems adds its share of complications to our responsibility. How shall we meet the new issues? In what direction shall we expand our curricula? In what ways may the present courses of study be improved so as to serve our Church more efficiently? With the increase of worldliness and lawlessness in the Church, how shall we conserve and intensify the religious atmosphere of the School? How can we best make the church aware of the pernicious influence of the godless state

school system? As the days and weeks wear on, the School must constantly wrestle with these problems. This is not intended as a note of despair. Being confident that this is the work of the Lord we press onward. With keen appreciation of the task and our responsibility we resolve by God's help to do a small part in building up His Kingdom and defending it against the onslaughts of the enemy. May the Church continue to pray for her schools.

Harrisonburg, Va.

## SCHOOL LIFE

By Harry A. Brunk

"There's the bell for rising or for class. It is 'bells, bells, bells,' all the time. We have the same thing over and over again. This is certainly a monotonous life to live—it is so mechanical and stiff." That is the conception some have of school life, thinking that it is far removed from actual life.

But in school life, in a sense, is fullness of life, for it takes into consideration the different phases of human life and existence. It aims to develop the whole man—the intellectual, physical, social, and religious phases of man. Hence, any discussion of school life must take into consideration these various phases.

The intellect receives a prominent place in school life. We sometimes speak of the school as a place of the mind and it is true. The school should be a mental gymnasium, not a physical one only. The students are taught to tackle and solve many new and hard problems, just as the boy on the farm is taught to do new and untried things as he becomes older. The boy of the farm who guides a plough for the first time thinks he is doing a great deal, but before he can realize it he finds himself driving the Fordson or operating the corn planter. Just so in school the student is taught to do new and more difficult tasks, mental in character, from time to time. This process may be slow, but it is no less real. The desire to know is gradually awakened more and more in the life of the individual and he begins to feel the impelling force and influence of truth in his life. This very fact makes school life interesting and even fascinating. The student is gradually led into new fields of thought—his mental horizon is broadened. When the student once realizes that his mental powers are thus unfolding, it is really thrilling to him. This is one of the possible and worthwhile thrills of school life.

"Much study is a weariness to the flesh." This proverb is certainly true. The students cannot spend all of their time studying, for their minds would soon become sluggish or inactive, and their physical bodies would suffer deterioration. But school life is sufficiently varied in order to provide rest and exercise for

the physical side of life. Each student is asked to take at least eight hours of sleep every night. Special times are set apart for physical exercise each week and the students are encouraged to take some kind of physical exercise voluntarily every day either by working, walking, hiking, formal drills, or by taking part in the games. A number take their exercise by working, but it is impossible for all the students to take their exercise in this way. Taking active part in games is probably the most satisfactory means of getting exercise in school. During a spirited game books and lessons are forgotten entirely. The mind is refreshed by it, and will then respond more readily and accurately to purely mental work. Athletics is certainly not the most important thing in school life at the E. M. S. No contest games are played with other schools. We have adopted the intra-mural (within the walls) system of athletics. This system removes a number of undesirable features that are usually connected with athletics in schools, such as the neglect of studies, expensive materials, traveling expenses, the training of the few, and the sport spirit. This system encourages all to take part, and yet it does not remove entirely the spirit and zest from the games. Some of the games played are: baseball, basketball, volley ball, and tennis. None of the games are compulsory, however.

In school life no student can live to himself, he must come into contact with others. This contact has to do with social relations. High social standards are

upheld by the school. Several social meetings, under proper supervision are held throughout the year. These are a means of making the students better acquainted. A helpful spirit is manifested on the part of all. We insist on every student respecting the rights of others. We discourage cliques of students which sever their connection socially with the large body of students, thinking themselves above the average in the school. In fact it is often in school that the individual learns to cooperate and get along with others in a friendly way.

Our school being a Church Institution, we necessarily emphasize the religious phase of school life. It is not enough to train the intellect alone. Many opportunities are offered for religious instruction and helpfulness. The environment of the school is intensely religious and inspiring. The daily prayer circles, the mission study classes, the early morning devotions, chapel services, and the weekly devotional periods give testimony to the fact that religion has a very prominent place in the school. We insist on a definite religious experience on the part of every student. Christian fellowship is needful for the Christian. In school the more spiritual try to help through prayer and discussion those who are less spiritual. It certainly is a privilege to live in and work in an atmosphere of this kind. Several revival meetings are held during the school year in which special prayer is made for the unsaved students and for the reconsecration of lukewarm church members. Christianity and morality are not severed. We insist on a strict moral code based on Christian or Bible principles. Such an environment is certainly inspiring and invigorating; it is a great stimulus to right conduct.

This picture might make it appear that school life is after all rather monotonous and uninteresting. But in fact school life is made real and spicy by the striking events and happenings of the school year. We have experiences in school that are never forgotten. Such events as hiking, sleeping on top of Massanutten Mountain, a visit to the caverns or the country, and the literary societies give variation and interest to school life.

Harrisonburg, Va.

## OUR VIRGINIA BRETHREN

By E. G. Gehman

Our school has passed its first decade, and it is meet that we express a tribute of appreciation to you, our Virginia brethren, who have been the God-led instruments of our existence as an institution of the Church. There are many—students and others—who come and go again, and are not aware of all that they owe to you, but there are some who know at least in part what concern the need of the school brought you, what travail its birth

cost you, and what prayers and cares its maintenance occasions. In acknowledgment of these facts this is written.

When the need arose for a school in the east you were ready to meet the need and willing to be used in starting the school. That fact is significant. Though other states and conferences needed and still need schools (and some even more than Virginia, proved by the fact that nearly two-thirds of our students are from



the north), yet other conditions exist there which make the leaders declare that those sections are not yet ready for schools. You, however, were in a condition to meet the problem when it came, and, led by the Holy Spirit, founded the Eastern Mennonite School, to prevent at least a part of the immense loss that the Church is sustaining because of worldly schools. Just how many have been saved through the instrumentality of the school (the number is not a few) we cannot know until the day when all things shall be revealed, but we may assume that there are about a thousand of us who give willing testimony to the spiritual blessings we have received during our stay here.

By being where it is the school is most fortunately situated for reasons which will appear presently. Virginia presents a happy combination in its evangelistic conservatism. **Evangelistic**, because it is starting the second city mission, besides having numerous rural missions, rural preaching stations, and rural Sunday schools in the surrounding mountains. This work started shortly after the Civil War and has progressed so that more than a third of the lay membership consists of mountain converts. And **conservative**, in the fact that there is no liberalism in its ministerial ranks and that continual efforts are made to strengthen the bulwarks for the old Faith against the attempted encroachments of modernism and worldliness.

This wholly Scriptural union of orthodoxy and activity, together with a consecration, born perhaps of the undeserved hardships of Civil War days, form an atmosphere most wholesome for the growth of a school designed to be a true servant of the church. The simple life you live, largely untouched by the restlessness, complexity, and money-making spirit produced by our northern industries, and conveniences of commerce and travel, is another great determining factor for the good of the school.

By Conference action, Board action, committee action, individual action; by the liberal giving of time, money, and services; by united and by closet prayers, have you worked and planned and suffered, that our school might be. Particularly do we appreciate your financial support. All have helped, and some of you almost more than you were able, but it shows, if nothing else, how close to your heart lies this greatest of missionary enterprises, if it may be called that. The founding and conducting of a church school in harmony with the doctrines and principles of the Church, can hardly be called anything less, for the proper care and training of our sons and daughters is in vital connection with our future existence as a denomination.

Brethren, pray for us. Ten years' existence has solved many problems, but many more lie yet unsolved before us. We crave your continued and prayerful interest and guidance.

Far be it from our purpose to seek to repay you with praises for what you have done—all honor is due our God—but we pray that He may reward you, not with

riches at home nor fame abroad, but with a double portion of His Spirit here, and an abundant dwelling with Him hereafter. East Petersburg, Pa.

## SOME PRESENT-DAY EDUCATIONAL PROBLEMS

### II. The Course of Study

By Clayton F. Yake

In the same proportion as the school buildings and equipment have been improved during the past, so has the course of study been developed to best meet the needs of the present time. The course of study has undergone many changes during its development, but to-day, even with all the improvements that have been made, it is not what is perhaps most ideal from numerous angles of the general problem.

Most of us can remember hearing grandfather tell about the "readin', and 'ritin' and 'rithmetic" course of study that they had years ago with the Bible as one of the chief reading texts. That was a time when the Word of God was closer to the heart of the people as a whole than it seems to be to-day. Regardless of the short-comings of the course on the pedagogic and intellectual side, it had a splendid foundation in the Bible, and some of the greatest men of the times and of all ages had none other than this course of study to begin with. Yet we know that it was not ideal.

Little by little, a change here, an addition there, and a subtraction somewhere else, and so we came to develop, through years of time, a course of study such as we have to-day. Many text-books that filled the need splendidly during their time have become inadequate for our present need. And one may venture to say that the text-books of to-day will share the same fate as those of times past—they too will be out of date in a generation or two.

#### Our Present Course

Our present course of study is more nearly ideal than as a whole than the course of study during the past. It aims to make a certain number of subjects fundamental because they necessarily are so. These subjects are required subjects—they must be studied by all the pupils through the grades. These subjects number about eight or so. When it comes to the high school course, there too certain subjects are specifically required because they are fundamental but the boys and girls are given the choice of electives. In other words they have the right to pick from among a limited number of subjects a few subjects that they particularly like or for which they have an aptitude. This is as it should be. The boy who detests Latin and likes science has a chance to choose accordingly.

The health of the pupils has also been one of the chief concerns in the gradual development of our schools. Medical examination yearly of all pupils as a state requirement is one of the best things that has been accomplished during the last decade in the interest of the education

of boys and girls. We wonder sometimes whether parents are really appreciative enough of this service rendered by the state. We know from experience that some parents consider their children's medical examination report as a scrap of paper. The reader would be surprised to learn how many really neglect to pay attention to recommendations given by the school physician, in the interest of their children. Certain we are that all Christians who realize their responsibility to their children will never neglect to give such a report careful consideration and act accordingly.

One of the criticisms that has been cast at the present course is that it is too varying. Instead of staying by a few general subjects considered more or less the fundamental ones, the high school boys and girls are given a smattering of almost everything that college gives them, and as a matter of fact the fundamental structure is somewhat neglected. This criticism is, we think, a fair one. It is not at all rare to puzzle a high school student with a simple problem in fractions—not a test problem, but such a problem as he is apt to meet with every day. We recall numerous experiences in teaching of just this kind. It appears, however, that the future trend in the development of the course will be more toward standardization than specialization or generalization in the high schools, and that the greatest emphasis will be placed upon the fundamental subjects in the grades, not without necessarily neglecting the others.

The Platoon School Plan is an effort toward the emphasis of the fundamental subjects without the neglect of the other subjects in the course of study. It is impossible to go into details concerning this plan here. Some of the basic elements of the plan are as old as ancient Greek education but their combination into a working organization was not conceived and practised till about a decade or so ago under the so-called Gray School Plan. The essential features of the plan are: 1. The division of the school groups into two equal parts from the lowest to the highest grade. Each part is a platoon. 2. The division of the subjects of the curriculum into two classes, home room and special. The home room subjects are arithmetic, spelling, writing, formal language, history, geography, and reading, etc. The special room subjects include music, art, nature study, oral expression, literature, library work, and physical and industrial educa-



tion, etc. 3. The division of the teaching force into home room teachers and special teachers who conduct the activities peculiar to their several fields of work.

There are a few other essentials, but these are sufficient to show the trend toward emphasis in our instruction of fundamental things in education without the neglect of the other subjects in the course of study. These things are commendable steps to a definite end.

#### What Educators Keep in Mind

While all these things are being stressed by educational authorities there are still other things kept in mind by educators in formulating the curriculum and in developing the school system as a whole. They have had a goal in the development of this efficient system, and that goal is not lost sight of to-day. What has it been? What is it that they have been aiming for? Has the goal in education been different since education has become state-controlled than what it was when under the jurisdiction of the Church for practically fourteen hundred years?

Under church control the emphasis of education was placed more upon the discipline of the will of the child; it was more important to train the child to be and do good than to be highly educated. Under the theory of paternal government, the state took the child from the Church and made it an object of concern from the state's point of view. In the words of Dr. Brumbaugh we have stated both the result of this change and the aim of modern educators with a few deductions.

"We have a strangely significant fact in our public school system to-day, which is largely an intellectualized system of education, and which, in its inception and quality, is secular through and through, and increasingly so, I regret to say. We have omitted the serious discipline of the will of the child for the performance of high moral and high religious service. We seem to be content, as a nation, when our children have mastered a certain curriculum of intellectual truth, and have passed a reasonable examination thereupon. As if, somehow, the informing of the mind with truth was all that we needed for right living in our modern civilization; when all of us know, if we have but a moment's sane reflection upon the problem, that the vital need is not the informing of the mind with truth, but the informing of the will with motive, so that we shall be constrained to do when we know what to do. When human life stops short with intellectual, instead of will problems, that moment the race ceases to become effective in its service to the future, and in its duty to its children."

In short the aim of educators has been to intellectualize the boys and girls; training them to think democratically; training them in citizenship. There is no fault to find with this type of training when kept in its proper place and proportioned with other types of training. But has this been done? No, not at all. Take

just for instance the vocational high schools. They aim to give the boys and girls the things they are best fitted for; but it is given to them solely from the standpoints mentioned above. Boys and girls are being industrialized and intellectualized above all rather than spiritualized. The course of study is planned practically from just this end.

"Well," someone may say, "that is the public school's business. It is the Church's business to instruct in righteousness, to spiritualize." Granted that that is true, our course of study nevertheless has been specialized so far along this line that it has practically gotten away from the idea of training the spirit of the pupils. It aims to train the mind, to develop the boys and girls for making a livelihood. The dollar is more in consideration than the soul of the boys and girls.

(To be continued)

#### FINANCING OUR MISSION INTERESTS

(Continued from page 205)

ous Church Boards. The Mission Board reports the following changes during the decade:

|                  |              |  |
|------------------|--------------|--|
| 1916             |              |  |
| Endowment funds  | \$35,685.00  |  |
| Annuity funds    | 42,750.00    |  |
| Invested funds   | 21,800.00    |  |
|                  | <hr/>        |  |
|                  | \$100,235.00 |  |
| 1926             |              |  |
| Endowment fund   | \$130,540.00 |  |
| Annuity funds    | 89,225.00    |  |
| Invested funds   | 111,920.00   |  |
|                  | <hr/>        |  |
|                  | \$331,685.00 |  |
| Other Bd. Assets | \$600,000.00 |  |

The Publication Board values its net worth \$225,000.00 now as against \$92,209.25 ten years ago. For reasons understood by all there has been little change in the assets of our Church schools. By combining above increases we note an addition to the net capital of the Church \$550,000.00 or 12% of the total gifts received. We may have more comment in regard to this later.

In noting the effects of this giving on the Church itself the answer is again encouraging. Many blessings and joys have come to us through it. As a rule our most liberal givers are our most deeply spiritual members. Surely God's promises relative to giving have been fulfilled in such. It gives one real joy to note the increasing number of our older people who remember the work of the Church in the disposition of their property. Some even dispose of practically all of it via the Annuity Method long before their death and thus have the satisfaction of knowing that their wishes are being carried out. One is also encouraged to note the constantly increasing number of our younger people who tithe their incomes. God's Word plainly teaches proportionate, regular and systematic giving. There has not been much definite recommendation of tithing, but many feel that this

Jewish custom has very commendable features for our own time and day. One notices that tithers unvariably give more and give it more gladly than non-tithers. Those who have tried out the method become its strongest advocates and very rarely go back to any other method. They consider the principle of the tithe as much of God as that of observing the Sabbath and seem to get definite blessings through obedience to the principle. Many other commendable features of this system of giving might be noted if time allowed. The tithe as representing the minimum of proportionate giving should be encouraged.

As a whole, we feel, that the foundations towards a continued steady growth in giving on the part of the Church as a whole have been well laid. Our people are fairly prosperous and are willing to aid in any needy situation clearly understood by them. A million dollars a year would probably be less than half the tithe of the annual income of the membership. Our Church Boards can safely forward programs with constantly growing contributions in mind.

It might be in order here to stop for only a moment to mention methods of giving which have not and do not appeal to our people. A method tried a few years ago in connection with one of our schools with apparent success at the time was the pledge system. Pledges were solicited to be paid yearly and ran from three to five years. In such a period of time an individual's financial status sometimes completely altered itself. Often the pledge could not be paid and in other cases the one who pledged changed his mind about wanting to pay. In a number of cases entirely unforeseen circumstances came up and altered the ability to pay. Many, because of the obligation, paid and felt badly about it and in other instances the institution suffered. Assuming that that experience is typical of the system, one is led to feel that the system is not a satisfactory one to be recommended. In cases where pledges have been made for only a few months ahead the results were more satisfactory but such a pledge can practically be counted as cash.

Any methods that savour of trickery or subterfuge have also been and ought to be taboo. Our people have been too well schooled against mixing commercialism and charity in the form of church suppers, festivals, etc., etc., to respond heartily to any method that suggests any such connection. On the other hand the majority of them take their religion so seriously that any such methods are unnecessary. Personally I have an abiding faith in the willingness of our constituency to support liberally and to the extent of real personal sacrifice any worthy, regularly sponsored Cause that is clearly and intelligently presented to them. All my own solicitation work has confirmed and strengthened this faith.



There are however some phases of our various generally accepted and approved methods of church finance that ought properly to be restudied and their value reestimated in the light of the church's experience thus far. These we shall suggest largely in the form of questions, leaving you to draw your own conclusions and suggesting our own opinion in the form in which the questions are worded.

1. **As to the advisability of building up large endowments to provide permanently for various phases of our Mission Work.** Probably no one could be found who would discourage gifts to the Church on the annuity basis or the duty on the part of the receiving agency to accept such gifts and to invest them in such manner that during the life of the annuitant there may be no question as to the ability to meet the interest dues. Nor should such agencies fail in carrying out the wishes of the donor after his death in all cases where these wishes become a part of the transaction when the gift was made. Our laws protect the right of an individual to at least a partial control of his property after death and a Church institution should go even farther in trying to interpret and carry out donors' wishes. But recognizing the fact that our Church leaders have tremendous influence in molding the wishes and actions of our membership, should such influence urge the giving of money to permanent endowment funds? We have noted before the increase in the value of Church holdings during the past decade. The growth has been most rapid during the latter part of this period. There may be certain phases of the work that should properly be endowed, but should not this be the exception with the burden of proof in its favor rather than otherwise? Would it be wise to allow unlimitedly large endowments to accumulate under the virtual control of a few men? Will such course not be bound to bring in its wake even in Church circles the temptation for political maneuvering for office, or for misuse of funds? Would it not be wiser, as long as large sections of the white waiting harvest field is still waiting for workers to put in the sickle, to pray mightily for such workers and to use up as we go every dollar which can be made available to send them out and have the faith that those following us will see that the work is carried forward? Should it not be only in the very exceptional case when we through endowment dictate to those after us what forms and avenues of mission work they shall carry on? Statistics for the past decade show that much more has been given for missions, than the amount actually spent in developing the work. Do we by our attitude in piling up these funds for the use of the next generation probably pass on what may become a subject of contention or which may at any rate stultify their faith? Are we not at the stage in our experience where our policies in this matter should be reevaluated in

the light of our own and others' past experience in such matters?

Another point to think about is in regard to the advisability of cooperating with the other money raising agencies in the Church in plans for the general work. Our educational interests are at the stage of development where they must call on the Church for regular and more adequate support. Other agencies which take the field at times are the Publishing interests, Relief and Immigration, District Mission Boards, Sunday School Board, etc., etc. Might it not be wise to recommend to General Conference that a general budget Committee be appointed to study the various yearly financial programs with a view towards avoidance of conflict in raising of funds and thus avoiding confusion or discouragement on the part of those to whom we go for funds?

In view of the fact that some questions are raised in some sections as to the advisability of encouraging the quarter saving fund, would it not be wise to have some representative Committee restudy this as a method of finance and bring its recommendation back to another Board Meeting?

Many other thought provoking questions could be raised if time allowed.

Before closing I want to personally endorse a few of the Mission Board's policies in the handling and care of funds. The policy of not going into debt has done a great deal in building up the confidence that the Church now has in our General Board, and its continuance will without a doubt help as much as any other one policy in maintaining this. The policies used in fund investment also appeal to us as safe and sensible.

I have not discussed much the matter of new and untried methods of mission work finance. It appeals to me as wisest to continue along lines that have proved satisfactory and in being constantly open to the changes that our experiences may bring us.

In closing and in addition to the various suggestions already given we would further recommend more teaching and education on the duty of proportionate giving, or the joys of Christian giving, and on the Bible standards of giving, that constant effort be made to keep before our people clear and understandable information relative to the work of the Church and its needs and on the part of the Board itself the carrying forward of sensible, practical and workable expansion programs. These should be however programs that bring out the largest faith possible on the part of the membership and demand gifts that often call for sacrifice. I believe Heaven's blessing will accompany efforts along such lines and that the results will show a surprisingly rapid growth in what our Church can do in its corner of our Master's vineyard.

Akron, Pa.

## HEART TALKS

Thou wilt make all his bed in his sicknesses. Psalm 41:3.

The best of all bed makers. The work of a servant, but wondrous condescension. The Lord will make his bed. When? In His sicknesses, just when we need a good bed so badly. Fevered we toss, emaciated we languish, suffering we groan, paralyzed, helpless we lie, the nights so long drag wearily by, the days on leaden wings. Tired, oh, so tired! Oh how we do need a well made bed, and some do not know how to make them.

But here is a gracious promise, and the dear Lord does know how to make even a poor bed well. It doesn't have to be the downiest, and the finest of all with the richest of furnishings. No, No! The Lord shall make his bed, and his bed may not be the bed of a king, but the bed of a peasant, the common and ordinary, but the Lord shall make it. For whom will he do this? For him that considereth the poor, not for him that singeth psalms, and chanteth chants, and counteth beads, and sayeth prayers, and sitteth in pews, and sayeth "amens" to what the preacher preacheth, and droppeth coins in the offertory, and looketh solemn and saintly, and shouteth shouts, and jumpeth jumps, and testifyeth testifyings, and weepeth weepings, but for him that considereth the poor, and the poor ye have always, with abundant opportunity.

Not for him that thinketh, and talketh, and weepeth about the poor and sayeth, too bad, too bad, they never did get along, and were so shiftless, no managers, wouldn't work, so wasteful, so extravagant, didn't know how to save and economize. And do you remember that word "considereth?" Look it up in your old school book. To observe closely, sit right by them. Did you ever try that? What a difference that would make, and how it would often soften our judgment, and move our bowels of compassion until we would not simply say "Depart and be filled, and warmed" but would give them the things they need. This "considereth" is not a long range affair where we send our sympathy, and ministry through a budget or charity organization, or where we are caught in a "whirlwind" campaign, and forced to "shell out." No, that's too far around, that's long range, that's "big business," that's organized, that's cold and soulless, and God wants a heart moved, and we must needs consider, go and sit close by and observe closely, until the heart feels, the hand moves, and you will go home with a new joy, and maybe you will hear a voice saying, "Ye have done it unto me." "Sweetly Lord have we heard thee calling, come follow me." Let us follow in His steps,

"Though they lead o'er the cold dark mountain,

Seeking His sheep,

Or in the homes of the poor and lowly  
Helping the weak."

—Selecter



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

We have some very important topics in the study this month for our young people. We trust that not one of the topics will be left out and that not one of the young people will need to miss any of the meetings. The seventh topic for the Juniors is **Jesus Entrusts His Work to His Disciples**. It is not only a good Junior topic, but it furnishes a strong topic for all ages. Life is not truly lived which has not learned what the work is which Jesus left for His disciples to do, and is busy at the task which He left.

We have also come to a very important phase of the Mission Topics for the year. **The Methods of Missions in the Early Church** can be very profitably considered in this age when the God of this world is leading out his schemes under the guise of Missions and is making believe that missions are being carried on, when in fact oftentimes there is only a world-improvement scheme being fostered that has little of the Spirit of the Gospel of salvation through Christ Jesus in it. God is not limited to set plans. If a man has no money to buy a railroad ticket, then let him ride on something else. If he has nothing to ride on, let him walk; if he cannot walk let him work where he is or where someone may be able to carry him. If he cannot go let him work at home. If he cannot speak let him do something to serve with his hands. There is surely something that willing hands and hearts can find to do for the furtherance of the cause of Christ.

Humanity has always been inclined to drift into the ways that corrupt. The Book of Proverbs is a Book so very true to human nature and pictures the virtues and the vices so vividly giving such wholesome counsel that no young man or woman should be without an understanding of its teaching. We trust none will lightly pass over the topic: **Vices and Virtues—A Study in Proverbs**.

The Topic for August 1 is likewise one that means the progress or downfall of the Church according as people enter into the spirit of the message of God's Word on **"GIVING."** Let us not fail to enter into this Topic with all our heart.

The month of July and August may have some fair and warm weather. It may bring to many some extra days in the field of hard and weary toil. May these things not check the interest in the best part of our life and the activities for the Master. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

### JESUS ENTRUSTS HIS WORK TO HIS DISCIPLES (Jr.).—Matt. 28:16-20.

Topic for July 11

#### MOTTO

"Now then we are ambassadors for Christ."

#### MEDITATIONS ON THE TOPIC

**I. The Work of Jesus in Care of Disciples.**—When Jesus came to earth, He came to seek and to save that which was lost and to establish the Church that the work of salvation might continue after He had gone again to glory. He compares Himself to a man that owns a great house and left his house in care of servants while He took a long journey to be gone for some time. But He has promised to return and to reward His servants. He expects the servants to do the work faithfully, so that when He does come the business which was left to be done will be finished.

There are thousands of people in the world. Jesus wants every one to know about Him, and about the salvation which He purchased for them with His own precious blood. He is calling men and women into His service. There are teachers and preachers and personal helpers of all kinds. Even boys and girls can find a place to serve in the bearing of the tidings of Jesus' love to the lost of earth. There are many things that we can do that help along. We can encourage and pray for the teachers and ministers and missionaries of every kind.

We can lend a helping hand by giving of our blessings to make it possible for them to go to the uttermost parts of the earth. We can prepare ourselves by study and prayer so that we may have a knowledge of how to point souls to Jesus ourselves, and thus be used of God to go wherever He may see fit to send us.

We should not forget that Jesus is coming again. We should endeavor to be ready every moment and to prepare as many people for that time as we possibly can. Then we shall be happy to meet Him at His coming.

**II. The Text.**—Matt. 28:16-20.—These were the words of command which Jesus gave to the disciples in His last message to them in Galilee where He had appointed a meeting with them.

#### OUTLINE STUDY

##### I. The Work of Jesus.

1. He has all authority in heaven and earth.—Matt. 28:18.
2. He is the Savior of all men, especially believers.—I Tim. 4:10.
3. He did the part He alone could do.—Titus 2:14.
4. He took His place at God's right hand.—Heb. 1:3.
5. He watches over the work of His disciples on earth.—Acts 7:55-60; Acts 23:11; Mark 16:20.

##### II. The Work He Gave to the Disciples.

1. To go into all the world to preach the Gospel.—Mark 16:15.
2. To baptize and teach all that believe.—Matt. 28:19, 20; Acts 2:41, 42.
3. To let their light shine.—Phil. 2:14, 15; Matt. 5:14-16.

4. To witness for Him everywhere.—Acts 1:8.
5. To prepare for His second coming.—Matt. 24:42-51; Rev. 16:15.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Witness."
2. Doing What Jesus Commanded.
3. Busy at His Work Until He Comes.
4. Keeping the Lights Burning Brightly.

##### For Others.

1. The Task Left to Us.
2. The Talents we Need to Improve.

#### PERSONAL THOUGHT

My Master and Lord is away. He is coming back soon. I have a duty while He is gone. I shall be happy if I can be found busy at the task which Jesus has left me to do.

#### SEED THOUGHTS

##### A Work for Each of Us

Our Master has taken His journey To a country that's far away, And has left us the care of His vineyard To work for Him day by day.

There's a work for me and a work for you,  
Something for each of us now to do;  
Yes, a work for me and a work for you,  
Something for each of us now to do,

In this little while does it matter,  
As we work and we watch and we wait,  
If we're filling the place He assigns us  
Be it service small or great?

There's only one thing should concern us,  
To find just the task that is ours;  
And then having found it to do it  
With all our God-given powers.

Our Master is coming most surely  
To reckon with every one;  
Shall we then count our toil or our sorrow,  
If His sentence be, "Well done?"  
—A. A. A.

### MISSIONS IN THE EARLY CHURCH —METHODS.—Acts 8:4-40; 17:1-34.

Topic for July 18

#### MOTTO

"And they went forth and preached everywhere."

#### MEDITATIONS ON THE TOPIC

**I. Missionary Methods of Early Christians.**—There was no specific method spoken of by the Master. His words are: **"Go"—"Preach"—"Teach"—"Baptize"—"Witness."** As the occasion demanded, and as the Spirit of God led, the Christian people carried out the commands of Jesus with such methods as the people and the circumstances warranted in harmony with the message which they bore. In fact it was the Lord who took the



lead and the believers followed that leading.

As each new problem or need arose, the wisdom of God was given to meet it. The need for a fuller organization to meet the varied need of a congregation was met by the calling of more men into service. The enlarged field of work called for the sending out of Spirit-called men. The Spirit of God prompted believers who were scattered to testify of Christ wherever they went. As churches increased, there was need for pastoral care and bishop oversight. All such needs were provided for by appointing men whom God had qualified for these places. Proper authority was held in men whom God had authorized to exercise it. In case of disputes the matter was settled by appeal to properly constituted authority, who considered all things in the light of the Word and the evident direction of the Spirit.

The message of God reached the people through various agencies. The spoken Word, the Written Word, the operation of signs and wonders, the deeds of kindness and works of mercy, providential warnings and teachings, personal work both among the saved and the unsaved,—all these and other methods were used and blessed of God to impress the great salvation upon needy souls.

**II. The Text.—Acts 8:4-40; 17:1-34.**—In these passages will be found the varied experiences of men who bore the message to the people. Their methods were also varied according to the need of the people among whom they labored.

#### OUTLINE STUDY

##### I. The Going.

1. On foot.—Acts 8:30.
2. On shipboard.—Acts 13:4; 14:26.
3. On horseback.—Acts 23:24.

##### II. Missionary Service Methods.

1. Personal testimony in providential circumstances.—Acts 8:4; 11:19, 20.
2. Establishing the work by authorized men.—Acts 8:14; 11:22, 23.
3. Visitation by a pastoral apostle.—Acts 10:32.
4. Village preaching.—Acts 8:25.
5. A Spirit-led tour for one convert.—Acts 8:26-40.
6. Spirit-directed service among Gentiles.—Acts 10:1-48.
7. Relief work.—Acts 11:29, 30.
8. Ordained missionaries by the Church in the Spirit.—Acts 13:2, 3.
9. Missionary Journeys from place to place by the guidance of the Spirit.—Acts 13:4-6, 13, 14, 50, 51; 14:6, 7.
10. Establish churches among believers.—Acts 14:21-23.
11. A church conference.—Acts 15.
12. Standing by conference decisions.—Acts 16:4.
13. Various points of contact.—Acts 18:1-11; 19:1-20.
14. Letter writing.—II Pet. 3:1; II Cor. 13:2, 10.
15. "In all things."—II Cor. 6:3-10.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text words, "Go," "Preach."
2. What the Missionaries Did.

##### For Young People.

1. Describe One Phase of Missionary Service.
2. Church Establishment as a Factor in the Early Missionary Efforts.

##### For Older People.

1. Opportunities for Service for All Christians in the Early Church.
2. The Underlying Motive in all Methods.

#### PERSONAL THOUGHT

Are we in that relation to our Master that His Spirit can use us in the service which the needs of the cause call for. Are the methods we use such as are in harmony with the spirit of the message which we are to bear?

#### SEED THOUGHTS

"Jesus is dominant in the Gospels; the Spirit of Jesus in the Acts. He is the only continuous personality from first to last. The first twelve chapters group about Peter, the remaining sixteen about Paul, but distinctly above both they all group about the Holy Spirit. He is the one dominant factor throughout. The first fourth of the book is fairly aflame with His presence at the center—Jerusalem. Thence out to Samaria, and through the Cornelius door to the whole outer non-Jewish world; at Antioch the new center, and thence through the uttermost parts of the Roman empire into its heart. His is the presence, recognized and obeyed. He is ceaselessly guiding, empowering, inspiring, checking, controlling, clear to the abrupt end. And everywhere His presence is a transforming presence. Nothing short of startling is the change in Peter, in the attitude of the Jerusalem thousands, in the persecutor Saul, in the spirit of these disciples, in the unprecedented and unparalleled unselfishness shown. It is revolutionary. Ah! it was meant to be so. This book is the living illustration of what Jesus meant in regard to His successor. It becomes also an active illustration of what the personal Christian life is meant to be. This explains the indomitable energy, the fervent devotion, whereby through trial and temptation, His disciples entered into triumph, and were able to win for the Redeemer, from east to west, from north to south, those rich triumphs of grace, of lives changed and consecrated to the glory of God and His Kingdom. Well may the book of Acts be called the Gospel of the Holy Spirit.—Selected.

#### VICES AND VIRTUES—A STUDY IN PROVERBS.—Prov. 1:1-33.

##### Topic for July 25

##### MOTTO

"The fear of the Lord is the beginning of knowledge."

##### MEDITATIONS ON THE TOPIC

**I. The Study of the Lessons on Vices and Virtues in Proverbs.**—Here is a study that will bring out very practical lessons for the present day life of men and women. The vices and virtues that are found portrayed in contrast are found throughout the book of Proverbs. It will take diligent study to follow up every one of them as they are discussed in the entire book. But it will be an effort well repaid. The life that is regulated by the wisdom of this book will be a virtuous life.

Take the outline study and trace them one by one through the book, or read the book and mark the vices and virtues as you find them in your reading. Write out what you find and how many places you find the same subject mentioned. The result will be a similar outline to the one you find in the Outline Study. Choose a few of these for special study and look into the needs of your own heart and of the hearts of men and women about you and seek by the help of God to find a remedy in the counsels of this book.

**The Text.** Prov. 1:1-33.—This is only the introductory chapter. It touches on

the principal theme of the book. All the teaching of the book may be classed under the head of **wisdom**. This chapter states the purpose of the book and endeavors to lead the mind of those who need teaching to embrace that wisdom which will bring life to them and avoid that which will bring destruction.

#### OUTLINE STUDY

(Trace the contrast of vices and virtues through the entire book.)

##### I. Contrasts of Vices and Virtues.—Proverbs.

1. Folly vs. wisdom.
2. Greed and covetousness vs. integrity.
3. Idleness vs. thrift and industry.
4. Pride vs. humility.
5. Dishonesty vs. honesty.
6. Stinginess vs. liberality.
7. Cruelty vs. mercy.
8. Lying vs. truthfulness.
9. Sensual wantonness vs. purity.
10. Angry passion vs. self-control.
11. Drunkenness vs. sobriety.
12. Lewd and foolish womanhood vs. virtuous womanhood.
13. The false standard of manhood vs. the true.
14. Unbridled tongue vs. the bridled tongue.
15. Neglected child-training vs. disciplined childhood.
16. The ungodly home vs. the godly home.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Commit to Memory a Choice Passage from Proverbs.
2. The Children that Bring Joy to their Father and Mother.

##### For Young People.

1. Select a contrast of vices and virtues and trace the teaching of Proverbs throughout on the subject. There should be enough of these from the outline or from your own finding to make assignments that will give work for all.

#### PERSONAL THOUGHT

Am I so in love with righteousness that the reproof and the instruction of God's Word is acceptable?

#### DIVISIONS OF THE BOOK OF PROVERBS

Such a work is, of course not susceptible to any logical analysis. There are, however, some well-defined marks of division, so that very generally the book is divided into five or six parts.

1. In the first nine chapters are discussed by enforced illustration, admonition, and encouragement, the principles and blessings of wisdom, and the pernicious schemes and practices of sinful persons. These chapters are introductory. With few specimens of the proper proverb, they are distinguished by conciseness and terseness. The sentences follow very strictly the form of parallelism, and generally of the synonymous species, only forty of the synthetic and four of the antithetic appearing (Ch. 3:32-35). The style is ornate, the figures bolder and fuller, the illustrations more striking and extended.

2. The antithetic and the synthetic parallelism to the exclusion of the synonymous distinguish chs. 10-22:16, and the verses are entirely unconnected, each containing a complete sense in itself.

3. Chs. 22:16-24, present a series of admonitions as if addressed to a pupil, and generally each topic occupies two or more verses.

4. Chs. 25-29, are entitled to be regarded as a distinct portion, for the rea-

(Continued on page 222)



# MISCELLANEOUS

## JACK MINER AND HIS CANADIAN BIRD SANCTUARY

By D. A. White, M. D.

Kingsville, the most southern town of Canada, is situated only twenty-five miles from Detroit. It has become internationally famous in a unique way, without cost to the town, since Jack Miner and his Bird Sanctuary are located in its suburbs.

Jack Miner was born in the town of Dover Centre, Ohio, in the year 1865. At the age of thirteen he, with his parents moved to Canada where they settled on a tract of wooded land one mile north of the above mentioned town. He was the second oldest of a family of ten children and, unfortunately was deprived of a school education. However, he learned many things from nature while roaming the woods and watching the manoeuvres of birds and animals which inhabited the forests, where he and his older brother worked day after day clearing the land. Thus, unconsciously, he gained a knowledge not found in books, such as the variety and call of birds, the growth and names of trees and many other things of nature. The early days spent in this way were as food for the man who has become Canada's well-known naturalist, author and lecturer.

When twenty-four years of age he started making brick and drain tile with a horse driven machine, on ten acres of his father's property. Continuous work enabled him to buy the whole Miner estate from his brother. This two hundred acre farm he now possesses and has so beautified it, that not only has the value of his own land increased, but that of his neighbors surrounding the Bird Sanctuary.

From his earliest childhood, his desire had been to see the wild Canada geese near at hand. "The birds which pass over the property," he said, "fly so high you have to look twice to see them." Determined to see them close, he evacuated two spots, one near his home and the other some distance back. As the clay had already been taken out to manufacture brick, it was easy to dig a little deeper and form ponds of water for waterfowl.

After having done this, he secured from a Mr. Julien two pair of Canadian honkers, which had been trapped. These were placed in the pond farther from the buildings on the property and remained there for four years before any wild birds joined them.

In 1908, however, much to Jack Miner's delight, a flock of eleven very, very wild birds joined the original four. He fed several bushels of corn to them and, the birds having a good feed, came back each day. Gradually the feed was moved from the farther pond towards the buildings and then the four geese, which acted as decoys, were placed in the pond near the residence. Before a day had passed the



The Largest Pond on Jack Miner's Bird Sanctuary

wild birds were over in the pond too—"tamed by degrees."

In March of the following year, the same birds, with their young, numbering thirty-two, came back and stayed until the latter part of April. The next year—March 1910—three hundred and fifty came and since then each year there has been a cloud of geese, the flock being estimated between five and ten thousand.

Being anxious to study the migration of these birds, he got a permit in 1911 from the government to put up a net enclosure in which to trap them, in order that a tag might be placed on the legs of each bird. His first attempt at catching them was unsuccessful. At last he built a small canal connecting the two ponds. This he covered with net-work, a trap

door being placed at each end, and as the birds swam under the net from one pond to the other, the doors were dropped down. It was at this point that the real fun of Jack Miner's hobby began.

Several pieces of sheet aluminum were procured, also a stencil so that his address might be put on one side of each tag, and, then, as each bird was caught a piece of the metal was wrapped loosely around one leg, after which the bird was liberated. "No man can study nature and not believe there is a God," says Jack Miner, so, to pass the Word of God along, on the opposite side of the tag is printed a verse of Scripture. Thus, Jack Miner is the first man to use the fowls of the air as winged missionaries in spreading the Gospel.

By this system of tagging, he has found that the geese nest and spend the summer in Baffins Land and in and around Hudson's Bay. The tags are removed from the birds by the Eskimos and Indians who get them and are taken to the Hudson's Bay dealers, who return them to the naturalist, Jack Miner. On one occasion, the Indians, receiving these tags with verses of Scripture on one side, became so superstitious that they thought they were messages direct from the Lord and sent their Anglican Missionary who had to travel by canoe from that district to the nearest railway station, which is five hundred miles, to interview Jack Miner, bringing several tags with him.

In the winter these birds stay in North Carolina, mostly around Carrituck Sound. Tags are returned each winter, with letters containing real valuable information to the governments of both Canada and the United States.

That the same birds, with the exception of those killed, return year after year to the Miner haven in the spring is evident from the tags which they bear.

Not only has Jack Miner tagged the geese, but hundreds of ducks have been tagged in the same way. Tags have been returned to him from as far south as Guevdon, Louisiana; as far west as Anglefield, Saskatchewan, as far north as Sault Ste. Marie, Ontario, and as far east as Long Island, New York. That the birds within these boundaries know where the Miner Sanctuary is, is thus proved.



Not only has the information received from the tagging of these birds given Jack Miner knowledge as to the whereabouts of the birds, but the facts regarding their migration have never been obtained by any other man on the continent and have proved to the governments of both Canada and the United States the value of the Migratory Bird Treaty. This is a treaty between Canada and the United States which arbitrates the laws governing the killing of the migratory game birds, so that both countries have equal killing rights and the same length of open season. By this tagging system he also gives officials data as to where the birds are at each season of the year and proves that the best way to protect the birds is to establish sanctuaries where neither rich nor poor can enter, thus affording the birds the protection they need. Sanctuaries take nothing away from anybody—they only increase the hunter's chance on the outside.

While the property owned by Mr. Miner consists of two hundred acres, the Sanctuary covers only thirty acres. On part of the remaining one hundred and seventy acres, wheat is planted and the rest is left as meadow land. The birds are continually on the thirty acres where the ponds are and where they are fed. The only time they alight at other places is when disturbed by an eagle. It is a simple matter to keep them off any fields where they are not wanted. The placing of a scarecrow in the centre of the field or a handkerchief placed on the end of a stick will keep the birds off any twenty-five acre field. Any person who has ever hunted wild geese knows how little it takes to frighten a wild goose. Away from the thirty acres of Mr. Miner's Sanctuary, one is unable to get within gun shot of these birds.

As for feed, it costs Mr. Miner thousands of dollars each year to maintain this hobby and study, and this for fifteen years, he has handled practically alone. Now the Canadian Government pays about one quarter of its maintenance, the balance of the feed being paid for by Mr. Miner himself and a few bird lovers who contribute occasionally.

As the two ponds comprise only three acres, the balance of the land in the thirty acres is reforested with all well-known varieties of native trees, mostly of the evergreen type. This forms a wind break and a shelter in time of storm in both winter and summer for the insectivorous birds. All varieties of fruit-bearing shrubs, such as mulberries and elderberries, are planted in plenty, also the wild choke cherries. Entwining through the forests are paths, arched with rambler roses and bordered with all kinds of wild flowers. Botanists from all parts of Canada, who have visited his property, claim that Mr. Miner has the largest out-of-door flower garden in Canada.

Not only are ducks and geese attracted to this bird paradise but thousands of visitors from all parts of the Continent

come to the Miner Sanctuary each year to watch the manoeuvres and habits of the birds. Such visitors include Sir William Mulock, Henry Ford, W. H. Kellogg, Eddie Rickenbacker, as well as many men of high official standing—premiers, governors and professors of various universities in both Canada and the United States. On one single Sunday the population of the little town grew from two thousand—its normal population—to fifteen thousand, the increase being accounted for by the sight-seers who had swarmed to see the birds.

It has been said that Oakland, California and Atlantic City grew from mere towns to cities by tourists who had come to see the wild fowl which congregated in those vicinities. Kingsville has got a good start in the same direction.

A newspaper recently made a survey of the town and found that practically ninety per cent of the summer resorters who had built homes in Kingsville and vicinity had been first attracted there by the ducks and geese on the well-known sanctuary. Several citizens of the village, on being interviewed said that Mr. Miner and his sanctuary were so well-known that whenever they left the town and said they were from Kingsville, they would first be asked if they knew Mr. Miner and, vice versa, when any visitors came to the town, they wanted to see the bird farm.

While the Miner property is all private, during the week Mr. Miner himself usually escorts parties around. On Sunday, however, his property is strictly private. When asked why this was, he said: "**Sunday is the Lord's day—not a day for visiting Jack Miner and his bird sanctuary.**"

#### IN CASE OF ACCIDENT

So many automobile accidents occur in which persons are thrown violently out upon the ground or pavement everybody should know what to do to the injured.

Only one phase of accidental injury will be considered here, injury to the head.

The first impulse is for loved ones to lift the head of the injured and unconscious one and with the head in arms, weep over and caress the person. The next impulse is to pick the injured up and rush madly to some doctor, or to a house, then call the doctor.

For at least fifteen or twenty minutes, the unconscious one should lie flat or with head a little low, and be left quiet so that the blood may again return to the brain and continue the functions that will keep the injured one alive. The shock of the injury has driven the blood out of the brain, just as is the case when one faints from fright or other cause. To lift the head further drains the blood from the brain and paralysis of the respiratory organs may result so that the person dies before getting to the doctor or to a house near by. To add the shock of transfer to the shock of accident may be the fatal thing. If transfer is made at all keep the head lower than the

feet and handle as carefully as possible and ride as smoothly as possible.

In case blood is flowing from a scalp wound simply bind a clean handkerchief pad over it and make no attempt to wash the dirt out. The doctor will do that with antiseptics. In case of blood flowing from nose or ears do not check it by plugging. Let it run. In case of brain matter protruding from a fractured skull do not poke it back. A person can lose considerable brain matter and become all right again.

If the injured one is left quiet for fifteen or twenty minutes while someone has gone for a doctor, or gone for aid in moving the person, the unfortunate one may regain consciousness, or at least get some blood flow back into the brain so paralysis will not result if the person is then moved.

These simple things are worth remembering in case of accident to the head. They will save many a life that might be sacrificed by ignorant kindness. Circumstances alter cases. The weather and other things must enter into the decision to move the injured one at once or wait for a few minutes.—Successful Farming.

#### DO YOU BELIEVE IN "SIGNS?"

Here are some "signs" that never fail:

When you see a boy form the cigaret habit, it is a sign that his future is behind him if anywhere; it certainly is not before.

When a young woman cares more for dances and cards than she does for her mother, it is a sign that her education is not yet complete.

When a town cares more for a medicine show or a carnival company it is a sign that something is wrong.

When you see a boy with clean lips, clean hands, and clean heart, it is a sign that a man will be there when he grows up.

When a young man spends as much, or more, than he earns, it is a sign of a failure down the way.

When you see a young man earning more than his salary, it is a sign of an early promotion.

When you see a boy drop out of school, unless compelled to do so by circumstances, it is a sign of tragedy.

When you see a man unwilling to share the good things of his life with the less fortunate, it is a sign of contraction of the heart—a very dangerous situation.

If the clerk watches the clock more than his work, it is a sign that it is time for him to go.

When a young woman "scrapes" acquaintance with strangers, it is a sign that foolish girls are not all dead yet.

When a young man tries to find a better policy than honesty, it is a sign that he is going to fail.

When you are in Rome, and do as the Romans do, it is a sign that you will do as the Romans do when you are not in Rome—especially if no one is looking.—Selected.



## SILENT NIGHT

While shepherds watched their flocks at night,  
On the Judean plain,  
The angels broke the holy calm  
With a melodious strain.  
The glory of the Lord shone round,  
And changed the night to day:  
This sin-cursed world had caught a gleam  
Of heaven's perfect day.

"Glory to God," the song rang out,  
And broke the silent night,  
The neighboring hills in splendor glowed,  
With a refulgent light.  
In "David's line" a son is born,  
The joy of all the earth,  
And angels came to celebrate  
The glorious, happy birth.

That silent night, that holy night,  
Is sacred to us still,  
Our souls are yearning with a void  
The world can never fill.  
But in the Babe of Bethlehem  
We have our joy and peace.  
He calms the weary, troubled heart,  
And bids our sorrows cease.—Sel.

## ALONE WITH MY CONSCIENCE

I sat alone with my conscience,  
In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased.

And I felt I should have to answer  
The question it put to me,  
And to face the answer and question,  
Through't an eternity.

The ghost of forgotten actions  
Came flooding before my sight,  
And things that I thought were dead  
Things

Were alive with a terrible might;

And the vision of all my past life  
Was an awful thing to face,  
Alone with my conscience sitting  
In that solemnly silent place.

And I thought of a far-away warning  
Of sorrow that was to be mine,  
In a land that there was the future,  
But now is the present time;

And I thought of my former thinking,  
Of the judgment day to be;  
But sitting alone with my conscience  
Seemed judgment enough for me.

And I wondered if there was a future  
To this land beyond the grave;  
But no one gave me an answer,  
And no one came to save.

Then I felt that the future was present,  
And the present would never go by,  
For it was the thought of my past life  
Grown into eternity.

Then I woke from my timely dreaming  
And the vision passed away,  
And I pray that I may never forget it  
In this land before the grave:  
That I may not cry in the future,  
And no one come to save.

And so I have learned a lesson  
Which I ought to have learned before,  
And which, though I learned in dreaming,  
I hope to forget no more.

So I sit alone with my conscience,  
In the place where the years increase,  
And I try to remember the future  
In the land where time will cease.

And I know of the future judgment  
How dreadful soe'er it may be,  
That to sit alone with my conscience  
Will be judgment enough for me.—Sel.

## Y. P. M. TOPICS

(Continued from page 219)

son given above as to its origin. The style is very much mixed; of the peculiarities, compare parts 2 and 3.

5. Ch. 30, is peculiar not only for its authorship, but as a specimen of the kind of proverb which has been described as "dark sayings" or "riddles."

6. To a few pregnant but concise admonitions suitable for a king, is added a most inimitable portraiture of female character. In both parts, 5 and 6, the distinctive peculiarity of the original proverbial style gives place to the modifications already mentioned as marking a later composition, though both retain the concise and nervous method of stating truth, equally valuable for its deep impression and permanent retention by the memory.—A. R. Fuasset. Commentary.

## BIBLE PRINCIPLES OF GIVING.

I Cor. 16:1-4; Lev. 27:30

Topic for August 1

## MOTTO

"Do good....be rich in good works."

## MEDITATIONS ON THE TOPIC

## I. The Scripture Teaching on Giving.

—God has taught His people to give from the earliest ages. Cain and Abel brought of the products of their labors as an offering to the Lord, though Cain's was rejected because there was not in it the principle of faith which characterized the offering of Abel. Abraham gave tithes to Melchizedek in recognition of the Lord's blessing, and because Melchizedek was a priest of the most high God. Thus we can trace through the entire Bible the principle of worship to God in connection with gifts which men brought.

God also enjoined upon His people the principle of sympathy for one another. Misfortunes and distresses were not to be passed by when it was possible to relieve them. The gifts with which God had blessed His people were to be used in relieving the poor as well as in honoring the Lord by acts of worship.

In Israel's day God set apart the priesthood of a tribe and made it the duty of the other tribes to support them by giving the tenth of all their increase. This became an act of worship in that it kept the tribe of Levi in the place where they served in the things that pertained to the service of God's house. Besides the tenth there were to be brought freewill offerings and sacrifices according to the directions of the law. But the tribe of Levi was not exempt from the service of giving. They were to tithe the tithe and thus recognize the Lord in all that was received (Num. 18:20-32).

When we come to the New Testament times, we see the underlying principles which the law foreshadowed enjoined upon those who have been saved through Christ Jesus. And while the shadows and ordinances of the law of Moses have passed away, the spirit and principle which was shown in their giving has not passed. Giving is still the largest expression of service toward God which humanity can engage in.

II. The Text.—I Cor. 16:1-4; Lev. 27:30—The text of I Cor. 16:1-4, gives a systematic plan of raising money for the relief of the poor saints who were at Jerusalem, work in which Paul was zealous. The text of Lev. 27:30 shows that the Lord claimed all the tenth of the increase in the land of Israel and had a

right to direct what should be done with it. Both these passages suggest to us that there are methods that can be used in our giving that will supply the needs of the service of God's house as well as the needs of the poor. It is our privilege to carry it all out in the spirit of the Gospel and receive the blessings which God gives to those who consecrate their means and service to Him.

## OUTLINE STUDY

## I. The Principle of Stewardship.

1. Gratitude toward the giver.—Deut. 6:10-12; 8:10-18; Prov. 3:9.
2. Use according to the direction of God.—I Tim. 6:17-19.
3. Faithfulness.—I Cor. 4:1, 2; Matt. 25:14-30; I Pet. 4:9-11.

## II. The Principle of Sympathy.

1. Toward the needy.—Deut. 15:7, 8; Luke 10:25-37; Ps. 41:1.
2. Toward our own.—I Tim. 5:4, 8, 16.
3. Toward the stranger.—Matt. 25:35; Deut. 10:19.
4. Toward an enemy.—Prov. 35:21.
5. Toward the sick.—Matt. 25:36.
6. Toward disciples of Christ.—Mark 9:41; Heb. 6:10; II Cor. 8:1-4.

## III. The Principle of Service to the Cause.

1. Helping workers.—Phil. 4:10, 15-17; III John 5-8.
2. Doing good.—Gal. 6:10.
3. Spending and being spent for the Church.—II Cor. 12:14, 15.
4. A living sacrifice to God.—Rom. 12:1, 2.
5. Organizing the forces for expediency.—Acts 6:2-4.
6. Using system in our work.—I Cor. 16:1-3.
7. With Christian motives.—Matt. 6:1-4; Heb. 13:15, 16; II Cor. 8:11, 12; 9:5-7.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Give."
2. How God Wants Me to Give.

## For Young People.

1. The Stewardship of Our Possessions.
2. The Stewardship of Our Lives.
3. Christian Sympathies.

## For Older People.

1. Wisdom in Giving.
2. System in Giving.

## PERSONAL THOUGHT

"It is more blessed to give than to receive." Have I learned that underlying principle which runs through the entire Bible?

## SEED THOUGHTS

"We give Thee but Thine own,  
Whate'er the gift may be;  
All that we have is Thine alone,  
A trust, O Lord, from Thee.

"May we Thy bounties thus,  
As stewards true receive,  
And gladly as Thou blesseth us,  
To Thee our first-fruits give."—Sel.

"God loveth not large, but cheerful givers; and there can be no doubt that the simple gifts of the poor in Israel towards the erection of the Tabernacle were as precious in His sight as the more costly offerings of their wealthier brethren. Let therefore the poor reader be encouraged to bring his offering for the Lord, however small. The pence are as needful as the pounds. If my reader is rich, let him follow the example of the Hebrew princes, and offer accordingly."—Frank H. White, in "Christ in the Tabernacle."



# CURRENT EVENTS

**More About the Trip of the Norge.**—The fuller reports from Alaska about the epoch-making flight of the Norge across the polar area add to the fascination that the story has for all readers. After passing the pole—in the neighborhood of which Mr. Ellsworth thought he saw some rocky islets rising through the ice—the airship sailed directly across the great polar ice cap, and passed over the highest point in that cap, about four hundred miles south of the real pole, a point which has been called the "pole of inaccessibility." No land was seen in any direction. Later the Norge ran into fog, which reduced the visibility and made it a matter of difficulty to keep on the direct course. As the airship approached the Alaskan coast some pieces of ice frozen on the propeller blades during the passage through the fog broke off and were flung against the gas bag of the dirigible by the whirling propellers. The skin of the envelope was cut in several places, and the gradual escape of gas made it advisable to land at Teller, seventy-five miles from Nome, where Captain Amundsen had planned to land.

The trip adds still another distinction to Amundsen's record as an explorer. He is the first man to reach the South Pole, the first to lead an expedition by air across the whole North-polar area, the first to make a trip through the famous Northwest Passage, which so many Arctic explorers died in trying to find; and he has conducted some very valuable scientific researches at the north magnetic pole. His attempt to reach the North Pole by airplane last year and the extraordinary determination and ingenuity with which he and his companions escaped from a situation that threatened them all with death are still fresh in our memories.

Captain Amundsen has proved the practicability of sailing across the lonely polar area, though his experience also shows that the navigator needs good luck as well as careful preparation and cool courage. His observations make it unlikely that land of any extent will ever be found in the still unexplored stretches of the polar sea, though it is possible that isolated rocky islands of volcanic nature may exist there. There is a region several hundred thousand square miles in extent between the course of the Norge and the Siberian coast which is still unvisited. Captain Wilkins, who had intended to make a trip by airplane from Point Barrow to Spitzbergen this spring, may end by flying across this region. But repeated accidents and delays have been the lot of Captain Wilkins, and the really favorable season for flying has passed.—Youth's Companion.

**Russia's Wild Waifs.**—A committee of inquiry has estimated that the number of homeless children in Soviet Russia approaches the appalling figure of 300,000, exclusive of those in Ukraine, White Russia, and the Caucasus. A report issued by the Health Commissar groups the waifs in three categories:

The first comprises morally defective children, "of whom unfortunately we have considerably more than is generally supposed." These, he says, can only be looked after in colonies. The second category

consists of children still normal, but "merely lacking family life and caresses." These are to be placed in Soviet homes, or adopted. But the majority of the waifs belong to the third category, which consists of children on the brink of the abyss into which those of the first category have fallen. It is most difficult to deal with these children, and although the authorities have had much experience, it is, he says, mostly experience of failure, rather than success.

Walter Duranty, of the New York Times, writes of these children in Moscow:

Some day when the canons of political practicability have given way to a demand for stark truth there will be written the epic of Moscow's homeless children—highwaymen, murderers and dope fiends almost before their bones have hardened. Now one can only give scanty glimpses of their curious lives and obscure deaths.

**After the British Strike.**—The return to virtually normal conditions in England, following the end of the general strike, was unexpectedly prompt. That was largely due to the good sense and conciliatory disposition of Premier Baldwin, in whom everyone, even the Labor party leaders themselves, appears to have a great deal of confidence. At first some of the railways and manufacturing concerns were tempted to make it difficult for their employees to return without surrendering their union cards; but the Premier used his influence to such good effect that all such ideas were quickly abandoned. Mr. Baldwin was also ready with a series of proposals for the arrangement of the dispute in the coal industry, which include immediate legislation to carry out the recommendations of the Coal Commission, the establishment of a wages board, a "welfare levy" on the owners of royalty rights and the appropriation of \$15,000,000 by the government to assist in maintaining the present wage scale till the wages board can make its report. Unfortunately, neither mine-operators nor miners seemed to be willing to accept these arrangements.

**The Franc Slides Downward.**—"The French franc, which is nominally worth nineteen cents, is now worth considerably less than three cents in the foreign-exchange market. There is a great deal of uneasiness in France, and a good deal of mystification too, for it was assumed that with the balancing of the national budget and the funding of the French debt to Great Britain and the United States the franc would regain some of its value. Bankers say that the trouble is caused by the French people themselves, who are putting their money into foreign banks and foreign securities, from a complete loss of confidence in the national financial situation and the fear that France will have to go through some such drastic reorganization of its currency as Germany passed through a few years ago. The situation gives rise to political restlessness and renewed agitation on the part of Fascists, Monarchists and Communists; and there is some reason to fear that it will cause the French Chamber to reject the debt agreement made with the United States."

**The Roman Galleys of Lake Nemi.**—"It has long been known that two imperial pleasure-galleys, built by the Emperor Caligula, lie at the bottom of Lake Nemi among the Appenines, southeast of Rome. The idea of raising these galleys, in the hope of recovering a wealth of antique sculpture and jewelry, has long ago plagued the minds of the Italians. Leonardo da Vinci worked on the problem four hundred years ago, but the water of the lake is so deep that no plan for raising the galleys has appeared practicable. Now Mussolini has ordered that the thing must be done, and it is believed that he will authorize the digging of a tunnel in the side of the extinct volcano the crater of which Lake Nemi occupies. That would empty the lake and expose the galleys at once."

**What the Strike Cost.**—"It is estimated that the strike cost Great Britain \$250,000,000. The disarrangement of the financial situation may oblige the Chancellor of the Exchequer, Mr. Churchill, to work out a new budget. The strike was conducted with a truly British self-control; there was almost no disorder, and there is astonishingly little bad feeling left behind. Mr. Baldwin comes out of the affair with an enhanced reputation for calm and patient statesmanship, and the experience of the ten days seems to have convinced all the Labor leaders except the Communist sympathizers that the general strike is not a weapon that they can use with success in England."

**Oppose Dry Act Changes.**—The Southern Baptist Convention, representing 3,000,000 members in eighteen states, adopted a resolution of unswerving loyalty to the Eighteenth Amendment and opposing any changes in the Volstead Act. The convention, which met at Houston, Texas, also passed a resolution affirming its belief that man was the especial creation of God. Dr. George W. McDaniel of Richmond, Va., was re-elected president of the convention.

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### PHILOSOPHER AND CHRISTIAN A Contrast

S. P. Yoder

Man's sad condition in this life on earth  
A worldly wise philosopher compares  
Or likens to a creature clinging to  
A swaying rope that scarce his body bears  
Suspended o'er a fathomless abyss—  
A yawning gulf without a ray of light,  
Until his strength gives way, then helpless  
drops

And disappears forever out of sight:  
No God to adore, no promise to cheer,

The future a blank of darkness and fear!  
The Christian knows in whom he has believed;  
His faith in God world-wisdom all tran-  
scends.

Rejoicing that a blissful home awaits  
His coming when his earthly life-work ends,  
He's like a ship manned by a faithful crew,  
Their Captain's orders ready to obey,  
And when the anchor's weighed, the moorings  
loosed,

Unto a better country speeds away.  
That haven of rest on the evergreen shore,  
Blest Eden of love and peace evermore.

Denbigh, Va.

### MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. H. HAKES,

290 Broadway,

New York, N. Y.

### ANNOUNCEMENT

#### Summer School, Goshen College

The faculty of Goshen College takes pleasure in again announcing its plan for the summer session beginning Monday, June 14th, and continuing for a period of nine weeks.

Courses in the College and Academy will be offered in the departments of Bible, Biological Science, Education, English, History and Social Science, Latin, and Modern Languages.

The teaching staff is selected from the regular faculty and the instruction will be of the same thoroughness and quality as that offered during the regular year.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent place to do so.

The College is conveniently located and easily accessible by railroad, electric lines, or automobile highways.

Goshen College is an institution under the control of the Mennonite Board of Education and is operated especially in the interest of the Church and her young people and if any of them contemplate spending some time in school during the summer we heartily invite correspondence with us before completing arrangements for your work.

Catalogues are now ready for distribution and may be had upon application. Write to the President, or Dean of Goshen College, Goshen, Ind.

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AUGUST, 1926



A View of Goshen College Campus



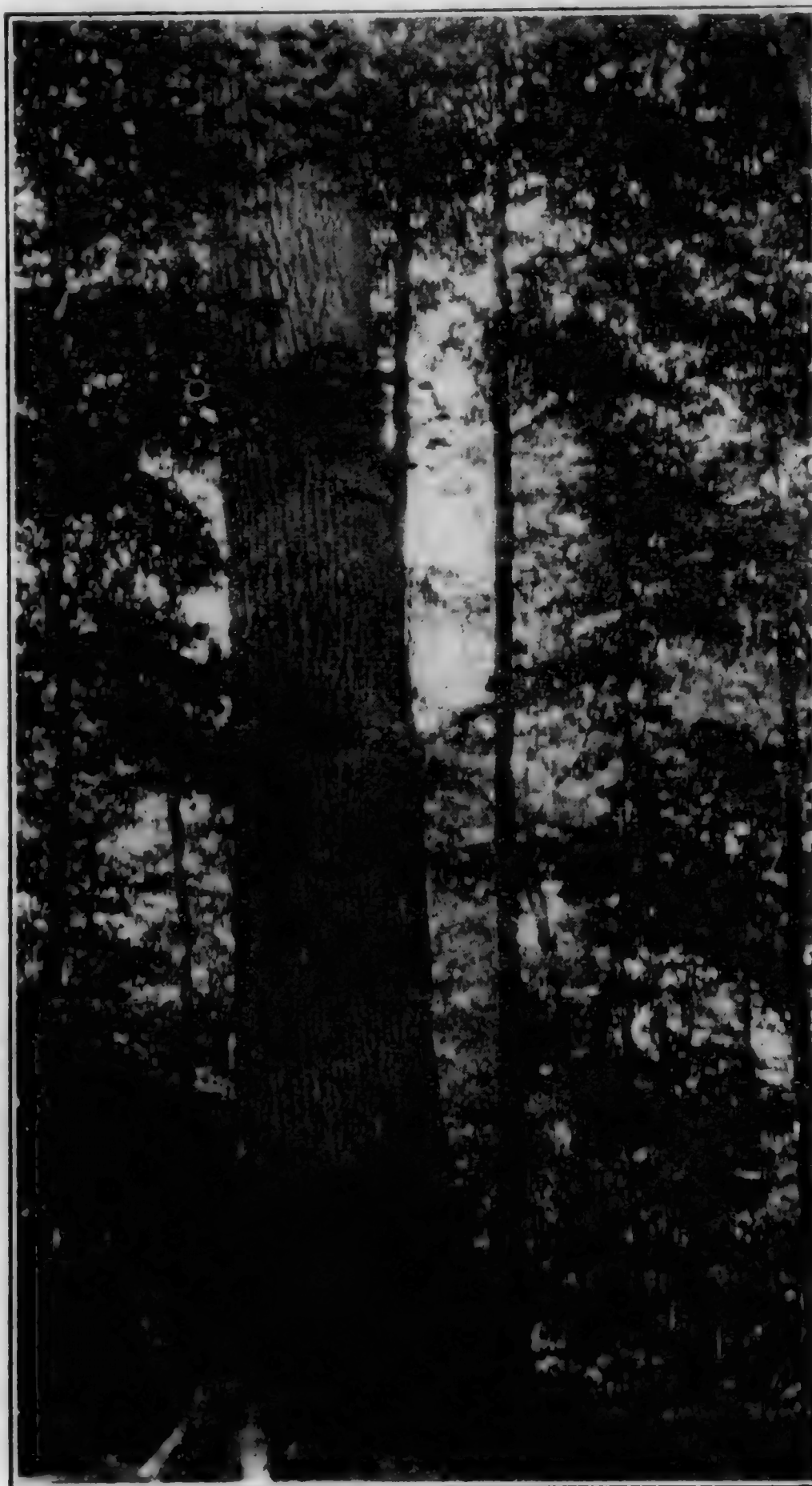
## GLIMPSES OF NATURE IN NORTHERN INDIANA

By Samuel W. Witmer

The plant and animal life of nature,—wild and undisturbed by man if it can thus be found, is full of objects for observation and study. The life in our man-made communities is full of interest and instruction, but there is in "God's out-of-doors" something with a different charm, something which excites in us a peculiar wonder. Here, too, there is a kind of order and active process, if we can detect and understand it. In this paper it shall be our purpose to seek out and visit some of nature's spots as wild as we can find them and to observe a few outstanding features. Our territory is limited. We must stay in northern Indiana and visit only places within easy reach from Goshen. To find them we must leave the "kept up" lawns of city homes and college campus; we must leave behind us the beautiful country homes and the cultivated fields. It is not sufficient to go along the country road. We must search for these wilder haunts and our efforts will be well rewarded.

Our first excursion shall be "up the river." We shall pass by the beautiful banks of sod, the beds of spatter-dock and other favorite sites of the camper, the hunter, and the fisherman. In a boat we press on against the current until we reach a part which is densely wooded and almost inaccessible. The swampy woods on either side do not permit one to reach the river from the land. The windings of the main channel, its narrowness in places, swift currents, shallow waters, and trees leaning or fallen into the river, all these are not inviting to the boatman. The loneliness of this wild spot begins to impress itself upon us. Just then, the Green Heron, whose acquaintance we had made in more civilized parts along the river, makes known its presence, and flying from its perch, leads the way before us. As if we had more confidence now, we peer into the bushes and the trees and there see many smaller birds we had not noticed before. Then, suddenly, a larger bird, apparently a duck, circles through the tree-tops and across the open space above the water. We quickly snatch our field glasses and from what we see of the bird as it flies and temporarily perches on a tree branch, we conclude that this is the Wood Duck. To see this duck in its natural haunts, we consider a special treat because the Wood Duck has become quite rare and the male in full plumage is often considered the most beautiful duck in any part of the world. Then, as we round a bend in the river there comes to our view a clump of dead trees, about a quarter of a mile ahead. What attracts our attention here, is the wonderful sight in those tree-tops. There stand several large birds with long legs, long necks, long bills

This is the Great Blue Heron which measures four feet from tip of bill to tip of tail. We may frequently see this giant among birds flying along the more accessible parts of the river and also wading about in shallow water among water plants where it catches young catfish and other animals. But here in the tops of the dead trees these birds of majestic stature are standing beside their bulky nests made of branches and twigs. And



Bur Oak, "The Monarch of the Forest."  
Greatest Circumference is Thirty-two Feet

in the nests are the young herons already grown to such a size that they may be plainly seen. With no foliage to interfere, we here indeed have a wonderful glimpse of nature,—the Great Blue Herons in their wilderness home.

By automobile we may now proceed a few miles farther, and stopping by the side of the country road, we have pointed out to us a small wood of elm trees, tall spreading and graceful. This, we are told, is the Fisher Bog. We see no bog but are assured there is one behind that screen of trees. Leaving the roadside we make our way on foot to the stately elms behind which we now also see trees of ash

and soft maple. Going forward, deeper into the woods, we come to a belt of smaller trees, the beautiful tamarack, with an undergrowth of cinnamon ferns, the leaves of which are as tall as we are. Pressing forward we reach a zone of shrubs; among them the alder and the poison sumac. We are careful not to touch the latter. Then, suddenly, we find we have passed through the thicket of shrubs and, before us in the center of this nature spot, we see the open water of a small lake. We ourselves are now standing upon the bog which is composed chiefly of sphagnum moss. We are keenly conscious that we are no longer on terra firma. At every step the bog vibrates. It is but a thick raft of living and decaying plants afloat upon the water. And what strange and curious plants are growing here. In the water occurs the bladderwort. On the hassocks formed by the sphagnum moss are pitcher plants and sundews. All three of these are catching insects and other tiny animals and using them for food. And here on another hassock are orchids, the Pogonia, with flowers showing forth in full bloom in the bright sunshine. Their beauty and their fragrance are at their best. We do not pick the flowers. They are too rare for that. To see them in this bog, is alone worth our trip. In retracing our steps we notice leather-leaf, the purple cinquefoil, and also the lowly cranberry bush in blossom. We are well satisfied that this little bog, contrasted by the surrounding fertile fields with growing crops, is one of nature's little gems.

We find that our time, as well as our territory, is not without its bounds. We may go on only one more trip. Where shall we go? Shall it be to a primeval forest,—as primeval as we can find it—where the sturdy oak is truly "The Monarch of the Woods?" Shall it be one of the many small and picturesque lakes with musical names,—Shipsheewanna, Maxinkuckee, Wawasee, or Tippecanoe? Their waters and shores abound with life, both plant and animal. They have been subjected to long study and extensive survey and scientists have written volumes about them. Then there is the Limberlost with all its denizens and its fame in literature. In making our choice we reluctantly pass by all of these, and for this time, will make a hurried visit to the duneland by the shores of Lake Michigan.

The dunes are sand hills formed from the sand washed ashore by the waves and blown inland in such a way as to form great drifts. Some of these dunes are one hundred and sometimes as much as three hundred feet in height. Most of them are covered with forests of pine, oak and hickory; others with beech, maple and hemlock. In places, a species of cactus may be found. In fact many kinds of

(Concluded on page 241)



# CHRISTIAN MONITOR

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Vol. XVIII

SCOTSDALE, PA., AUGUST, 1926

No. 8

## THE PLACE OF THE SMALL COLLEGE IN THE EDUCATION OF OUR YOUTH

By Guy F. Hershberger

Since American education has grown to the place of prominence which it holds to-day, not the least important of the many questions which confront the average prospective student is that of choosing which college, among the many colleges all about him, he shall attend. First of all there are the large state and endowed universities whose enrollments reach up into the thousands which are bound to attract his attention. The very bigness and prestige of these universities naturally attract, and at first thought one might be tempted to regard this as sufficient reason for deciding in their favor rather than to attend a small college. But a second thought would also suggest that since the small colleges are so very numerous and are generally in a thriving condition, there must be some good reason for their existence.

It should be borne in mind that the largeness of the university is in part due to the large scope of its work and not necessarily because of a higher quality of work than that of a small college. The university usually includes, besides the regular liberal arts college, a graduate school of arts and sciences and various professional schools such as medicine, dentistry, engineering, journalism, and law, all of which generally require three or four years of regular college work for admission. A large proportion of the students of a university are found in these schools. Hence even the size of the liberal arts college within the university is not so great in comparison with the small college as one might imagine. This is, after all, the part of the university which the college student is interested in. He may wish to study medicine later, but he must first do three or four years of regular college work. And this can be done in the small college as well as in the liberal arts college of the university.

The universities themselves are appreciative of this fact. There is at least one large eastern university<sup>1</sup> which has recently eliminated the first two years of college work from its program, believing that it can afford to leave this work for the colleges while her own efforts will be de-

voted to upper class and graduate work. There is a growing feeling among educators that a combination of the liberal arts college in the same institution with the graduate and professional schools has its disadvantages. The advanced schools are interested in advanced work and the attempt to operate both the upper and the undergraduate school at the same time is an attempt to do more than can be done well. The standards of the advanced schools tend to be lowered, and at the same time it is a question whether the undergraduate students fare better if as well. In view of this situation, together with many other factors which enter into

in the larger institutions. It is true that the authoritative scholars in the various fields of learning are usually found in the larger schools. But the undergraduate frequently does not get in touch with these men anyway, especially in the earlier years of his course; he usually receives his instruction from lesser men, frequently men of limited experience. Furthermore, when he does receive instruction from a bigger man his methods are often those of the scholar rather than of the teacher, which are after all what the undergraduate wants. On the other hand, in the small college the young instructor is generally as good as the young instructor in the university and the older instructors are usually men who have spent their lives actually teaching undergraduates and are far better qualified to do this work well than is the highly specialized scholar.

In the second place the class room work



Goshen College

our present day educational problem, certain prominent educators<sup>2</sup> are pointing us to a possible reorganization of the college, one of the prominent features of which will be smallness of size. Of course no one knows just what will be the outcome, but it is altogether possible that undergraduate work will in the future be more generally in the hands of the small college and the graduate and professional courses in the hands of the large universities. Professor Judd suggests that possibly, in the event of such a reorganization, the college course will be reduced from four to three years.

Now, granting that there is a place for the small college in American education, what are some of the advantages which the average undergraduate may expect there, if any? In the first place the quality of instruction is usually as good, if not better, on the average, than that received

in the small college is likely to be better, teacher and other factors being equal, than in the large college for the simple reason that there is more opportunity for personal attention to students on the part of the instructor. Classes are usually smaller and the teacher can learn to know personally each student and the work he does. This is less likely to be the case in a larger institution. Furthermore, in the small college, the student has the opportunity to receive personal inspiration from his instructor, which is often worth as much as the actual instruction.

In the third place, library facilities in a good small college are entirely adequate for the service of the undergraduate. In fact, the smaller classes of the small college often make it possible for individual students to do actually more collateral reading work in the library than he could do in a large institution.

In the fourth place, the small college,

1. Johns Hopkins University.

2. See Alexander Meiklejohn, "A New College" in *The New Republic*, April 14, 1926, and in the same issue, C. H. Judd, "Reconstructing the Four-Year-College."



especially when it is a church school, has a distinctly religious spirit which usually makes for a wholesome environment. It is no secret that our larger institutions are frequently rife with evils of various kinds to such an extent that the moral environment is really unwholesome. No one is necessarily to blame for conditions of this kind. No doubt there are many men on every large campus who are intensely interested that the moral environment shall be the best possible, but who are able to do very little about it. The fault does not necessarily reside in a particular group of individuals, but in the system. These undesirable conditions are frequently an inevitable fruit of a large secular student community uninspired by a vigorous religious spirit. The small church school with its positive emphasis on spiritual values has a decided advantage in this respect.

A fifth advantage which the student of the small college enjoys is that of greater opportunity for the development of individuality and self expression. The large university, as a general rule affords comparatively little opportunity for active participation in such activities as literary society work, public speaking in the form of literary programs, debating, discussion and oratorical contests, etc. Furthermore, the opportunities for participation in executive and committee work in connection with class organizations, Y. P. C. A. work, the student council, athletic, social, and other activities are more numerous in the small college. It is true that all of these activities are found on the large campus as well as on the small, but the largeness of the student body necessarily excludes a great proportion from playing any really active part in them. This means a distinct loss to the individual student because these extra-curricular activities are in many ways fully as important in the student's education as is the actual classroom work itself. It is a sound principle of psychology that nothing has been well learned until the individual is able to express what he has learned either in words or in some kind of activity. Extra-curricular activities afford the best possible opportunity for this kind of expression during the college period. And in a small college like those of our own church these opportunities are sufficiently numerous to serve all of the students as well as the few.

On the whole, bigness is after all not necessarily a virtue in educational institutions, especially in undergraduate institutions. It seems too much like an attempt to apply the principles and methods of modern industry to education—it has been called the "Fordization of Education." This method works very well in an automobile factory, but it is hardly adequate for the training of the human spirit. Automobile parts are all cut on the same pattern and cast in the same mould. When one becomes worn it can be replaced by an exact duplicate which does the same work in exactly the same way. The hu-

man spirit is a personality which cannot be treated in this manner.

But is it not true that the large university carries with it, unconsciously but necessarily, the tendency to do this very thing? Large lecture classes, with little opportunity for expression on the part of the student, and student activities which offer opportunities for a comparatively small proportion of the student body tend to make of education a machine-like process. The students receive what is handed to them and leave it at that. What they have learned does not become their own. To change the figure, the students are cast too nearly in the same mould. A little more opportunity for self expression would enable the student to find himself, to think of what he has learned in terms of his own experience—in short, to put his own individual self into his education. This is not to be construed as a wholesale indictment of students in a large school on a charge of lack of individuality. This lack is often found there of course; it is also found on the small campus. I merely wish to say that the tendency toward machine-like education is greater and the opportunities for self-expression are fewer in the large institutions than in the small.

Furthermore, the increased opportunity for self expression which we find in the smaller school has a social effect as well as an individual one. The student who is placed in a position of responsibility in the activities of the college usually feels an obligation to discharge his duties well. A larger number of individuals (proportionately) being charged with such responsibilities produces a more vital interest in the welfare of the institution. This interest is passed on from one student to another and the result is a socio-psychological effect which we call school spirit. Such a force at work on the campus is really essential for the attainment of the highest standards, whether in scholarship or in social and religious life. Here again the small school has a splendid opportunity.

What has been said about a greater feeling of responsibility on the part of students

in a small college applies to the faculty as well. In a large institution the faculty of a single department may know each other well and may be keenly interested in the work of the department, but may know little or nothing about what is being done in other departments or in the university as a whole. The result is a departmental mindedness on the part of members of the faculty which militates against a general cooperation in the advancement of the interests of the school as a whole. In a small institution the spirit of cooperation is more likely to permeate the entire campus population, both faculty and student.

In the sixth place, it is generally true that small colleges, especially church colleges, are operated to serve certain constituencies which they can serve better than any other school. This is true of the schools of the Mennonite Church. The men on her faculties are better acquainted with the educational needs of the Church and with the needs of her young people than any other school can possibly be. Furthermore, they are men who are interested in the welfare of the Church. Hence it is always an advantage for our own group, as well as any other, to patronize the school which can best serve its needs.

As a last point it need hardly be suggested that the average college student is never over-supplied with ready cash. Hence, it is well in the selection of a college to take expenses into consideration. Here again there is generally an advantage in attending a small college for expenses are usually somewhat lower than in the larger institutions.

These are a few of the factors which deserve consideration by a student about to select a college. No doubt, large institutions offer certain advantages over the small ones. But it is also true that the small school offers its advantages; and there is a real question as to whether the advantages offered by the large institutions actually serve the average undergraduate.

Goshen, Ind.

## CAMPUS AND EQUIPMENT

By John S. Umble

Two factors play an important part in the material features of a school: its location and its equipment. While a convenient, pleasant situation and abundant equipment in the way of buildings, laboratories, and books are certainly not more important than students and faculty, college spirit and ideals, they are primary essentials in the modern up-to-date school. Someone has said that with a good teacher on one end of a log and a boy on the other we have the beginning of a university. Even though we think we could supply first-class material for both ends of the log, yet no one is sorry that Goshen College is conveniently and pleasantly located and has a remarkably complete equipment.

With the passing of the years, the wisdom of the founders in removing the school from Elkhart to Goshen becomes increasingly apparent. Elkhart has grown to be an important railway terminal and industrial center, while Goshen, a neat, little residence city of culture and refinement, of schools and churches, still deserves to hold her title of "Little Boston of the West," as the travelling salesman love to call her. At the same time, her industrial enterprises have grown sufficiently large and varied to induce a normal increase in population and to prevent business stagnation. Its homes of culture and wealth furnish abundant opportunity for the student with more ambition than money to "work his way" through college. Dur-



ing the past year, a number of women students have worked in these homes receiving board and room and several dollars per week extra for the time they could spare from their school-work. Because he had many more calls for help during the spring cleaning season than he had applicants for jobs, the chairman of the employment-bureau was driven to the point of distraction by insistent housewives.

The city of Goshen is conveniently located and easily reached from all points. A mile to the north runs the New York Central, formerly the Lake Shore and Michigan Southern, over which the popular Twentieth Century limited goes thundering by, often in as many as eight or ten sections. Just east of the campus lie the tracks of the "Big Four" with trains connecting with the main line of the Pennsylvania Railway at Warsaw, thirty miles south. Six miles to the south, the B. and O. drives its "crack" through trains from Chicago to Philadelphia, New York, and Washington.

The fine passenger and freight service of the Northern Indiana and Southern Michigan Electric Railway passes the campus as does also the "Dixie" Highway, one of the most popular North and South automobile routes. A mile north of the campus the Lincoln Highway with its constant stream of hurrying tourists stretches from coast to coast. Two miles to the south on the fertile, level Elkhart Prairie is the Air-Plane Landing Field owned by the U. S. Post-Office Department. Its 500,000 candle-power searchlight high up on a revolving turret throws out its brilliant, circulating shaft of light, illuminating five or six hundred square miles of territory to guide Uncle Sam's intrepid night-flying bird-men. The giant planes of the Transcontinental Air Mail go throbbing by in their flight between New York and San Francisco, sometimes so low as to seem barely to miss the tree-tops and then again so high as to be entirely lost among the clouds. At night

with streaming head-light they resemble a comet among the stars.

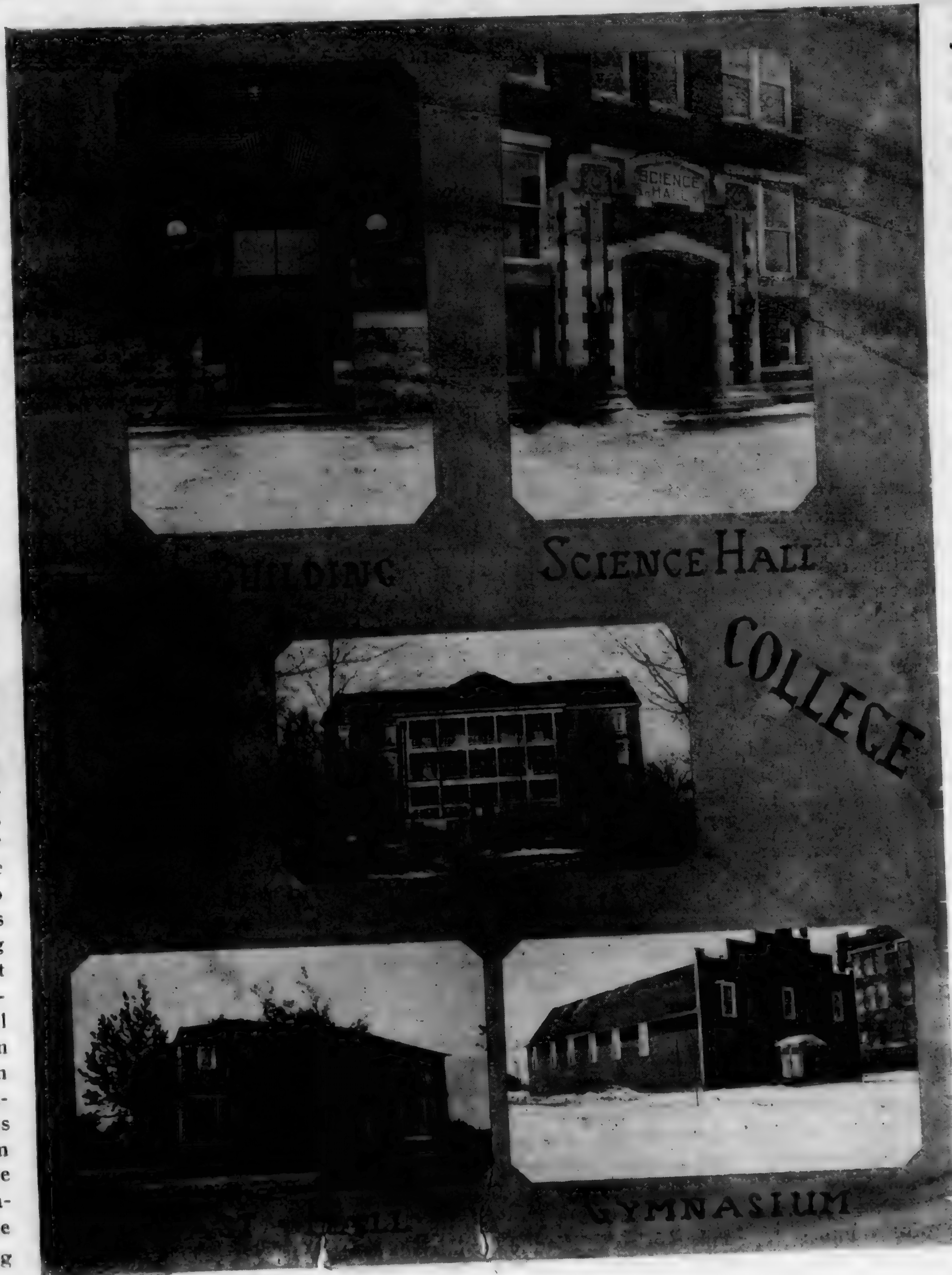
Coming down to earth and nearer student life and activity, we must note some of the natural beauty-spots near the campus. The in-coming Freshman, as he wanders about trying to lose his mood of homesickness, soon finds the Elkhart River, the dam, and the mill-race. They speak quiet to his lonely, troubled mind and, as the year rolls by, he learns to invite some kindred spirit to join him in his walks and meditations. Perhaps he is fortunate enough to pass the head-gates at the dam just as some "Isaak Walton" is reeling in a two-pound bass or a monster pickerel. As the years pass, the quiet and repose of the never-hurrying, placid waters of the race grow into his being, while the river and its shady banks become crowded with precious, life-long memories of boat-rides, wiener-roasts, and of lonely walks full of high resolves and noble aspirations, and of communion with

Him who speaks to us in many ways through His great out-doors.

In this connection, the following lines from the pen of a member of the Class of 1926 are interesting and significant: "I took once more a walk along the old familiar places, the race, woods, the dam, College Point, and revived in my memory the experiences of my college days. Twilight was softly stealing over land and water. The multitudinous sounds of an energetic chorus rolled to my ears from all sides and nooks of the water's edge above the dam as I stopped to listen at College Point. The nocturnal shades were deepening; the singing and crying of the aquatic animals became more intense, and the soul-touching events from the landscape of college experiences returned more vividly to my mind. The time of our departure is at hand. Farewell."

Alumni and former students who were here during the opening days of school in 1903, would hardly recognize in the

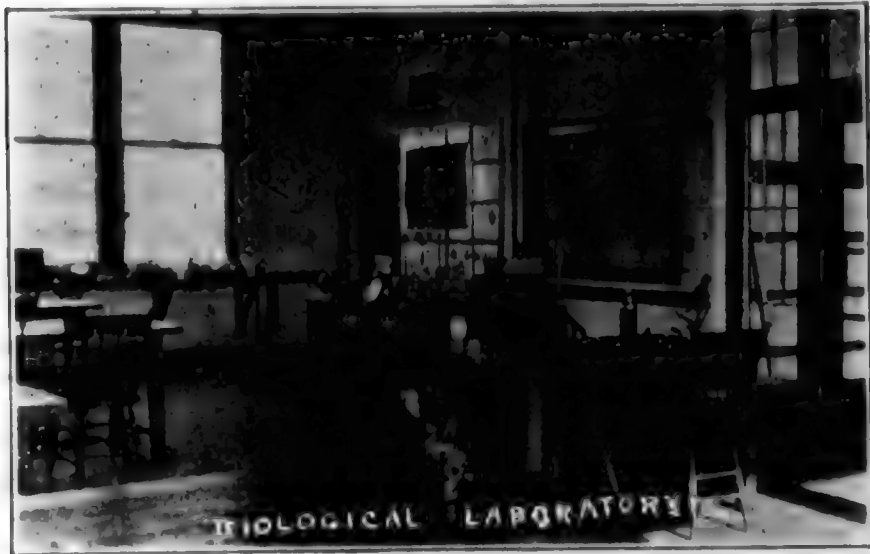
present trim, well-kept campus with its liberal and artistic plantings of ornamental and flowering shrubs and native trees, the Goshen College of former days. Then, East Hall, first known as the Girl's Dormitory, stood just opposite where Kulp Hall now stands. Its basement served as laundry, kitchen, dining room, and Assembly Hall; its first floor as offices and classrooms; and the second as sleeping quarters for the women students. When school opened, the bricks were laid to the first floor of the Administration Building, but the structure was not dedicated till New Year's Day, 1904 and not finally completed till considerably later. Some of the students and instructors spent as much time doing carpenter work as school work. Naturally, since the building site was a treeless field when the ground was broken the preceding spring, there were no trees, no shrubbery, no cement walks. Boards and planks laid here and there afforded precarious footing to the student who tried to pick his way through the





sea of mud on the unlighted campus.

What pleasing changes the landscape artist's plans and the loving, patient care of "Uncle Sam" Plank and others have wrought in these twenty-three years! The Adelphian Fountain, the Aurora Arch, the Vesperian Elm, and other gifts of various organizations through the years stand as a memorial to student loyalty and co-operation. The two original buildings have made room for three others—Science Hall, Kulp Hall, and the Gymnasium. A grove of trees and ivy-covered walls lend re-



freshing coolness and attract scores of birds to their grateful shades.

The first two buildings—the "Girl's Dormitory," now known as East Hall, and the Administration Building—are still in good condition. A few minor repairs will put them in first-class shape before school opens in the fall. East Hall, now moved north on College Avenue, is used as a Men's Dormitory. In April, the local Board took action to remodel, repaint, and partly refurnish it. This dormitory accommodates thirty-six men. A well-equipped modern laundry occupies the basement.

The Administration Building, a commodious structure with three floors above the basement, houses the administrative offices—President, Dean, Business Manager, Registrar, and Librarian—and the offices and class-rooms of the Department of Ancient and Modern Languages, Bible, History and Social Science, Mathematics and Astronomy, Commercial Branches, Decorative Art, Music, and Physical Education. Assembly Hall, with seating capacity of about seven hundred, the reading room, and the library of over eight thousand volumes are also located in this building. The City of Goshen has a Carnegie Library to which our students have free access. The College Library is considerably cramped with very little space for expansion in its present location. An outstanding, urgent, present need is new fire-proof quarters for this growing collection of books, many of which are expensive and indispensable. Due to the active, intelligent efforts of President Yoder and Professor Bender, the Mennonite Historical Library is becoming a really worth while collection of manuscripts and rare old volumes.

The reports of the State Supervisor of Educational Institutions show that the working library of Goshen College is much more complete than those of a number of

the other denominational colleges in Indiana. Hundreds of books, representing an outlay of considerably more than one thousand dollars, have recently been added. The number available for History and Education have been greatly increased.

The basement of the Administration Building affords room for the central heating-plant, a small gymnasium used as a volley-ball court and classroom in Physical Education, janitor's supply rooms, and a men's social room. During the past year, the latter was opened, painted, decorated, and furnished by the Y. P. C. A. It meets a real need on the campus. Here song, music, and discussion fill the recreation hours of the men when snow lies deep on the tennis courts and athletic field.

The heating-plant, a low-pressure system operating with only five pounds steam, is antiquated and wholly inadequate for heating all the buildings on the campus. I believe we are promised a new high-pressure steam-heating system which should provide sufficient heat for every room on the campus, except the gymnasium which is economically and satisfactorily heated with stoves.

Kulp Hall, the women's dormitory provides a modern home for sixty women students on its three floors above the basement which houses the kitchen and the dining hall with a capacity of over one hundred. The large, well-furnished reception and social room on the first floor is an attractive feature of this dormitory. An interesting college tradition encourages the gathering here on Sunday evenings after Y. P. M. of all the men and women students for an hour's informal "sing."

Science Hall, the largest and best-constructed building on the campus, is, like the Administration Building and Kulp Hall, a three-story brick structure with a well-lighted basement. In this building there is considerable room for expansion, all of the basement and part of the second and third floors being unoccupied. Science Hall houses the offices, lecture-halls, and laboratories of the departments of the biological and physical sciences as well as the completely-equipped, modern laboratories and model rooms of the department of Home Economics. The offices and class rooms of the departments of Education, Elementary Teacher Training, English, and Philosophy are also located in this building. The large lecture hall on the first floor, furnished by one of the literary societies, is equipped with special shades and a balopticon which has been used during the past year to illustrate lectures on history, missions, and science.

The following partial list of special equipment indicates, in a measure, the up-to-dateness and completeness of the various laboratories:

**Chemistry.**—The three chemical laboratories located on the third floor are provided with forty individual students' desks for experimental work in General Chemistry, twenty-four in Qualitative Analysis. The desks are fully equipped with gas,

water and re-agent bottles. Each laboratory has a number of evaporating hoods. Supply rooms adjoining these laboratories contain the necessary chemicals and apparatus.

**Physical.**—The Vesperian Laboratory for Physics and Astronomy also on the third floor is provided with the necessary physical apparatus for both Academy and College work in mechanics, heat, light, sound, electricity and magnetism. A dark room is equipped for photometry and other experiments in light. A three and one-half inch telescope equatorially mounted and controlled by a modern Gaertner driving clock is used in astronomical work.

**Biological.**—The Biological laboratories are located on the first floor. The laboratory and supply room for the general courses contain aquaria, compound microscopes, skeletons, life histories in alcohol, bird skins, herbaria, and a large amount of other material and equipment necessary for the work.

The laboratory for advanced courses contains individual lockers, compound microscopes with oil immersion lenses, binocular microscope, camera lucida, rotary microtome, horizontal autoclave, oven, incubator, reagents and stains, as well as other equipment and collections of slides and materials.

**Home Economics.**—The Home Economics laboratories are located on the second floor. The kitchen is equipped with students' desks, gas plates, cooking utensils, cabinets and refrigerator. The dining room is provided with the necessary furniture to give practical experience in serving. The sewing room is equipped with sewing tables, four sewing machines, electric iron, pressing board and cabinet.

**Recent purchases include the following:**  
For the Department of Physical Sciences: sextant, motor rotator, mechanical equiva-



watch, resonant Leyden jars, calorimeters, sonometer, receivers, Geissler and spectrum tubes, Bending beam apparatus, Kundt's apparatus for measuring speed of sound in metals. Considerable material was also added for the Analytical courses in Chemistry.

The additions to the Biological laboratories include a pocket compound microscope, six student compound microscopes, lent of heat apparatus, mica condenser, variable standard of self and mutual inductance, audio oscillator, force table, students potentiometer, Wallace Grating for  
(Concluded on page 241)



# CHRISTIAN MONITOR PULPIT

## THE WORLD'S GREATEST TRAGEDY AND ITS MEANING TO MANKIND

By John Roach Straton, D. D.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left." Luke 23:33.

There have been many great tragedies in the history of our world. It was a sad tragedy when the innocent and high-souled Socrates was forced to drink the bitter hemlock and pass out into the sleep of death. It was a great tragedy when the Huguenots were massacred. It was a shocking crime when the keen dagger of Brutus and his fellow-conspirators pierced the heart of Julius Caesar. It was a heart-rending sorrow when our "martyred President," McKinley, was taken away by the assassin's bullet, in the pride and glory of his noble manhood and his splendid usefulness. But the crucifixion of Jesus Christ was the most terrible tragedy that our world has ever known. That death of the only sinless and perfect man by cruel hands was the supreme event in the story of our race. All other events pointed toward that one, and from it all after events have dated. The barren hill near Jerusalem, like a human skull, with its three awful crosses standing out against the skyline, and the God-man dying on the middle one—that is the picture of the central event in the history of mankind.

Let us see it in imagination again today. The trial of Jesus is over. Pilate the judge, "found no fault in Him," and wished to release Him, but the blood-thirsty mob, incited by the High Priests and Pharisees, clamored for His death. Pilate, though knowing Him innocent, had not the manhood to render justice, and so Jesus was condemned to death, and Barabbas, the criminal, was released. We may see the Savior yonder as the rabble mock Him and smite Him and spit upon Him—the same fickle mob that a few days before had greeted Him with honor and acclaim. We may see the rough soldiery decking Him in the fantastic robes and pressing down upon His brow the cruel crown of thorns; we may see Him stopping to speak prophetic words to the sympathetic women who bewailed Him by the way; and now He is toiling up the hill, staggering beneath the weight of the cross and accompanied by the two thieves. The rabble follow, hooting and jeering. Jesus falls under the heavy burden of the wooden cross, and it is laid upon the shoulders of the Cyrenian. Finally they pass out of the north gate of Jerusalem, and go a short distance to the place

called Golgotha, the place of a skull, and there, we are told, "they crucified Him and the malefactors, one on the right hand and the other on the left." Let us see the picture clearly in imagination—these three terrible crosses, with their bleeding victims nailed to their remorseless arms, and let us seek the lessons which that dreadful picture of the world's central and greatest tragedy has to teach.

### The First Cross

The first cross teaches the depravity and sinfulness of human nature. As the thief here upon this cross at the left looked upon Christ, he saw Him not as a Savior, but he "railed on Him." He cursed the Son of God even in the face of death. He overlooked all of the beauty of Christ's character. His dull ear and his dead conscience could not respond to the glorious unselfishness and forgiveness of spirit shown when Jesus prayed for the heartless men who were putting Him to death, "Father, forgive them, for they know not what they do."

And that poor wretch's attitude was typical of the depravity of man in his natural unregenerate state. I am glad that I love my fellow-men. I am glad that I believe that there is some good in every man unless he has deliberately sold himself completely to the adversary. And yet, we have to admit that side by side with the lingering goodness in all of our hearts is also the awful corruption of wickedness and sin.

I once saw upon a railroad train a little incident that aptly illustrates the blended good and evil in all men. There was a widow upon the train with a little baby which was extremely fretful. The little mother had evidently gone through a sad and terrible ordeal, as she was extremely nervous and worn, and the crying of the baby seemed to distress her very much through her fear that he would disturb the other passengers. There were four drummers sitting opposite each other in the seats directly behind her, and I heard them planning to help the little woman in her distress by taking the baby. One of them, a big, genial, hearty-natured fellow, went up to her, and stretching out his arms for the baby, said: "Now, madam, you give that baby right here to me. I have a baby at home myself, and I know exactly what to do with him.

My friends here and I will take charge of this baby, carry him back to the rear of the coach, and see that he is thoroughly well amused, while you take a little rest."

The baby stretched out his arms to the stranger, and presently was laughing and cooing in the midst of the four jolly men. My heart was very much touched by the sympathy and kindness of those busy men, and yet, before they left that train, I heard those same four men planning a sinful debauch together when they reached the city toward which they were journeying. There was the blended good and evil in human nature. It is difficult for us to realize sometimes that we are all sinners, but if we will take the trouble to face the question at the bar of our own conscience, we must see and acknowledge this error. If I had here a chart containing the picture of your heart and giving the full record of your life—all of its hidden motives and thoughts, as well as its overt deeds—and I should announce your name to this congregation, and continue slowly drawing down and unrolling this picture of your heart before them, I have an idea that I would not go very far before you would rise in your place and say, "Please, sir, stop! In the name of pity, go no further!"

It is only a superficial and spurious optimism which refuses to recognize the sad fact of sin and its resulting tragedies in human life. The world which the good God has given us is bright and beautiful, yet it is a world which is marred by unrighteousness. I looked one morning in awe and wonder upon the Grand Plaza of the World's Fair at St. Louis. Surely no lovelier vision ever graced our earth. Here was the velvety green of the beautiful lawn, bordered by flowers and stately trees, down the center of the Plaza. On either side were the exquisite buildings with their ornate and graceful decorations. In the background was the shining dome of the music hall and the cascade of colored waters flowing down into the placid and beautiful lake at its base. The sky was arching blue and tender above it all, and to complete the entrancing charm of the scene, flags of every color were rippling from the towers and minarets and dancing joyously with the breeze. Six months after that morning I stood on the same spot again, and a feeling of unutterable pathos possessed my soul, for the great Fair had closed, and the work of wrecking it had begun. Here before me was the same Plaza, but it was gashed now and ugly with temporary railroad tracks, and hideous sign-covered car boxes were



protruding from the grand entrances of the majestic buildings. The flags had faded and were drooping pathetically about their staffs. The flowers were gone; much of the statuary was overturned and broken; and the basin and cascades, empty of water, were grinning like a fleshless skull. Yet it was beautiful still. The graceful buildings and many of the other charms still remained, but it was a sad and pathetic beauty that spoke of a departed glory and of a perfection that belonged to the past. And I thought that morning standing there so it is with our world. It is still a beautiful world, but it is marred, sadly marred, by sin and sorrow and their resulting tragedies.

Men in their natural state are sinful, selfish and depraved, and this man on the left cross went into eternity with his sins unforgiven. He did not repent. Salvation was there for him, but he refused to take it. The very Son of God was just there, almost in reach of his hand, but he hardened his heart and went down to death and hell with his soul unwashed. Like Judas, he "went to his own place." He turned aside from God's mercy and love, and went to reap in eternity the harvest from the evil deeds which he had sown in time.

#### The Second Cross

But this terrible tragedy of the first cross made necessary the second. If there had been no sin in the world, it would not have been necessary for Christ to die. We read in that central cross the lesson to a perfect atonement completely accomplished. As Jesus, the Christ, died there, He died as the substitute and Savior of sinful men.

The atonement is eternal, for Christ was the "lamb slain from the foundation of the world." Foreseeing the possibility of man's wrong choice, God had made beneficent provision for his redemption. From the beginning the Father's heart had suffered as He was consenting to the death of His Son. Like Abraham offering up Isaac, the real sacrifice came before the deed. In fact, in Abraham's case, the deed was rendered unnecessary because he had already made the sacrifice in his own heart by determining to obey God even if it cost him the life of his only son, his seed and hope. The cross, then, was simply the expression in time of this eternal fact of God's atoning love and mercy. Yet, let none ever underestimate its vital importance. It is the heart of Christianity. The cross and the resurrection, united as they must be forever, constitute the very life of our religion. Christianity is not merely a theology or a system of sociology. Its fundamental requisite is regeneration, and its source of power is the blood-stained cross. Jesus said, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up."

This cross of Christ is the great dynamic in our religion. "I, if I be lifted up, will draw all men unto me," said the

Master; and Christian history has demonstrated that the only power which can really draw and truly change the sinful human heart is the attractive power and the regenerating influence of the cross of Christ. It was so with the preaching of Peter and Paul. It was so with the greatest preachers of the early church. It was so with Wesley and Moody and Finney and Spurgeon. It is so in the revival of Wales and India to-day, and it will be so to the end of time. Not "the enticing words of man's wisdom," not a moral resolution or the "turning over of a new leaf," can save a sinful soul; only the cross of Jesus, the Christ, can accomplish that, because only through the cross can atonement be made.

Notice first the need of atonement. It is not necessary to dwell upon man's apostasy and his first sin. Say what we will about the early chapters of Genesis, one fact stands out which is indisputable, and that is that there is a Garden of Eden in every heart to-day. There comes a time in every life when we choose the things which are not in keeping with the will and purpose of the holy God. And so it is true that "all we like sheep have gone astray; we have turned everyone to his own way." "For all have sinned and come short of the glory of God."

For these reasons all men deserve punishment. It is not our sins, but our sin which produces spiritual death. It is not merely the overt act, but the inner alienation and separation from God which causes the destruction of the soul. And our wrong-doing, springing from these roots of sin within our lives, deserves punishment. There is an easy-going notion in our age that the punishment of wrong-doers is either to reform them, or else to set a salutary example before others, or for a combination of both reasons. But this surface-view of the subject overlooks the fact that there is an inherent ill-desert in all crime and wrong-doing, and for that reason, primarily, the wrong-doer should be punished. If the criminal is punished only that he may be reformed, then by punishing him the State may really commit a crime, for it may be that the moment after his evil deed he will have become truly penitent, and genuinely reformed in heart. No; sound human justice is founded upon the same principles as Divine justice, and that is that wrong-doing deserves punishment. And if our sinful natures are unchanged and we go thus to eternity, then the endless punishment which is visited upon us is deserved, because our sin is infinite in its influence for mischief, and our wrong attitude toward God stands forever unchanged.

Thus man, through his own terror and evil choice, had fallen into sin, and this sin deserved punishment and eternal death. Now we cannot save ourselves, any more than a man can pull himself out of a mire by tugging at his own bootstraps. We are weakened and cor-

rupted in judgment, affection and will, and the best that we would ever be able to do could not pay the debt to the Divine justice. So man needed a substitute and Savior unless he was to be forever and hopelessly lost. The law was righteous, just and good, but man could not fulfill the law because of his weakness; and so it was that Christ, our Savior, came to fulfill the law for us, and to die as our Substitute and Redeemer from the guilt and the power of sin.

"He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes are we healed."

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

"Who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes we are healed."

#### The Third Cross

But the first and second crosses find their full meaning in the third. The right-hand cross teaches salvation by grace through repentance and faith. The malefactor on that cross, we are told, was saved. How was he saved?

Negatively, let us notice that it was not by good works. This man was a robber and a murderer. He had led an evil life. At the time of his salvation he was nailed to a cross, and, consequently, he had no opportunity for good works then; yet he was a saved soul. Let us not make the great mistake of imagining that we can save ourselves by morality, charity or other good works. If we are saved, our after-lives will show our faith by our works, but "by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

Nor was it baptism or joining the church which saved this man. There are certain sects which teach that baptism is essential to salvation, and that through the church only can a human soul be saved. But here was a man who had never been baptized, and who had never united with any church; a man who was nailed to a cross at the time that he found Jesus Christ, and yet he was saved.

Notice again that it was not through priestly intercession that this man came into salvation. No priest there present stood between his soul and God, to say "I absolve thee." How, then, was he saved?

It is evident, first, that he repented of his sins. The other malefactor had railed on Jesus, but this man answered and "rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

There was a sense of guilt and condemnation in this man's heart. He stood appalled at the long record of wrong-doing which rose before him in that last crucial hour, and the sense of conviction and guilt lay heavily upon his soul. He



recognized, too, the profound truth that his evil-doing deserved punishment, that it contained within itself the ill-desert that required punishment.

It is just there that the salvation of any soul must begin. So long as we come before God wrapping about ourselves the cloak of self-righteousness, there is no possibility of salvation. But to an "humble and contrite heart," God will reveal Himself in saving mercy. The first step, therefore, in salvation is a Godly fear because of the realization of our sins and of their ill-desert, and a Godly sorrow for wrong-doing, which is the main element in true repentance. The Bible's message to a lost world is first of all this great word "repent," and until the sinful soul comes to know in its own experience the meaning of that word, there is no salvation possible for it. This man hanging there upon the cross came into that attitude of mind and heart toward God, and that was the starting point for the goal of his salvation.

Notice, again, that this right step of repentance was followed by another. The man did not stop with the despairing cry born of the realization of sin and guilt. He took the other great step essential in salvation—he exercised faith. We find him here turning to Jesus, and with the consciousness of guilt and its ill-desert bearing heavily upon his soul, we hear him exclaiming, "Lord, remember me when Thou comest into Thy kingdom." "Lord!" Did you notice that? Not "Teacher," or "Prophet," or "Example," or "Guide," but "Lord!" His poor heart recognized in that tragic moment of deep need, something more than mere man in Jesus Christ. Here was the prayer of earnest faith following a true repentance for sins. He looked to Christ as "Lord," and cried out for help. In that very moment his soul found eternal life, for Jesus said unto him, "To-day shalt thou be with Me in paradise." Jesus had the power to save him, and in the bounty of His free grace He gave him the great boon of eternal life in response to the agonized cry of his needy soul. Here is the place where a soul finds salvation. The moment we turn to Christ with the prayer of faith we come into vital union with the Lord of life. The power of His atonement is effective for the soul at that moment, and the regenerative and recreative process begins, which prepares the soul for harmonious fellowship with the holy God. Jesus said, "this day thou shalt be with me in Paradise." So we are taught, here, too, the great truth that at the instant of conversion a sinner acquires all of the rights and privileges of a child of God, and that he passes to Glory immediately after death.

Oh, that to-day we all might learn these vital lessons of the three crosses! Here is the whole truth set forth in vivid and impressive form. Here is the picture of human sin and guilt crying out against

God and going into eternity unsaved. Here is the dying Christ, the all-sufficient atonement, substitute and Savior for lost men. Here, too, is the repentant heart turning to Him in faith, and through Him inheriting everlasting life, while the supreme and all-enveloping message of this terrible tragedy is contained in the truth which it tells us of a love that was infinite and holy and divine. Deeper than the justice in God's nature, which made necessary the vindication of His holy law, was the tender and abiding love that inspired and made possible the satisfaction of that law, and which redeemed the world from despair and death. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

There is a touching story, which has well been called "A Picture of God." It is the story of a boy in a certain home who had been guilty of grievous wrong-doing. The father saw that the boy must be punished. Justice and right and the training of the boy and the good order of the home all demanded it. The boy had played truant from school for three days. The father said to him, "My son, for three days your life has been an acted lie." And so he told the boy that he must sleep in the garret for three nights. The first night they sent him off to the garret without a candle and with only a quilt. But some way, after the boy had gone, a strange hush fell upon the father and mother. They sat upon either side of the lamp, but each saw that the other was not reading. At last, they retired for the night, and far in the dead watches of the night the father said to the mother:

"Mother, you are not sleeping."

"No," said she, "husband, I cannot sleep." And then she said to the father, "And father, you are not sleeping."

"No," said he, "mother, I cannot sleep. I am thinking about that poor little fellow all alone up in the dark garret, and I cannot stand this. I am going up to him, mother."

And so the father went to the garret and cuddled down beside the poor little sobbing form, and clasped thus in each other's arms, father and son slept until morning. And each night father and son went to the garret together until the full penalty had been paid.

In a higher way than that, God in Christ Jesus puts His loving arms around our poor, guilty, sinful humanity! He was "in Christ reconciling the world unto Himself." He suffered with us, and thus it is that Christ "hath redeemed us from the curse of the law, being made a curse for us." Thus, too, God can be "just and yet the justifier of him that believeth" on Christ. And so we have received the atonement, and "being justified by faith, we have peace with God through our

Lord Jesus Christ." But just what that meant of suffering and sorrow for our Lord we cannot even imagine to-day.

"None of the lost ones ever knew  
How deep were the waters crossed,  
Nor how dark was the night that our Lord  
passed through  
Ere He found his sheep that was lost—  
Out on the desert he heard its cry,  
Sick and helpless and ready to die."

"There," we are told, "they crucified Him."

"Crucified Him!" It is a terrible word conveying a more terrible thought. Crucifixion was the form of death visited only upon slaves and the most desperate criminals. It was regarded with especial horror by the Jews. "Cursed," said they, "is every one that hangeth on a tree." The manner of the crucifixion was simple. The cross was laid upon the ground; the victim was then stretched upon it with the hands out toward the ends of the crossbeams. The executioners then took heavy iron spikes and drove them through the quivering flesh of the hands and feet down into the wooden beam beneath. The cross was then lifted into position and dropped into its socket in the earth, and the poor victim upon it was left there to suffer, and to die at last of exhaustion, hunger and pain, for death was not instantaneous, as with our forms of execution to-day. The vitality of the victim slowly wore away, often prolonging the suffering through several days. The ingenuity of man has never devised a more terrible form of death than that of crucifixion. From the first the pain was intense. The lacerated limbs with the nails driven through them, the weight of the body dragging down upon them, the impeded circulation, the distorted frame—all of these things combined to cause such agony that death itself was indeed a sweet and blessed release. It is truly horrible to think of such a death as that, even in the case of malefactors and criminals, but how much more so when we think of it as the death which came to Jesus, the only perfect man, the world's one gentleman, the holy Son of God, stainless in soul and generous and forgiving in death even as He had been magnanimous and sinless in life! What torture His precious body must have undergone! But far deeper than that was the suffering of His sensitive soul—mocked by foes, forsaken by friends, and all the while under that unimaginable consciousness that He was enduring it all not because He deserved it, but as the representative substitute and Savior of a sinning and lost world!

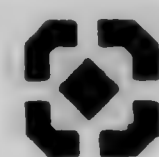
Let us not forget that "his soul was made an offering for sin," and let us take to heart that great word of the prophet "He shall see of the travail of his soul, and shall be satisfied" (Isa. 53:11).

Oh, the matchless glory of the cross of Christ! Oh, the mercy and the love of God that follows after us poor sinners  
(Continued on page 241)





# EDITORIALS



## The Goshen College Number

We are positive that you enjoyed the Eastern Mennonite School issue last month; we are equally certain you will be glad to hear from Goshen College this month. This is from the oldest school in the line of colleges. She was the pioneer school, and all pioneer-work is rough work. She has made her mistakes, not all the fault of those at the helm. Some of the rest of us were green at the business, and to some extent we are green yet, for that matter. But as a Church we have learned some lessons. So have the faculties and managements of our three Schools. May the God of all wisdom save us from disastrous experiences in the days to come. May we be more prayerful and crave Divine Guidance always.

We trust that the Central School can be so aided by the two schools on each side of her, East and West that she will be enabled to be a satisfactory place for the other Schools to send their students for advanced work, thus to give each section a Junior College, but still save money by having only one Institution for more than a Junior College. This plan at least for the present time. The day may come that the Church will feel like supporting three, but that is up to our constituency. We hope you will enjoy this number of the Monitor, and look ahead with a relish for the one coming from the land "Where the West begins," Hesston College.

## A SEASONAL CHAT

"Make hay while the sun shines," that's what our folks are doing on the farm. Well, this is honorable toil. May the Lord bless them while they gather for the world's need this winter. The boys and girls from school are resting their minds for study the coming winter. May they enjoy the lull, and come back fresh for the year's work. Many will take some form of trip, others take some forms of physical re-creation. May they be trips that are to the glory of God. Places where the Lord Himself, if here, would not be ashamed to meet us, His children, for a little chat. May the recreational days be really re-creating, making new energy and giving us needed forces of mind and body. This is to be used to the glory of God. To our busy house-wives, and homemakers we would give a hearty greeting. Much of the Heaven on earth we enjoy through happy, godly and cleanly homes. The season's good-wishes to all.

## In the Foothills of the Shenandoah for the Lord

We lately enjoyed the third revival in the foothills of the Virginia mountains at the Hebron Church. We have been blessed with spiritual revivals in Virginia over a space of twelve years, and the song never recalls un-

pleasant memories when they sing with fervor, "Carry me back to old Virginia." This time the scene of our labors was somewhat away from the historic Shenandoah Valley, so much beloved and written of with its many interesting places and points of interest.

Here there was the lure of trout streams, enough to fill the imagination of the wildest dreams of the fisherman. Here you have "Bear Hunts" in their season and during the rest of the year tales of the hunt are recounted and dwelt upon. How I enjoyed hearing the stories of the chase and the catch. With interest they would show and we would look upon the skins, now used as rugs in the parlor. All were interested but the bears: they could only acquiesce in silence. Then there are the fox hunts and rabbit and squirrel hunts and the chase after quails.

Here life flows along much more tranquilly and is not so moved by the scurry of modern civilization. Here they still take time to live. Life is short indeed, but it seems longer here. These people do not burn out so many bearings (nerves). They need less medicine for they live closer to old Mother Nature. She is a dear old woman, somewhat shy of cities. We may get sight of her in some of the artificial parks. She can be noticed there. But it seems that she is more beautiful in her natural haunts and is more appreciative of the work of the Master Artist, the Almighty.

O, how the sunrise grips your entire being as Old Sol climbs up over the hills. And the sunsets when he falls like a fiery ball into the peak of the hills, and says "goodnight" to all the Hill Folk. Then the scenic valleys, the cedars, the trees, the flowers, the caves, the wooded hills, the orchards, the streams, the springs, the rich bird life, the beautiful rock formations, the mountain air, and the insect life all combine to show forth the Master Creator's beautiful handiwork.

But these things were only incidental, we saw these sights on the run for we were there **to help these people to God and to build up those already in Christ.** We had no time for fishing or for a number of things while we were at Hebron, for the "King's Business Requireth Haste."

In this Valley Bishop Lewis Shank and his wife seem like Grandfather and Grandmother to the entire community. That may be one reason the Lord never gave them the joy of the prattle of their own children—they have time and interest to father and mother all who need their help.

There is a tinge of sadness in all the homes just now. Surveyors are at work looking into the matter of making a colossal dam in the valley that opens at Brock's Gap. If this is done it means that six thousand people will have to find new homes. "Be it ever so humble, there is no



place like home." And the people are wondering when and where they will move.

Bro. John L. Stauffer from the Harrisonburg School goes weekly to Hebron and pastors this flock of God. It means fifty miles weekly and during revivals many more. Much of the expense of the work is gladly borne by the congregations in the Broadway District of the Virginia Conference. But this is only one of the many stations of the Conference. There are also the Mountain Preachers, with others from the valleys who minister to the spiritual needs of the people. Bro. Jones has been doing very effective evangelistic work in the Hills. Another factor in the success of the work is the students from the E. M. S. who go weekly to some of these points throughout the school year. Some of them have given some of their time during the summer as well. May the Lord bless and use them all.

It is interesting to note how hungry the people are for the Word of God. They are quiet outside and reverent inside the church. It may be uncomfortably crowded but there is not a bit of murmur. Many come miles on foot with their lanterns. One young woman said sadly, "I can't come every evening." And upon inquiry her answer was, "Well, the baby is heavy, and I carry him all the way coming and going and that makes seven miles."

It is indeed worth while to note the changes the Gospel makes on the faces of those who accept Christ. During the last revival one of them fell asleep in Jesus. This was an answer to the question, Does mission work pay? It certainly does. Money in our banks, in our farms pay no eternal rate of interest. But time, interest, cash and money invested here are laid up in the Bank of Heaven, paying eternal dividends. When one looks at the boys and girls that are Christians and non-Christians now, and realizes that what is written on their faces at fifteen others before them are responsible for, but as a rule when they are fifty what is registered there decides the destiny of their souls for time and eternity. Let us help that Christ may be written on their hearts so that His glory will shine on their faces.

To see some of the colorful religious experiences they have passed through, the different faces and the different homes and the different death-beds makes one cry with all the might possible, "Send the Gospel's joyful sound unto earth's remotest bound."

Farewell Hebron till we meet again.

#### Deathly Silence in a Town Hall

Some years ago when the Mennonite Church was just started in La Junta, Colorado, the town folk were anxious to know for what the Church stood. Accordingly the other churches were closed and a large hall rented and our church had an opportunity to explain her doctrines. Some one advised Bro. Geo. R. Brunk, the speaker for the meeting, that thirty minutes would be all the longer that he could hold the audience—beyond that time they might walk out. He, however spoke lengthily. When he came to the doctrine of Non-resistance he asked the audience to name some noted Old Testament warriors. They named a number. Then he asked for

names of New Testament warriors. There was a halt, a deathly silence, no response. Suddenly Bro. Brunk remarked, "THE REASON YOU FOLKS DON'T NAME ANY IS BECAUSE THERE ARE NONE." This is one of the best arguments in favor of Non-resistance.

There is also a notable absence of teaching in the New Testament as to how statesmen and politicians who profess to be Christians ought to act and behave themselves. The reason for this silence is that the Lord does not want His people to be entangled in the affairs of the World Kingdom in this Gospel Age. Spurgeon was right when he said, "If the Lord has called you to be an ambassador of the Lord Jesus Christ to preach the Gospel, don't drivel into a king." We have high and proper respect for kings and rulers but we seriously question whether the Lord wants a SPIRITUALLY MINDED MAN OF GOD to sit in the chair as a World Kingdom Ruler in this Gospel Age. The absence of New Testament warriors and the silence as to instructions for statesmen is a conclusive argument in itself and if placed beside other positive Scriptures it becomes even more so.

#### Preaching and Teaching With An Aim

It is one thing to teach, it is another matter to get the lesson into the life of the person taught. It is easy to talk, it is rather harder to get the talk into the individual spoken to. It is one thing to speak, it is another thing to say something. It is one thing to speak, it is still another thing to make the thing spoken stay with the person spoken to. This is what this editorial is interested in, getting the message to the person, that he may possess the message as his very own. To do this these twelve points will help.

GET POSSESSION OF THE MESSAGE MENTALLY

—By Study, Bible, Concordance, Helps, etc.

NAME ANY IS BECAUSE THERE ARE NONE." THROUGH MEDITATION.

MAKE THE MESSAGE AN EXPERIMENTAL EXPERIENCE THROUGH PRAYER.

WORK THE MESSAGE INTO A SIMPLE OUTLINE FORM.

GRADE THE MESSAGE TO SUIT THE PERSONS SPOKEN TO—"Feed my Lambs, feed my Sheep."

USE THE WINDOW LIGHTS OF GOOD ILLUSTRATIONS.

APPEAL TO THE INTELLECT—"That ye may know."

APPEAL TO THE EMOTIONS—The feelings and soul.

APPEAL TO THE CONSCIENCE—"Herein do I exercise myself." Man wants a restful conscience.

APPEAL TO THE WILL—"If any man will do my will."

APPEAL TO THE IMAGINATION—A forceful mental picture.

ROUND TABLE DISCUSSION—Expression and discussion deepen impression.

These twelve points well done will under the blessing, guidance and power of the Holy Ghost deepen into permanent impressions.



# CHRISTIAN LIFE

## THE BOOK OF THE LORD

### X. The Apocalyptic Books of the Bible

By Geo. J. Lapp

This concludes the series of articles on "The Book of the Lord" by our Bro. Lapp. I am sure many have appreciated his labors and have received much help from these articles. He has spent much time and effort upon these studies and they are well worth careful attention. We want to thank Bro. Lapp for his labors and wish him God Speed, and trust that he will continue to remember the Monitor.

The writer has just completed an investigation of the rejected apocalyptic books which, although they did not find a place in the Holy Scriptures, were held in reverence especially by such Eastern Churches as the Syrian, Coptic, Greek Catholic, and Armenian. One wonders that they should be held so sacred because of the enormities they contain and because of this the books of Daniel and Revelation were among the last to be included in the Bible. We do not hear of Daniel having been recognized as a part of the Old Testament until the time of the Maccabees. Luther greatly questioned including Revelation in his translation of the New Testament and finally after great hesitancy placed it with a few other books including Hebrews in an appendix. Strange to say the Western Churches of the earlier centuries more readily included the books in the canon than did the Eastern Churches despite the fact that strong opponents of Papal Rome interpreted the Beast of Revelation to be the Pope. The reader is cited to two very helpful books "The Lost Apocrypha of the Old Testament" and "The Apocryphal New Testament" by Montague Rhodes James as a basis for further investigation regarding the early rejected manuscripts some of which are extant, a few having been but recently discovered and others having been translated and published for years. A more detailed study of the Apocryphal books calls for a separate discussion but suffice it to say that one does not hesitate to agree with those who were led (unquestionably by the Spirit) to finally decide upon what was inspired of God and what was not. Very valuable material is available in the rejected books but nothing of outstanding truth which is not included in Holy Writ except fragments of historical data.

It is then that we come with reverence to a brief discussion of the Apocalyptic writings of the Bible. Daniel and Revelation do not contain them all. Careful reading of Isaiah, Jeremiah, Ezekiel, Thessalonians, etc. will reveal portions which

are in themselves apocalyptic but we shall not be able to do justice to even the two books by confining the whole of this discussion to them, therefore we leave the others for your perusal.

#### Comparisons

Col. F. V. Jeffreys in the Bible League Quarterly of July-Sept. 1923 in a splendid article entitled "The Book of Daniel" very ably noted comparisons between Daniel and Revelation which we wish to quote as follows: "The two writers have much in common. Both were exiles and separated from their nation which was itself scattered and in exile. Both were of great age. Both saw visions of chronological prophecy expressed in terms of Times and Days. Both saw a vision of the Son of Man in glory and falling at His feet as dead were revived by the touch of His hand laid upon them. Daniel was grieved and troubled because he understood not the vision: John wept much because there was no man found worthy to open the sealed book. Both were men of grand simplicity, humility, sincerity, and faith; and both were greatly beloved.

"They have their points of difference also: Daniel was a prince of royal blood and a man of understanding, intellect and learning; John was a simple fisherman. Daniel must be read in the light of subsequent Scripture (and history); the Revelation of St. John was God's final pronouncement. The main subject of Daniel was the temporal judgments which were to befall his own nation during the times of the Gentiles and which would be terminated by the everlasting dominion of that anointed Prince Who should bring to their perfect consummation reconciliation for iniquity and everlasting righteousness. And Daniel's name means, **God Is My Judge**. The main subject of the Revelation of St. John is the spiritual history of the Christian Church during the present dispensation of grace, its trials, its conflicts, its failures, and ultimate triumph. And St. John's name means, **Jehovah Is Gracious**.

"Daniel is commanded to seal up the

book because it was to be for many days till the time of the end; John was commanded not to seal the sayings of the prophecy of this book for the time is at hand. The revelation of Daniel was addressed through him to his nation; that of St. John was addressed through him to each individual soul of that great company in which there is neither Jew nor Gentile."

#### Book of Daniel

Turning our attention first to the book of Daniel we have in the prophet who was divinely appointed to pen what God foreknew of the destiny of the nations from the days of Ezra and Nehemiah through the conquests of Alexander the Great, the days of the Ptolemies, the cruel reign of Antiochus Epiphanes, the history of the Roman Empire, during the centuries of Mohammedan conquest and of the Reformation, the rise of Papal Rome and the persecution of the Protestants up to the present through which times the Jewish peoples suffered great humiliation and are even now waiting for the manifestation of the Anointed One. The book still remains a living message despite the ruthless attacks which have been made upon it.

#### Date

The things which definitely point to Daniel having written the prophecy at the time it was claimed for it in the Bible—that is, about 606 B. C.—are; first, the mention of Daniel by his contemporary Ezekiel (14:14,20 and 28:3); second, Josephus in his Antiquities of the Jews, Book XI, Ch. 8 testifies that the book was shown to Alexander the Great and again in Bk. X, Ch. 11 he remarks that the desolation of the Temple by the Maccabees had been predicted by Daniel 408 years before it was accomplished. He further states, "All these things did this man leave in writing as God had showed them to him inasmuch as such as read his prophecies and see how they have been fulfilled would wonder at the honor with which God honored Daniel and would thence discover how the Epicureans were in error who cast Providence out of human life and do not believe God takes care of the affairs of the world."

Many modern writers such as Driver, Hastings, and others contend that the book was written during the second century B. C. on the grounds of language, the high tone of the book itself, and because it was not known until the last century before Christ but ignore such statements as we have quoted above. They also forget that by divine edict it was a sealed book which according to recent discoveries could



easily have been literally carried out. Tablets have been found large enough for the book of Daniel to have been written on any two of the largest and which were sealed by first writing on the unbaked tablets, then baking them thoroughly and sealing them by covering them with clay, allowing it to dry and by placing such sealed tablets in designated archives where they remained until needed for reference. Daniel was in great favor in the king's court and his writings were highly esteemed by not only his own people but by emperors of immense realms whose systems of recording events were highly developed. Is it any wonder that God in His providence would so direct that the book remain sealed until such time as He designated that it should be made known? Remember that it was the God of Daniel who was directing the affairs concerning His own revelation to His servant. We could not consistently look for a book of lower tone when we realize that the Revealer was The Most High.

#### Languages

The original languages of the book, Aramaic and Hebrew are no barrier to it having been written at an earlier date than that claimed for by the modern critics. Prof. R. D. Wilson clearly shows that "The dialect of Daniel containing as it does so many Persian, Hebrew, and Babylonian elements and so few Greek words with not any Egyptian, Latin or Arabic words, and being so nearly allied in grammatical form and structure to the older Aramaic dialects, and in its conglomerate vocabulary to the dialects of Ezra and Egypto-Aramaic, must have been used at or near Babylon at a time not long after the founding of the Persian Empire."

#### Ideas of Daniel

The ideas of Daniel regarding the Resurrection, the Judgment to come, Angels, and the Messiah were not original with him as a writer but with God as the revealer as is clearly shown in earlier prophecies and Biblical accounts from Genesis on. They also existed in the religious systems in more or less crude form of the other nations as Babylonian, Egyptian, Persian, and other ancient religious writings clearly show. Therefore God revealed this wonderful message to Daniel to substantiate what He had already revealed to others and to furnish the Truth to the heathen nations. The fact that they were in advance of the times in which they were written adds nothing to the argument that they were written later but magnifies Him who revealed them.

#### The Revelation

The Old Testament visions especially those of Daniel and the New Testament Apocalypse explain one another. The Revelation of Jesus Christ as given to St. John further confirms that the "One like unto the Son of Man" seen by Daniel is He who will presently return "In His glorious majesty to judge the quick and the dead." Only those will escape whose

names are written in the Book of Life to which Daniel in 12:1 refers and which is also mentioned in Rev. 20:12.

#### Why opposed as part of the N. T. Canon

Because of the literal return and reign of our Lord in the earth as taught in Revelation there were those who bitterly opposed its being placed in the New Testament canon. One author suggested that it was an unauthenticated romance of the 4th or 5th century. St. John was the author of the book as most early Christian tradition asserts. It claims Jesus Christ as the author in 1:1 and the isle of Patmos as the place in which it was revealed. The writer became only the medium.

#### The Revealer

God revealed the visions and messages of this wonderful book at a time when persecution raged and men were troubled because the coming of the Son of God seemed to be unfulfilled and the great evil in the world was not being overthrown. The book clearly vindicates God's dealing and Christ's seeming delay in coming and reassures the believers that the righteous as a nation shall possess the earth in the Messianic kingdom and that through the final resurrection full recompense will be awarded to every trusting soul. God is represented as stronger than Satan whose overthrow with all his satanic hordes will take place. All persecuting and opposing forces and the wicked of the earth will fall before the conquering Christ. Therefore all Christians are to bear manfully their pains and perils, and even death for His sake is not defeat but a grand victory for great will be the reward.

Remember this is a revelation to be fulfilled according to divine purpose. There is no teaching in the book which can be construed to mean that evil will from the beginning be gradually and successfully overcome until at the last every vestige of evil will have been removed from the earth and then millennial purity will be realized. But the forces of evil will do their worst just before the consummation and all the powers of the devil will be turned loose to thwart every purpose of God to bring to its fulfillment redemption's plan. In this there is nothing in common with the evolutionist's theories. Religious evolution, social evolution, psychological evolution, and biological evolution all have this in common that the attainment of the highest ideal is by a gradual process, the end which is not yet. Such theories cannot be substantiated by revelation. Modernism would therefore eliminate both revelation and the miraculous from their system and consequently, to be consistent to themselves, must eliminate the proper interpretation of these parts of both Daniel and Revelation which apply to the future. There is no question but that every saved soul enjoys within his own life the blessedness of Christ's fullness here and now but in this the full message of Revelation is not fulfilled. To reign with Him and enjoy His glorious personal presence either

in His future earthly reign or in His eternal presence in the New Jerusalem is far greater and has in store for us so much more joy than we can possibly have at the present in this sin cursed world as it now stands under the ruining hand of the evil one. Nor has the wisdom of man ever invented a plan which would mitigate evil. The attempts to outlaw war and oppression have never done away with them. Any Utopian theory however well propounded has never brought about the desired result. Divine revelation clearly shows that nothing but divine intervention can ever bring the reign of righteousness on the earth. This reign of righteousness will not be ushered in by gradual attainment but by the blast of the trumpet and the return of the Lord in the clouds of heaven.

#### Portrayal of Christ

We have then in the book of Revelation a portrayal of Christ. His redemptive work is recognized in 5:5, 9; 7:14; 11:8; 12:11; 14:3; 22:16. His divine knowledge and power are closely set forth in 2:2, 9, 13, 19, 23; 11:15; 12:10; 17:14; 19:16. He receives divine honor in 5:8 and 20:6, is one with God in 11:15; 20:6 and 22:3, and shares the divine titles according to 1:8; 3:7; 19:11. His pre-existence is recognized in 1:17; 2:8; 3:14. We cannot go into a detailed interpretation of the book in this discussion but no one will regret a careful study of the book in the light of the sublime messages it contains in the vision of Christ to St. John, the messages to the seven churches, and the visions of great conflict and glorious triumph which are contained therein. The times and the seasons no one knows but we may rejoice in this that the coming of Christ is not as remote as some would have us think. He may come at any time.

It is highly important then, that we study the apocalyptic writings of the Old and New Testaments. They are revelations given of God to His servants. They were given in times which were dark and threatening for the purpose of revealing to God's own that they were not shut out from the splendor and glory of the life to come. Though none of us may be allowed to live our lives of faith unhindered in this world yet by divine revelation we know that there is a time coming when through our Redeemer complete triumph will be ours. Christ has promised His perpetual presence and how we yearn for His coming. We can honestly pray with St. John, "Even so come Lord Jesus," and with that living hope burning in our souls we go on serving Him while we sojourn in this world seeking to bring others into the experience which we have as believers in Christ. Let us bear manfully every trial and peril, every hardship and difficulty knowing that Christ's death was not in vain but that in His resurrection we have the foreshadowing of the greater glory which shall be ours when He shall come to gather us to Himself.

Ghatula, via Dhamtari, C. P., India.



# • MISSIONS •

## BLESSINGS IN VISITATION WORK

By Florence B. Lauver

The past year I have not been able to do as much visitation work as I would have liked to, because Glen was small and I could not be away from him long enough to spend an entire afternoon visiting homes. But now since he is almost a year and a half old I hope to witness for my Savior as much as possible for the night cometh when no man can work.

A hundred thousand souls a day,  
Are passing one by one away  
In Christless gloom,  
Without one ray of hope or light,  
With future dark as endless night,  
They're passing to their doom.

I have received many blessings in visitation work with the Bible readers and also alone. The readers are Sisters Maria Paz and Isabel Carranza. Each have homes for three days a week, one going the first half of the week and the other the last half. We have about sixty homes. In April and May we solicited many new ones, and I believe I have never solicited when we found the people so open to the Gospel. Of course there are always some who fanatically say, "We are Catholics and will have nothing to do with this new religion." But usually when they hear the Gospel story they are touched, as there is power in His Word, and how thankful we are to be able to preach this Gospel, the only means of salvation.

From a number of those homes after our first visit they have started to come to the meetings and were greatly enthused. In one of the homes of Sister Paz the wife and mother always gives us a hearty welcome. The day before our first visit we had distributed some cards and tracts to her children. She said it seemed as though they were really sent to her from heaven. In all the homes the reader reads the lesson, we both give explanations and deal with the souls present as the case demands, we then both lead in prayer and sing a hymn. Last week in one of the homes there were fifteen adults gathered together and they listened very attentively. When there is an interest like this it gives one an inspiration to tell the blessed story, and as Sister Paz said, "The Lord brings scriptures to our mind fitting to every case; which touches their hearts." For example in one home, we happened to bring in the text, "the love of money is the root of all evil," and explained how that through money religion becomes like a business as in this country for baptism, funeral, and prayers for

the dead a large price is charged. Also that many people to earn money commit crimes, tell lies, and the like. A young man was present who had deceived his father to get a certain amount of money. At the time however, we had not the slightest idea that the subject was one that touched him.

Last night two women from two of the new homes came for the first time, the one had seemingly been greatly touched in the home and on the night she came bought a Bible. Both she and her husband read with interest the tracts and papers given to them. May they continue to hunger and thirst for spiritual things for at the precious fountain we receive and it never runs dry.

For the past two months I have gone with the girls all the time but soon I intend to go perhaps only once a month and a smaller child will accompany them as it is not respectful for a young girl to travel the streets alone in this country. At times both Bro. Lauver and myself will visit the homes.

I will now give a brief account of some of our visits and experiences.

### Seeking the Light

In one home which we usually find very clean and neat even though poor, there lives a mother who was a strong Catholic and really tried to do the best she could and longed for the salvation of her soul. Every time we visit her, she lights a candle for she seems to think it will make the place more sacred. She wants to please God but does not know how. She told us how she prayed to the saints and the Virgin. Several times while I was explaining the Gospel she almost cried. She greatly enjoys the Gospel message and the hymns. On Wednesday night we had a hard storm. On Thursday when we visited her, she said, "Oh, I must be awful wicked although I try to please God. I was so very much afraid last night." I was glad she saw herself a lost sinner. Then indeed is when we can find pardon and peace. All have sinned and come short of the glory of God. All can have pardon through the blood of Jesus, but in no other name can we be saved. No one with sin can enter heaven, and God knew we could not save ourselves so He sent His only Son to suffer in our stead.

I told this lady that in order to have our prayers answered we must have our lives

clean and pure, and pray to no one but God in the name of our Lord Jesus Christ. The saints and the Virgin have no power to answer our prayers, and besides it is a sin against God to pray or worship any person or thing on earth in heaven, for of course she believes in images too. She asked me to write one of our prayers for her to learn. May she really find peace and worship in the spirit and truth, our Savior and Lord, as He alone can save her.

### A Strong Man's Will

To-day we were in a home where the father of the home asked many questions. He wondered if we were the same as the Catholics and if not what the differences were and many other things. We explained our differences in the following points. 1. Prayers to relieve the dead of punishment. 2. Purgatory. 3. Charging for baptism, etc. 4. The worship of the saints and the virgin. 5. The real plan of salvation. 6. The teaching of the Bible that all should read God's Word, not only the leaders. He said he had a Bible and intends to read it more than ever, no matter who says it should not be read. I also invited him to come and talk over matters with Bro. Lauver as he seemed interested. May you pray for him daily, that he may have a real experience with Christ. The wife also desired that we pray for her.

### A Poor Cripple

We found a poor old paralyzed woman who could not lift her head. The husband who ushered us into the house, said, "Here is an old woman we are hoping to bury soon." Our hearts ached to hear him talk thus. She at once said, "I cannot pay so I cannot hear what you are going to read and explain." We told her she could as there were no charges whatever. While we were having the service the man interrupted a few times by asking questions. She, almost crying, said to him, "Let them talk I do so want to hear what they have to say." We sang a hymn and she cried for joy. She will soon go to the country and asked us to give her some more things to read as she so enjoys reading the tracts we gave her and read them all over and over and desires to continue reading while she is in the country. May you pray that this poor soul so near the end of life's journey may find Christ as her personal Savior. As we left the man said, "I do not know much but I believe that Christ died to save sinners and is Redeemer of the world." Sister Paz told him if he knew



and really believed that he knew a lot. He also said he believed something would happen soon. He referred to the second coming of Christ. We asked him if he had been reading the Bible. He said no, that he got his knowledge from the skies and no one had told him. But we think he must have been reading "The Camino Verdadero," our monthly paper distributed through the town. What a joyous message is the teaching of the second coming. It gives joy to the believer and moves the unsaved to think of their lost condition.

#### The Sick Receive Joy and Health

In another home the lady had promised to let us come the following week but when we arrived she was moaning with pain and trying to put a child to sleep. We pitied her and would have liked to help her but she said that we should wait till the next week to come. We have been going there for some time and she is so pleased and also the husband. They say since we have been going there and having service and praying she has not had one of her usual attacks and attributes it to the Gospel power for which we are glad. May they also come to the services.

I could give many other interesting experiences but the article will be too long, at some future time I may continue in another article. In another home we saw a little baby three months old out in the yard being carried by a small child. Its feet were bare and very cold because it was nearing the winter months. It was a very pretty child and we felt so sorry for it. The winter was quite cold and I thought the flies were all gone for this year but in one home they were swarming around the room.

In another home we have been visiting for some time the wife, Mrs. Derset, accepted Christ as her Savior while we were there. I must not fail to mention another home, that of Louisa Morales who is an old lady we feel is converted. She loves to hear the Gospel and says that is why her old father died so happy, reading a book with these same things in it. Her son, an intelligent looking man, also seems very much interested but we have never been able to get him to the services. May you pray for both mother and son that in the weekly visits to the homes the Lord may direct each Word spoken that much good may be the result.

Carlos Casares, F. C. O.

The Church and Mission that would prosper must look well to the needs of her new members.

#### Proper Food—The Word of God

Peter says: "As newborn babes desire the sincere milk of the word that ye may grow thereby." I Pet. 2:2. Milk is an absolute necessity for babes, and does not lose its value even for adults. The simple fundamental truths of the Scripture can be grasped by the weakest, but when it is necessary to continue the milk diet too long we conclude there is something wrong. Paul found this condition in the Corinthian Church. He says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:1,2. The writer to the Hebrews notes the same condition. Christians of years are still dependent instead of being able to help others. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:12-14.

No Christian can grow strong spiritually, unless he is feeding on the Word. It is the work of the Church to get the Word into the hearts and lives of all her members. The Sunday school is a great help to this end as it is there possible to adapt the teaching to the needs of each individual. Some sermons provide excellent meat, but give nothing for those who cannot take meat. Others do not furnish any meat, while some have so little of the Word that it is difficult to gather either milk or meat from them. It is not possible, however, for the church to hand out sufficient spiritual food for the normal development of her people. Daily individual Bible reading and study is necessary. Perhaps we are too apt to take it for granted that our people know the Bible because our parents and grandparents have been Christians. Our missionaries know that their people do not know the Bible, therefore they use every means possible to help them to get Bible knowledge. In most cases it is necessary to teach them to read before they can hope for any real progress in Christian growth. This is the reason our foreign missions must conduct schools. The schools also present an opportunity for definite daily Bible teaching. The Bible women and evangelists must take the courses that are outlined for study. The missionary gives much time to the instruction of the Christians, for he knows that the only hope of a strong church is to keep the members growing. "But grow in

## MISSIONARY MOTIVES

By Mabel Groh

Life and growth are very closely associated. We do not expect growth in anything that does not have life, but on the other hand we are greatly disappointed whenever we meet life where growth and development are arrested. Life produces constant change. The plant is first a tiny shoot, then the leaves appear followed by a hearty stock, flowers, fruit and ripened seed. The plant has fulfilled its round of life and dies.

Man enters the world as a helpless infant. The body grows for fifteen or twenty years before full development is reached. The mind continues to develop till old age, then ripens for the grave.

When we plant our gardens and fields we desire the one hundred fold increase but often we are disappointed, and sometimes do not even get our seed back. If the boys and girls remain stunted in body or mind we try to find the cause and use every means in reach to remove the hindrance. If nothing can be done our hearts are sad indeed. We are all moved with compassion at the sight of the physical or mental infant who has reached the years of maturity.

#### Birth—Growth Through Feeding

The Christian is one who has been born of God by faith in Jesus Christ, and has passed from spiritual death to spiritual life. Jesus' word to Nicodemus was, "Except a man be born again he cannot see the kingdom of God." The very first step in the Christian life is birth. The Church is constantly putting forth effort

to bring sinners to conviction of sin and a sense of need, and lead them to a willingness to accept the new life that is offered in Christ. The chief work of the evangelist is to bring sinners to have them experience the new birth. We support missionaries in our cities and foreign fields, and there is a strong tendency to measure the success or failure of the work by the number of converts or accessions to the church. The angels in heaven rejoice over every sinner that repents. There are still a thousand million of the world's population who have never heard the good news of new life in Christ. The work of the evangelist is exceedingly important, but too often our efforts stop there, and we expect the little lambs to grow among the sheep without any special care. Christ gave Peter a special charge to feed the lambs as well as the sheep.

Infants must be very carefully fed, and guarded, and helped, for a number of years before we trust them to get along alone. In the church too often the newborn babes in Christ are supposed to pick their spiritual food out of sermons preached over their heads Sunday after Sunday. The result is seen in the fact that many Christians of five, ten, or fifty years are still as weak and helpless as the day they were born.

A number of conditions are necessary for healthy growth in the spiritual, as well as the natural life. The most important are proper food, pure air, and exercise.



grace and in the knowledge of our Lord and Savior Jesus Christ." II Pet. 3:18.

#### Good Air—Christian Fellowship

The second essential is proper environment and pure air. Foul air and unwholesome surroundings lead to much sickness and even death. Good air is as necessary as good food.

The proper atmosphere for the Christian is in the heavenlies in Christ Jesus, Eph. 2:6. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." Col. 2:1,2. The cares and pleasures of this world, and the deceitfulness of riches are still as effective in choking the Word as in the day when Christ uttered the parable. Prayer lifts us out of the poisonous atmosphere of this world, into the pure air and sunshine of God's presence. We do not mean a formal utterance of words once or twice a day, but that heart attitude that finds real communion with the Father. "In everything, by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4:6. "Pray without ceasing." I Thess. 5:17. Fellowship with God and fellowship with the children of God are inseparably linked together. "And this commandment have we from Him, That he who loveth God love his brother also." I Jno. 4:21. "If we walk in the light, as He is in the light, we have fellowship one with another." I Jno. 1:7. All the services of the church are meant to provide a wholesome atmosphere and environment as well as furnishing food. The Christian who willingly absents himself from any of the Church's services is depriving himself of the benefits of good environment. "Not forsaking the assembling of ourselves together as the manner of some is." Heb. 10:25.

#### Exercise—Christian Service

The third necessary condition for growth is exercise. The exercise of the infant seems misdirected and fruitless yet it is necessary for the child's development. The newborn babe in Christ may not be able to do much that will be of benefit to others, but he must have exercise if he is to pass the stage of babyhood. Many of us can recall how we used to tremble, and our hearts jumped to our throats when we tried to repeat a Scripture verse or read an essay. How we shrank from speaking a word of testimony among our companions. Someone else could do these things so much easier and better; what is the use of our weak effort? But no, strength and power comes only by effort and exercise.

The Young People's Meeting furnishes suitable activity for the development of the young. The Sunday school is also a splendid training camp, but we wonder if these are sufficient for the normal development of all. I think our missions are wiser than the home church in the mat-

ter of providing exercise for all. Too often we place heavy responsibility upon those who have had little or no training in the work they are expected to do. Our mission in India has not ordained a single man to the ministry, yet multitudes of native men and women are giving their whole time to preaching and teaching the Word. Some of these workers have now reached the stage of development that our missionaries feel they ought to be ordained. Had they not been put to work, the day would still be distant when the responsibility of leadership could be put upon them.

Let the church provide an abundance of suitable food, wholesome environment, and suitable activity for her young members, and there will be fewer invalids and more helpers as they grow to the years of manhood. Every Christian is created in Christ Jesus unto good works. The

cry on every hand is for workers, because of the immensity of the task, and the few who are able to put their shoulders to the wheel. God has made provision for growth. He expects us to attain "unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:13.

Our desire and prayer for every Christian should be, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:16-19.

Preston, Ont.

## WHY EVANGELIZE JAPAN?

By Miss Z. I. Dahvice

When we think at what cost of effort, time, and sacrifice the Sunrise Kingdom was brought to open its gates to the foreigner, and to the Bible, we are moved to say, "O Japan, Japan! how can I give thee up?" Just previous to the great earthquake, the Scripture was printed in a larger number of languages than in any other part of the world.

The first book to be purchased after that awful destruction, was the Bible. The question of illiteracy presents a smaller problem there than in almost any other country under the sun. The field is wonderfully opened to the Gospel. Religious freedom is lawfully granted to Christianity. Over 90% of her people can read. As we see how business, picture palace concerns and heathen traffic of an abominable character is being vigorously pushed for financial gain, the zeal for the Christianizing of that land ought to increase in greater proportion.

The birth rate in Japan is higher than in any other country in the whole world. In 1923 the total number of births totalled 2,084,091.

The death rate is higher there than in any other country in the whole world. In 1923, 1,350,729 of the population died. This land also leads in the divorce rate amongst the countries of the world, thus indicating the wide spread sin of immorality. In France the rate in 1922 was 0.7 per 1,000 persons, but in Japan it was 0.8.

Japan is now the leading nation in the East, controlling Korea, Formosa, and Manchuria, and is entering into compacts with China and India on racial questions. A converted and Christianized Japan means a Christianized Orient. What we do for that land, influences the entire East.

Osaka, called the Manchester of the Orient, because of its popularity as a cotton manufacturing center, will shortly become the largest city and fifth in rank of the largest cities in the world, in point

of area. When the proposed plan of annexing the two adjoining "gun" (Higashinari and Nishinari) on the northwest to the present city, the total area of Greater Osaka will become 65.75 square miles, and the population 2,030,000. At present the city's area, according to the latest reports, is only 20.82 miles, and its population 1,390,000.

There are 123,000 Buddhist priests, 71,000 Buddhist temples, 5,000 Buddhist preaching halls where they teach the children and parents to sing, "I am so glad that Buddha loves me." How sad that in these glorious closing days of the Gentile dispensation, those beautiful little children should not know of the wonderful love of Jesus. The boys and girls of the high class Japanese are very bright and winsome, except for their heathen teaching.

Beside the Buddhist teaching, there is Shintoism with its 70,000 priests, Roman Catholics, Unitarians, Christian Science propagators, and higher critic missionaries.

The Setsubun, or the advent of Spring, is always the occasion of a great celebration at different temples in Tokyo and its suburbs. More than 100,000 persons made pilgrimage to the Heigenji, Kawasaki, to participate in the ceremony of driving out of the devil.

It is an old custom, which is observed by many Buddhist families, to throw dried and roasted peas in the house on the evening of the Setsubun, shouting 'come in the fortune,' three times; and then, shouting as loud as can be, "out with the devil."

It is far better that a nation should want the devil driven out, than to have 'devil worship' as does really exist in some of the localities of midnight blackness, but Oh, that they might believe on the only Name given under Heaven, among men, whereby they may receive power to real-



ly drive out the wicked one, the adversary of God and man.

Special train service was provided for 100,000 persons who headed for the Fudo in Narita for the same ceremony.

Grand Rapids, Mich.

### REASONS FOR MISSION WORK

**The Old Shoemaker.**—I was passing his shop and handed him a "Camina Verdadero," and to his son, who was at the bench, I handed several Sunday school papers. At once both looked up and asked me if I was an "Evangelista." I answered, "Yes," and asked them if they were. "Of course, we are and for many years. We are from Buenos Aires and know many of the old Evangelistas, and there used to be a Mission here, but now there is nothing. Are you going to locate a Mission in Bragado? When?"—they asked. I had to tell them that for the present we were occupied in selling Bibles and investigating the town. I told him that he is to continue praying and God will answer in His time. He was very happy to talk with an "Evangelista" and I promised to return for a prayer-meeting in his humble little shop.

**An Old Italian Couple.**—On presenting some tracts, the old man said he could not read and asked of what they treat. I told him, "Of the way of salvation by faith and grace." He then asked if I was "Evangelista" and told me they used to go to a Mission several blocks away, many years ago; but there is nothing of the kind here in this town now. His wife coming to the gate conversed a few minutes and then they invited me into the house, the wife telling me how religious she is and at the same time showing to me a lot of pictures of saints, the Virgin Mary and of Christ, also crucifixes and rosaries, and she told me a prayer she used every day. So I preached Jesus to them and they were so happy that soon tears were falling down their cheeks and they were saying, "Bendito sea Dios" (Bless the Lord). I sang for them, "What can wash away my sins? Nothing but the blood of Jesus." After a prayer with them I left, both insisting that I come again to visit them.

**A Family from Pehuajo.**—As I passed a house and handed a tract to a young lady she said to me, "We have a Bible. My father used to read it to us. At first we did not listen, but later we all learned to love it and now all are converted." The father, whose parents were Germans, was converted in the tent meetings held in Pehuajo three years ago and moved to Bragado before he could be baptized. Wife and I went to their home and had a pleasant meeting with them.

There are more who want to have Gospel services in this town. Pray that the Lord's will be done in this as well as all other work for HIM.

D. Parke and Lillie Lantz.

### FOURTEEN POINTS ON FOREIGN MISSIONS

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.—William Adams Brown.

### THE WORLD'S GREATEST TRAGEDY

(Concluded from page 233)

and even to the brink of hell itself, to and reaches down into the mire of earth, lift us back to happiness and life!

"Jesus sought me when a stranger,  
Wandering from the fold of God;  
He to save my soul from danger,  
Interposed his precious blood.

O, to grace how great a debtor  
Daily I'm constrained to be!  
Let that grace, Lord, like a fetter,  
Bind my wandering heart to thee."

—The Faith.

"A certain man," says the S. S. Times, "was about to cross a frozen stream. Not knowing how thick the ice was, he started across on hands and knees for fear he might break through. When almost across, he looked back and saw a man following him driving a two-horse team right across the ice."—Imagine how he felt.

### GLIMPSES OF NATURE IN NORTHERN INDIANA

(Concluded from page 226)

plants and animals are found on the established dunes. Of special interest are the moving dunes. These are bare. The sand is blown up the windward slope, carried over the summit of the dune, and then it settles on the leeward side. Thus, an entire sand hill may move forward for a period of years, at a rate sometimes of ten feet in six months. It may continue to move until a place is reached where there is protection from the stronger winds. Then the sand reed, the sand cherry, and other suitable plants gain a foothold upon it, capture it, and prevent it from advancing farther. The moving



Dune Advancing Upon a Forest

dune produces profound changes in the landscape. As it advances it covers up the forests in its path. It often covers up smaller dunes together with the vegetation upon them. In the rear of such a moving dune one may find the standing remains of forest trees that had been covered for long years and are now uncovered again. The moving dune is destructive to plant life but when once it becomes stationary it eventually becomes soil for a large variety of woody plants and herbs. Goshen, Ind.

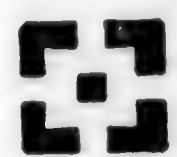
### CAMPUS AND EQUIPMENT

(Concluded from page 200)

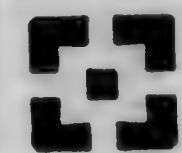
determination of wave length of light, stop a research microscope with oil immersion lens, quadruple nosepiece, Abbe condenser, mechanical stage, 25X ocular; a demonstration ocular lamps, diocular attachment for oil immersion microscope, model of internal anatomy of the clam, models illustrating mitotic cell division.

Goshen, Indiana.





# BIBLE STUDY



## BIBLE STUDY COURSE

### Matthew

The first book of the New Testament bears the name of one of the Apostles as its author. The man who sat at the receipt of customs and was asked by the Lord to follow Him, accomplished a greater work for the world by gathering together the incidents in the life of his Master and leaving them in a form that enables the Jew to know his Messiah and the Gentile to know his Savior, than had he remained at his business and accumulated a little inheritance for himself and his family.

This record of the life of Jesus by one who followed him daily as He journeyed among the Jews has the first place in the New Testament canon of Scriptures. Some believe that the Gospel by Mark was the first one written, but that of Matthew would naturally deserve the first place since it seems to have been written especially for those people to whom and for whom Christ came—the Jews. The Lord's plan was that the Jew should be first, and then the Gentile. This is the plan of the Gospels, and the plan of the Acts. But, in the arrangement of the Epistles the reverse seems to be the case, that the first shall be last; since they begin with the Romans and end with the book of the Revelation which presents the fulfillment of the hopes of the Jews.

It is quite apparent that the plan of chronological order is not followed in the arrangement of the books of the New Testament. Such a plan is not necessary for the spiritual benefit of the Book, while the grouping of the books as they are afford a convenience of study, and an arrangement of material that makes the entire Book a more effective testimony to the truths which it sets forth. It is better that the four records of the life of Jesus should be in one group. It seems best that the record for the Jews should have first place and the record for the believers should occupy the last position in the group.

The method of the presentation of Christ to the world in the four Gospels seems to be that Matthew presents Him as a King; Mark represents Him as the servant; Luke as the perfect man; and John reveals Him as the Life, the Savior. These plans of representation of Christ do not seem to have been calculated by the authors. The hand of the Father directed the life of the Son while on earth

and directs the manifestation of His Son in all the fulness of His perfect being unto the world through all the past ages. In the Study of Matthew one must be impressed with what the author endeavors to state; and it is the son-ship of Abraham and David—Matt. 1:1.

Regarding the author of the first Gospel, there seems to have been very little question in any age as to who wrote it. True, one must say that Matthew, the disciple of the Lord, is the traditional author; but no other name has been attached to this record with any degree of certainty in any age. Matthew is the only reputed author. The earliest Church fathers have accredited him as the writer, and under the best evidences afforded at their time, and that was tradition.

The language of the book by Matthew was Jewish, or Aramaic. Some authorities would assert that it was Greek, but the bulk of evidences is in favor of the Hebrew or Aramaic language of this early record by Matthew. If written to the Jews it would naturally have been written in the language to which they were most accustomed. At that time the Jews had a literature of their own, as was indicated by the superscription over the head of Jesus, which was written in Hebrew, Greek and Latin. The earliest manuscripts have not been discovered, but those of the earliest available records suggest the origin to have been of the Jewish language.

The general divisions of the book seem to be as follows:—

- I. The introduction—Matt. 1, 2.
- II. The ministry of Jesus in Galilee—Matt. 3:18.
- III. The ministry of Jesus in Judea and Jerusalem—His death and resurrection—Matt. 19-28.

#### A Study by Chapters

This method is not the ideal one and the plan here given for the Chapter Study may not be the best. Each student should make an original study of the book and plan his own scheme for names and contents of the chapters. Besides giving the name to each chapter there should be the selection of the best verse and the key verse. The key verse should suggest as fully as possible the contents or thought of the entire chapter. The chapter names follow.

1. The Patriarchal and Royal Genealogy of Jesus.
2. The Visit of the Wise Men.
3. John the Baptist.
4. The Temptation.
- 5, 6, 7. The Sermon on the Mount.
8. The First Healings in Capernaum and District.
9. The First Conflict with the Jews at Capernaum.
10. The First Commission of the Twelve.
11. The Inquiry of John the Baptist.
12. Three Conflicts with the Jews.
13. Seven Parables.
14. The Death of John the Baptist.
15. Four Thousand Fed.
16. The Great Confession.
17. The Transfiguration.
18. Humility Taught.
19. The Rich Young Man.
20. The Penny a Day.
21. The Triumphal Entry.
22. The Last Conflict with the Scribes and Pharisees.
23. The Woes of the Scribes and Pharisees.
24. The Signs of Coming Events.
25. The Three Parables of Judgment.
26. The Betrayal.
27. The Crucifixion.
28. The Resurrection.

#### A Study of Matthew by the Subjects of the Book

In this study it is well to analyze the book, noting particularly the subject matter which the author presents. It may be that the subject is an incident in the life of the Lord or of His disciples. It may be a discourse presented. This method will give one a better knowledge of the book than the chapter method. In this study no attempt is made to outline the subjects, since the space is too limited for such a presentation of the book. The suggestions here given may be of some assistance to those who would desire to give a more careful study to the subjects of the book.

- I. The Generation of Jesus Christ, the son of Abraham, the son of David.
  1. From Abraham to David—1:1-6.
  2. From David to Jesus—vv 6-16.
  3. Three times fourteen generations.
    - a. Abraham to David—14. Patriarchs to the Kingdom.
    - b. David to Jechonias—14. Kingdom to Babylonian Captivity.
    - c. Jechonias to Jesus—14. Captivity to Christ.
- II. The Birth of Jesus—1:18-25.
- III. The Childhood of Jesus—2:1-23.
- IV. The Forerunner of Jesus—3:1-17.
- V. The Temptation of Jesus—4:1-11.
- VI. The Preparation for His Ministry in Galilee—4:12-16.
- VII. The Beginning of His Ministry—4:17-24.
- VIII. The Teaching of the Gospel of the Kingdom—4:25-7:29.
- IX. The divine power of Jesus, over diseases, evil spirits and elements—8:1-



9:8. Note.—This is the beginning of the testimony of Jesus by His life and works.

X. Preparation for His extended testimony.

1. The call of Matthew—9:9.
2. Eating with publicans and sinners—9:10-12.
3. Successor of John the Baptist—9:14-17.
4. Raising the dead—9:18-20, 23-26.
5. Healing by the touch of His garment—9:20, 21.
6. Healing the blind—9:27-31.
7. Casting out devils—9:32-35.
8. Feeding the multitudes—9:36-38.

XI. The Twelve Called and Sent Forth—10:1-42.

XII. Jesus' Testimony Concerning John the Baptist—11:1-29.  
Note, that Jesus here discourses on faith and pleads for the faith of the people in Himself.

XIII. The First Conflict with the Pharisees, whose Unbelief He Condemns—12:1-50.

1. The question of the sabbath,—plucking corn.
2. The question of the sabbath,—healing.
3. Casting out devils.
4. They seek a sign, and Jesus condemns them.

XIV. Parables of the Kingdom, its Growth and Development—13:1-35.

XV. In Galilee, after the death of John the Baptist—14:1-15:20.

1. The Baptist's death—1-14.
2. Feeding five thousand—15-21.
3. Peter walking on the sea—22-33.
4. Healings in Genesaret—34-36.
5. His reply to the Scribes and Pharisees from Jerusalem—15:1-20.

XVI. Jesus in the Coast of Tyre and Sidon—15:21-28. The daughter healed.

XVII. The Return to Galilee and His Increasing Fame—15:29-39; 16:1-20.

1. Healing the multitudes—29-31.
2. Seven thousand fed—32-39.
3. The Pharisees and Sadducees require a sign, the reply—15:39-16:12.
4. Peter's great confession—16:13-20.

XVIII. Jesus declared to His Disciples His approaching Death—16:21-28.

XIX. The Transfiguration—17:1-13.

XX. The Last Journey to Jerusalem—17:14-21:16.

1. The failure of the disciples at Mount Hermon—17:14-22.
2. The declaration of His death—17:23, 24.
3. Peter paid the tribute money—17:24-27.
4. The lesson on true greatness—18:1-35.
5. Many healed beyond Jordan—19:1, 2.
6. The Pharisees and divorce—19:3-12.
7. The children blessed—19:13-15.
8. The rich young man—19:16-22.
9. Rewards for faithful service—20:1-16.
10. Another declaration concerning His death—20:17-19.
11. The request of the mother of Zebedee's children for her sons—20:29.
12. Two blind men healed at Jericho—20:30-34.
13. The triumphal entry into Jerusalem—21:1-16.

XXI. The Last Days of Jesus at Jerusalem.

1. He lodged at Bethany—21:17.
2. He cursed the fig tree—21:18-22.
3. His authority questioned by the chief priests and elders in the temple—21:23-46.
4. The parable—of the marriage feast of the king—22:1-14.
5. The Sadducees asked concerning the resurrection—22:15-32.

6. The Pharisees and the greatest commandment—22:33-40.

7. Jesus questioned the Pharisees concerning David's son—22:41-46.

8. Jesus rebuked the Scribes and Pharisees, the woes—23:1-39.

9. Jesus replied to the questions of the disciples concerning the destruction of Jerusalem, the time of His coming and the end of the world—24:1-25:46.

10. The plotting of the Jews against Jesus—26:1-5.

11. The anointing of Jesus in the house of Simon—26:6-13.

12. Judas' intrigue against Jesus—26:14-16.

XXII. The Passover Day.

1. The disciples prepare the passover—26:14-19.
2. Eating the Passover—26:20-29.
3. Jesus and the disciples in the mount of Olives—26:30-35.
4. Praying in Gethsemane—26:36-46.
5. The betrayal—26:47-55.
6. Jesus at the night council of the Jews—26:56-68.
7. Peter's denial—26:69-75.
8. The judgment and condemnation—27:1-31.
  - a. The legal assembly of the Jews—27:1, 2.
  - b. The fate of Judas—27:3-10.
  - c. The judgment of Pilate—27:11-14.
  - d. The release of Barabbas—27:15-23.
  - e. The condemnation of Jesus—27:24-26.
9. The suffering of Jesus at the judgment hall—27:27-31.
10. Simon bearing the cross—27:32.
11. The crucifixion of Jesus—27:33-49.
12. The death of Jesus—27:50.
13. Accompaniments of His death—27:51-54.
14. The watching women—27:55, 56.
15. The burial of Jesus—27:57-66.

XXIII. The Resurrection of Jesus—28:1-15.

XXIV. The Appearing of Jesus to His Disciples—28:16-29.

1. They met Him as appointed in Galilee—16-18.
2. The last and great commission given to His disciples—28:19-29.

### YOUNG MAN WANTED

By Warren Long

#### Wanted—

A young man who stands straight, thinks straight, talks straight, acts straight, and treats others straight.

A young man who listens carefully when spoken to;

A young man who is a pal to his father;

A young man who is friendly to his mother and more intimate with her than any one else;

A young man who is perfectly at ease in the company of respectable girls;

A young man whom other young men like;

A young man who never bullies other young men nor allows others to bully him;

A young man who looks cheerful, has a smile for everybody, and never sulks;

A young man who is polite to every man and respectful to every woman and girl;

A young man who will say, "I'll try" when asked to do a thing at once, and "I do not know" when he does not know a thing, and "I am sorry" when he makes a mistake;

A young man who would rather lose

his job or be expelled from school than to be a cad;

A young man who looks you right in the eye and tells you the truth every time;

A young man who is not a prig, weakly, pious, nor a Pharisee, but just healthy, happy, and full of the life of Jesus Christ;

A young man who is eager to study the Bible daily and acquaint himself with wholesome books;

A young man who moves quickly and makes as little noise about it as possible,

A young man who whistles in the street, but not where he ought to keep still;

A young man who is not sorry for himself, and not forever talking about himself;

A young man who does not smoke cigarettes, and has no desire to learn filthy habits;

A young man whose finger nails are not in mourning, whose shoes are polished, and whose clothes are brushed, whose hair is combed, and whose teeth are kept clean;

A young man who asks questions when he does not understand, and does not ask questions about things that are none of his business;

This young man is wanted every where. The family appreciates his association, the business world is calling for him, the young men and women want to associate with him, and God's service calls him.

### ART IS LONG

James J. Montague

Bill sighed when he finished his grammar school course

With a sigh surpassing content.

"No more," he observed, "need I work like a horse

At the beck of some peevish old gent. I already know what is seven times three And how many eighths in an inch.

A happier lad in the future I'll be, For high school is simply a cinch."

When Bill finished high school he cheerfully said,

"At last my hard work is all done.

I have toiled for four years till I'm practically dead,

But now I am due for some fun.

At college you study or don't, as you please

It is easy enough to get by;

I will go through the stuff that they teach like a breeze,

Nor kill myself working—not I."

When college was over Bill murmured: "At last,

Tho I nearly cracked under the strain, My long years of labor are ended and past,

And I've amply developed my brain.

It only remains to go out and succeed,

And that will be easy for me,

For I know I have got all the learning I need

And from study hereafter I'm free."

When Bill had reached fifty he said with a sigh,

And this was a sigh of regret—

"I hope I'll know something worth while by and by,

But I know almost nothing as yet.

If I only could work twenty hours a day And perhaps twenty-four, now and then,

I might be a well informed man—in a way—

By the time I'm a hundred and ten."



# EDUCATIONAL

## FACULTY AND CURRICULUM

By Harold S. Bender

Of the three essentials to a college, physical equipment, faculty and curriculum, and student body; students and patrons are rightly most interested in the second, faculty and curriculum. The worth of the education offered by an institution, both in content and quality, is in fact determined by the faculty and depends upon their ability and attitude. The faculty outlines the curriculum, offers instruction, and confers degrees and diplomas which indicate achievement, and in cooperation with the student body, sets up and maintains the ideals which motivate the life of the institution in scholarship, ethical attitudes and practice, religious life, and social fellowship. The constituency of Goshen College, and in particular the young men and women, who expect to attend the College, are vitally interested in the training and character of the faculty and the material and quality of the instruction which is offered.

The curriculum and faculty have been chosen with the avowed purpose of attaining certain ends, the objectives of the education offered by the College. These objectives as outlined by the Mennonite Board of Education and the College are succinctly stated in the catalog as follows:

The aim of Goshen College is to develop the life of the student physically, intellectually, socially, morally and spiritually. Due attention is given to each as it is of importance in the life of the true man and woman. Religion is not made incidental in the instruction, but is to pervade its life and spirit.

While the primary aim of the institution is to provide a college home for the children of the Mennonite Church, under most wholesome moral and religious influences, members of other churches and also non-Christians of good moral character are heartily welcomed. Modesty and simplicity in dress and social customs are encouraged. Constant endeavor is made to maintain an atmosphere which will deepen the spiritual life of the young people and indicate in them the ideals of the Church.

### Curriculum

The curriculum of Goshen College is divided into three major departments, the College of Liberal Arts, the Bible School, and the Academy. The requirements for admission to the College are those customary in the modern college, namely 12 years of preparatory work, including the four year course of the standard High School or its equivalent. The curriculum of the College is exclusively confined to the "LIBERAL ARTS," or the "Humanities," namely, Ancient and Modern Lan-

guages, Literature, History, and Social Sciences, Philosophy and Ethics, the Natural Sciences and Mathematics, together with other major subjects such as Bible and Theology, Music and Art. Some professional work designed to prepare for the teaching profession is added to the strictly Liberal Arts Curriculum. The curriculum makes provision for general culture by prescribing some work in each of the great fields of knowledge; encourages scholarship by requiring advanced courses in at least one major subject, and provides for the particular needs and tastes of each student by giving freedom in the choice of majors and electives. Normally four years of study are required for the completion of the curriculum. Approximately the first two years are necessary to complete the required work in the great fields of knowledge which are English, mathematics, foreign languages, history and the social sciences, natural sciences, and philosophy. At the beginning of the third year the student must choose a particular field of those named above in which he will specialize during the last years by devoting approximately one third of his time to advanced study in the field. Credit is given on completion of the courses only in case the student has proved his mastery of the subject during the year or half year in which he has studied that subject. At Goshen College high standards of scholarship are maintained, honest and diligent application to the task at hand is required, and the spirit of achievement is stimulated. Visitors from other institutions and from other professions have frequently remarked upon the atmosphere of genuine work, and high-minded, serious endeavor which characterize the students of Goshen College.

It should be noted that the work of the College is so arranged and the instruction is so modified that there is a distinct change in the type of work done after the second year. During the first two years the student is still acquiring methods of study and investigation, he is learning to be an independent thinker, and is being prepared to launch out into advanced work. In fact the first two years of the college course are to a certain extent an extension of the High School course. This fact is recognized in all up-to-date colleges and universities, and curriculum and methods of instruction are adjusted accordingly. The upper-class work is distinctly heavier, requires more initiative and

independence on the part of the student and has richer rewards. Recently John Hopkins University has taken steps toward eliminating these first two years from its curriculum and confining itself entirely to advanced work, thus openly recognizing the difference in character of the work beyond the second college year. Goshen College courses and instruction are based on this principle.

Professionally the only contribution of Goshen College to modern education lies in the realm of preparation for the teaching profession. Increasingly higher requirements for the Elementary Teacher Training in the State of Indiana have forced most of the colleges of the state to abandon these courses, which are usually called Normal courses and to confine themselves to training of High School Teachers. The Normal Schools of the State are now doing most of the Normal work. Goshen College is therefore specializing in this field in the training of High School Teachers. The Indiana State Board has given the College full accreditation for this work. Graduates of the College who have completed the requirements are now granted the regular licenses without examination. This is a distinct advantage since the Indiana License is transferable to practically every other state in the Union. During the past years and up to the present the College has also given the first year Elementary Teacher Training (Normal) Courses. Students from the College have also regularly without difficulty secured licenses to teach in the states of Illinois, Ohio, Pennsylvania, etc., on the basis of work done at Goshen.

Students from the College who have entered other Colleges and Universities for either undergraduate or graduate work have regularly received good recognition with very few exceptions, such as those which naturally come to the average small college. This is true of practically all the State Universities of the Middle West as well as such Universities as Columbia, Northwestern, Princeton, Yale, Harvard, etc. Within the past two years the credits of Goshen College graduates or students have been accepted in Western Reserve, Rush Medical College, Harvard, Iowa State, Oberlin, etc., with good recognition. Ultimately the best Colleges and Universities accredit students on the basis of the record of performance of the college and the student over a period of years and this good recognition is a testimony to the quality of work which was done at Goshen in the past and is now being



done there. It pays to maintain high standards and strict requirements.

#### Faculty

The faculty of the College, that is the corps of instructors, is composed for the coming year, of the President, whose work is solely administrative, and eighteen instructors, one of whom will be absent on leave for graduate study. Of this number one instructor devotes all his time to the Normal Courses, one devotes full time to Music, one devotes only a small portion of his time to college teaching in Art, and two teach half time in the College and half time in the Academy. In this number are not included the additional Academy instructors. There are thus thirteen regular instructors in the strictly Liberal Arts Courses, to each of whom, with minor exceptions is assigned a distinct field of learning, such as History, Latin, English, Education, German, etc. Each of these thirteen have had one year or more of graduate study beyond the college course in some standard University offering standard graduate courses, such as Princeton, Yale, Chicago, Wisconsin, Michigan, Columbia, Penn State College, Northwestern, Western Reserve, Iowa State, Nebraska, and Pennsylvania. With one exception all these instructors will have the Master's degree in Science or the Arts, or its equivalent in Theology, upon entering instruction at the College next autumn. In addition one of the part time instructors has a Master's degree. Seven of these instructors have completed in residence three years or more of graduate work in the best Universities. One now has the Doctor's degree, and three additional members will be candidates for that degree upon completion of the required dissertations. It is the aim of the College that each of the members of the faculty be constantly improving his teaching efficiently by advanced training. At least three of the faculty are attending Universities in graduate study during this summer.

The purpose of this detailed analysis of the training of the faculty of Goshen College has been to show the solid foundation upon which the work of the College is based. This record is not equalled by any Mennonite College in America and compares favorably with the average small college of the land. It meets all the requirements for standardization of the Indiana State Board of Education and of the North Central Association of Colleges. The heads of Departments are with a few exceptions teachers of wide and long experience in teaching, some having been in the teaching profession for more than twenty years. The younger members of the instructional staff have had the benefit

of the most modern instruction and methods in the most recent graduate courses.

As adjunct members of the faculty the Principal and several members of the faculty of the Goshen High School cooperate in the High School Teacher training work by acting as critic teachers for the upper-classmen who teach in practice teaching at the Goshen High School during the regular year as required by the State Board of Education.

#### The Bible School

The Bible School is an organized department of Goshen College. It is maintained by the Mennonite Church to meet the needs of two classes of students. In the first place the courses of instruction offered by the Bible School are open to students enrolled in the College. Those who are pursuing the curriculum which leads to the Bachelor of Arts degree may choose Bible as their major subject or as elective work. The aim is to provide courses which merit college credit. In this way Bible may be taken as part of the regular college course. The other class

Reference books and Biblical helps are valuable if wisely chosen and properly used.

The regular curriculum covers two years. The entrance requirements are identical with those to the College curriculum leading to the degree of Bachelor of Arts. The total amount of work required for graduation from the Two Year Bible Course is sixty semester hours, which are distributed as follows:

|                           |          |
|---------------------------|----------|
| Old Testament .....       | 12 hours |
| New Testament .....       | 18 hours |
| Church History .....      | 6 hours  |
| Missions .....            | 6 hours  |
| Religious Education ..... | 6 hours  |
| English .....             | 6 hours  |
| Elective .....            | 6 hours  |

The position of the Bible School as well as that of the College in general is known by the Church at large to be soundly conservative, as conservative as the Bible itself. The authority of the Bible is unreservedly accepted, the evangelical faith is consistently taught, and the only endeavor of the School is to discover and teach the plain meaning of the Scripture and apply the same to the needs of man and so-

ciety. It is hoped that as time goes on the work of the Bible School may be greatly enlarged and strengthened so that those who desire to do advanced work in Bible may be able to do so in a school of our own Church.

#### The Academy

Many young people do not have access to local High School facilities and others find the local High Schools exerting unwholesome influences to the detriment not only of moral and high ideals but of religion and Mennonite principles. For such a good High School (Academy) with the best atmosphere and giving work

equivalent to that of the best High Schools is of great service and for such the Goshen College Academy is primarily maintained.

The work in the Academy covers four years and is outlined especially for those who contemplate the completion of the college course.

Within prescribed limitations the student elects courses with the advice of the Principal. These courses form four years of systematic instruction suited to his peculiar needs. The completion of this work will prepare the student for entrance to the best colleges and professional schools, or give a limited education for general culture to those who find it impossible to get a college education.

Students who have completed the work of the eighth grade of common school studies will be admitted without examination.

Goshen, Ind.

"Man's universal longing for heaven is proof of its existence."



Along the Race

of students for which the Bible School has made provision are those who wish to pursue a course of distinctively Bible study. A curriculum has been outlined for this group of students. This course aims to provide such instruction in Bible and related subjects that those who complete it may be better prepared to serve the Church as Bible teachers, missionaries or lay-workers.

**The Aims of the Bible School are:** (1) To teach the Word of God as a means to a deeper spiritual life and as a preparation for increased usefulness in the Church. (2) To direct the student in a first-hand study of the English Bible. (3) To train for practical work in the Church. The ideals, the distinctive doctrines of the Mennonite Church are taught in the light of the Scriptures. (4) To require thorough, systematic work on the part of the students, the character and quality of the work to be equal to that required in other departments of the college. (5) To train the student in the choice and use of books.



## ACCREDITMENTS AND ENDOWMENTS

By Sanford C. Yoder

"Why can not schools operate within their own income?" "What is meant by Accreditation and why are Endowments necessary?" These are questions that are being asked over and over again by people who are interested in church maintained schools and colleges. The questions are legitimate and every individual who is called upon to contribute has a right to be enlightened on these subjects. It is only recently that such questions have come to perplex the minds of the average individual. As long as the church depended upon the public schools or upon institutions maintained by other organizations or bodies to educate her young people, it needed to concern itself little with problems of that kind. When however, a Church undertakes to supply schools for herself the above questions become live and pertinent.

One good reason why schools and colleges cannot operate within their own income is because they constantly find themselves in competition with tax supported or heavily endowed institutions that offer advantages which others must meet if they expect patronage. The day is past when an institution can ignore all others, prescribe its own standards and make progress. It does not live unto itself alone. If it cannot offer something of what others offer at a price that is not much above them, then its patronage will dwindle away. If its buildings, equipment and reputation for scholarship do not pass successfully the standards established by law or tradition then students attending same will receive no recognition for their work and little can be expected in the way of support.

This may then raise the question as to why a church should engage in education at all. The impracticability if not impossibility of giving proper religious instruction in public schools is one answer to the question. The skeptical, anti-Christian attitude of many instructors, the irreligious atmosphere of some institutions, and the lack of opportunity of keeping in touch with our peculiar denominational doctrines make church supervised and controlled schools a necessity. It is to be understood that outside of this there is no real excuse for Mennonite people to enter the field of education. With the above conditions obtaining however, there is every reason why they should take up the work with a real spirit of earnestness and zeal that will lend merit and stability to the movement and inspire confidence in it.

But what is meant by accreditation as applied to schools and colleges? In the first place the state by law prescribes the work and sets the standards which it will recognize. It furnishes tax supported schools in which these standards are maintained. Naturally and necessarily all other institutions must meet these requirements if they expect recognition for their work. Any institution can of course, ignore them

altogether, but when her graduates apply for licenses to teach they fail, not necessarily because their training has been deficient, but because the prescribed standards have not been complied with.

What then are these prescribed standards? As an illustration we will use the following concrete example. The state of Indiana prescribed the following requirements for a standard college.

### Teachers:—

1. That there be eight or more professors devoting their time exclusively to college teaching.

2. These teachers shall be graduates of standard colleges or universities doing graduate work. Head professors should have pursued graduate work for at least one year and a majority of them should have training equivalent to that presupposed for the degree of doctor of philosophy. (Three years above the A. B. Degree).

3. The teaching should be of a good quality and done in a manner satisfactory to the State Board of Education.

According to the above one can readily see why there may arise teacher problems. The state presumes that no college can offer an array of courses that will be satisfactory with less than eight full time college teachers, which experience has proved is the very least that will suffice. This does not include instructors in the Academy or Bible departments, assistant teachers nor administrative officials. As noted, too, the state prescribes the amount of their training. If such cannot be found in the church they must be found elsewhere. Beside this there must be laboratory facilities and equipment sufficient to teach successfully the courses offered. There must be a library in charge of a competent librarian. So far the state has not absolutely insisted on a trained librarian but it is after all expected of every school. All these regulations are prescribed as follows:

### Equipment:—

1. Laboratories—For teaching each of the sciences offered, there shall be adequate laboratory facilities for meeting the requirements of the State Board of Education.

2. Library—The library shall contain at least 8000 volumes exclusive of public documents. It must be a growing library. It must contain recent as well as earlier books.

All of this takes money and gives rise to the need for endowments. The state presumes that any college attempting to carry out this program will need an income of at least \$25,000 per year beside what the students pay in tuition and fees. This forms the basis of the \$500,000 endowment described below, which at 5% would yield the necessary income.

### Financial Resources and Support.

1. Endowment—There shall be a productive endowment beyond all indebtedness, of not less than \$500,000.

2. Income—in lieu of an endowment, a fixed annual income, independent of students' fees, of not less than \$25,000 shall be provided.

3. In the case of tax-supported institutions or those supported by religious organizations, financial support or contributed services equivalent in value to the endowment specified may be accepted as substitution for endowment.

In averaging up the various conditions under which schools operate it is found that the state is not far out of the way in its estimate. It presumes of course that instructors will be paid on the basis set by schools in general. If however, an institution has some appeal that is stronger than the financial and can secure instructors for less than that ordinarily paid, it may do so, but that will in no way relieve it of the obligation of meeting the prescribed income of \$25,000 as stated above. To colleges however, that wish to qualify for teacher training only, a concession is made in the amount of the income only; all other conditions remaining the same.

It should not be difficult now to see wherein the financial problems of the schools lie. The number and kind of instructors are designated. The requirements of laboratories, equipment, and library are defined. All of this requires a plant sufficient to house the same. There is one place where the institution is given latitude to define its own action and that is in the matter of salaries. Action here is of course limited by the needs of the teacher. That is, the teacher has needs which must be supplied and the least that can be given him is an amount sufficient to cover their needs. No doubt it is a good thing to have instructors work on a sacrifice basis yet it must be considered that no one can do his best where he is constantly confronted with the problem of support for himself and family, and he finds himself in a position where he can do nothing in the way of expanding his interests to increase his income.

It has been suggested that the financial problem should not be the most prominent one before the school. This is certainly true, but as long as an institution has to depend upon uncertain sources for its support it will continue to be a most real and trying one. There are other problems connected with schools that engage the constant attention of the administrative officials and demand their best thought. There are the problems of spiritual life, proper deportment, and development of character which constantly need to be before the minds of the officials, but to which they often cannot give sufficient attention because financial needs take them away from the campus or engages their thought while there. No wonder schools fail in the most essential things when those that should be minor require practically all their attention.

How can this be met? There is but one satisfactory solution to the problem, namely: the establishment of an endow-



ment. Five hundred men giving \$1000 each will settle the question. One thousand men giving \$500 each will do the same thing. Yearly drives for the purpose of raising funds to meet operating expenses will then be a thing of the past. Men that now must give their time for that purpose could then devote their time to spiritual and eternal things in the life of the school and students. Other plans may be suggested such as each conference assuming its share of the budget of operating expense which while filling the need, lacks stability. But regardless of the plan suggested it is not likely that it will succeed unless everyone that believes in schools lends to it his or her active, aggressive support. It cannot succeed if schools alone must struggle with the problem. It will require the outspoken, sympathetic, co-operation of all who have faith in it. The argument that schools must prove themselves before they can expect support or before the voice of the public can speak for them, has in it a grain of reason and a speck of worldly common sense, but it is barren of the spirit of Christian faith and confidence. If a school fails financially, it fails in every thing because it cannot exist and whatever else it might do, cannot be done because it must go out of existence, and failure in the most essen-

tial things is more probable because they must be neglected.

In conclusion let this be the final appeal. There is no school operating under the Board that has thrust itself upon the church and now calls for help. Hesston College was brought into existence by official action of the western conferences themselves. Goshen College was closed and was reopened by official action of the organized and authorized official body of the church, not in response to the request from those who are now connected with it, but in response to an appeal from ministers, laymen, and official organs of the church. They are now going through a period when they need the assistance of the body that brought them into existence. They are a few of the children to which the church itself has given birth. She has brought them into the world. It is hers to give them a chance to make good. It is hers to nourish them and feed them that they may grow into ripened maturity and fill the place for which they were brought into existence. To this end let us pray, but let us also do more. Let us give of our substance that the objects of our own creation may function according to the designs of the church that founded them.

## STUDENT LIFE AT GOSHEN COLLEGE

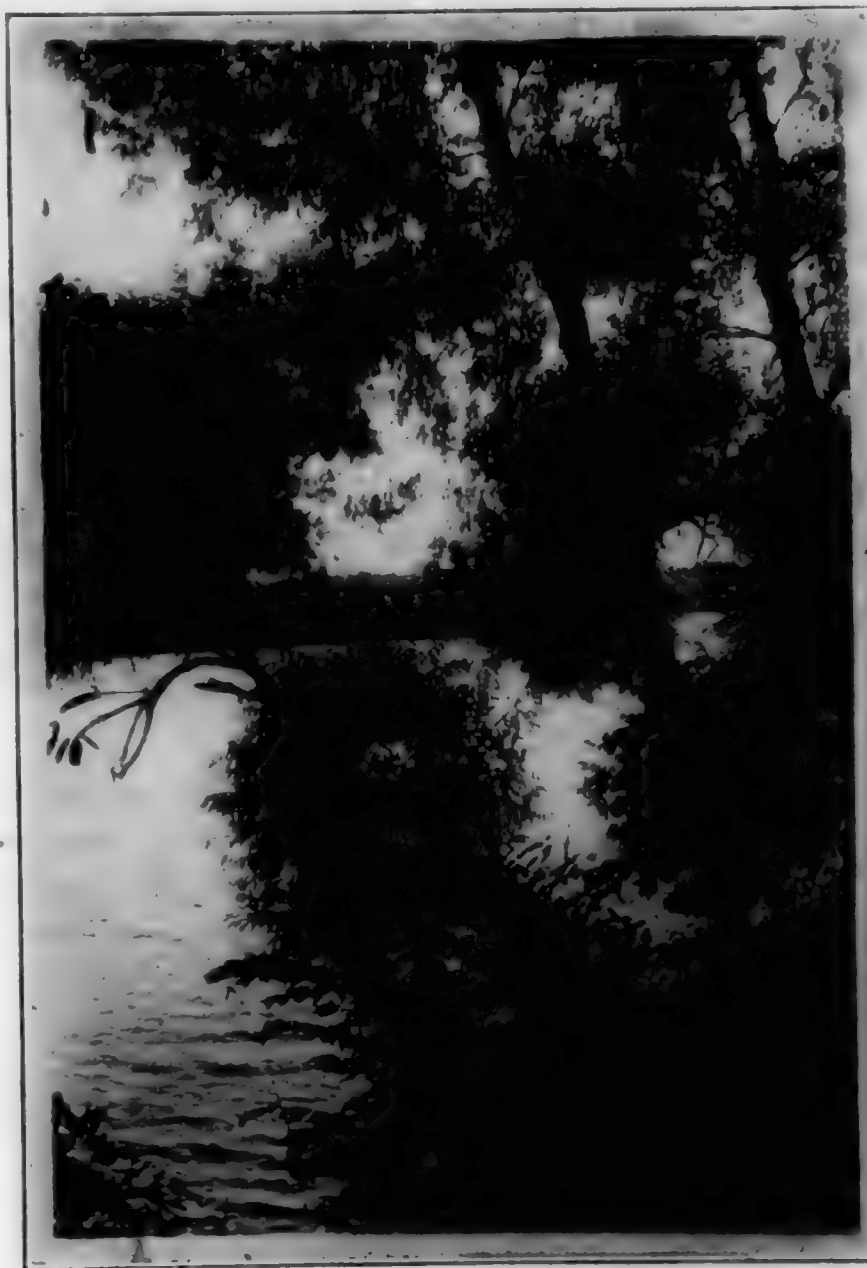
By Irvin F. Burkhardt

Twentieth century youth and the current of present day education present two of the most interesting phenomena imaginable. Both are facts, hence cannot be ignored. This brief sketch of the activities of the young people representing the student generation of our Church is written with these thoughts in mind. Our young people and our schools are here to stay. They are a vital part of the Church. This is all the more reason why the body at large should learn of the life and activity of those in whom they are interested, and who in turn are interested in them.

The old expression of the "well developed" life is becoming somewhat trite. One of the first questions to be answered would be, "What is this 'well developed' life?" Is it the ability to speak eloquently? Is it the training of the youth so that he may command a large salary? Is it physical prowess? Is it spirituality? These and other questions demand attention. The answer depends largely on what is the concept of the individual of fitness for life. Plutarch about nineteen hundred years ago, said, "The essential things in the education of the young are to teach them to worship, to revere their parents, to honor their elders, to obey the laws, to submit to rulers, to love their friends, to be temperate." It is the writer's conviction that just such ideals are back of Mennonite efforts in the field of education. It is further hoped that these efforts will bear their due share of fruit, and that there may be brought about in the lives of all our students a proper attitude to-

ward God, toward the law, and toward society. Our student activities aim at such objectives.

The religious life is directed by the



Where the Elkhart River Flows

restatement of the purpose of this organization as recorded in the constitution is as follows: (1) To lead students to faith Young People's Christian Association. A

in God through Jesus Christ; (2) To lead students into membership and service in the Christian Church; (3) To promote their growth in Christian faith and character, especially through prayer and the study of the Bible, as well as to stimulate well rounded development of mind and body; (4) To promote throughout the college a positive moral and religious spirit; (5) To challenge students to devote themselves, in united effort with all Christians, to making the will of Christ effective among men, and to extend the kingdom of God throughout the world..... Such ideals cannot be meaningless, but all those who are interested in the idealism of the lowly Nazarene hope that each year will bring a fuller realization of them.

One of the outstanding meetings is the weekly devotional meeting. It is held each Thursday afternoon at four o'clock. Some of the meetings were held conjointly, while others were sectional—one section for the men, another for the women. The general lines followed were for the committee to select a topic, appoint a leader, and a chorister; the leader to be responsible for the manner in which the meeting was conducted. Various methods were used such as the assignment of topics with regular speakers; the opening of subjects by designated individuals followed by open discussion; or given entirely to open discussion. Upon several occasions we had speakers from the outside whose addresses were much appreciated.

Another phase of activity was the Bible Study classes. These are arranged for by the Bible Study Committee under the "Y" administration. Among the books studied were Sell's "Studies in the Life of the Christian," and "Enlisting for Christ and the Church" by Johnston. The classes were arranged according to classification in school. The teachers were taken from among the upper classmen and faculty. The courses were continued throughout the first semester. The second semester a course in the study of missions was provided by the Missions Committee of the "Y." For these courses the classification was voluntary, and each student interested could sign for the desired course. The courses given were Comparative Religions, Mission Fields, and Lives of Great Missionaries. These courses were continued throughout the second semester.

Two other organizations also functioned in the field of religion: The Christian Workers' Band, and the Foreign Volunteers' Band. The first of these is designed to meet the needs of students desiring to study mission needs, especially in the home fields. Membership is voluntary, and meetings were usually held once a week. Membership in the Foreign Volunteers' Band is designed to meet the needs of those who have definitely decided to give their lives to the cause of foreign missions. Meetings were usually held once a week for the study of needs, and for devotional purposes.

Yet another gathering is the short weekly prayer meeting held each Wednesday evening after supper. At this meeting an



effort is made to present some definite need of the Church, and then to remember said need in prayer. Such problems as mission fields, education in the Church, evangelism, and others were considered and prayed for. Besides this there are the regular Church and Sunday School activities each Lord's day. These the students are required to attend, either in the college community or elsewhere.

The recreational side of our school life is provided for by the Athletic and Tennis Association, besides a few classes given in physical culture by the administration. These classes are required of those who do not take sufficient exercise in other ways. The athletic association provides games such as baseball, basketball, and speedball, while the tennis association provides only for tennis. Each organization has a large place to fill because most students find some interest in one game or another. The primary objective is, however, the physical welfare of the student, but it is impossible to attain this without the play element. Nor would this be desirable. The old saying, "All work and no play makes Jack a dull boy," is as true to-day as ever. But the student who believes in all play and no work usually makes a detour after examinations in order that some "filling in" may be done.

Athletics are in many institutions a tremendous drawing card in getting students. They have served that purpose in our own schools, but in a very small way. The writer has a personal acquaintance with a young man who came to one of our schools because of his desire for athletic activity. The outcome of it all was his conversion, and later his application as a volunteer for the foreign field. Surely the function of athletics was correct. It filled the need caused by the play instinct, furnished recreation for tired bodies, but was subservient to the higher objectives of the institution to the extent that it could be used by Divine Providence in guiding a youth into the path of duty and service for his Lord.

The Literary societies are also a vital factor in the student activities of Goshen College. There are four societies in the college department—two for men and two for women; and two in the academy department—one men's and one women's. The new student arriving on the campus is always invited to attend the weekly meetings of these societies. After the men have attended one meeting of each society for the men, and the women one of each for the women the process of solicitation of members begins. One who has never before experienced such a process is somewhat at a loss to know whether he has landed in the center of a stock exchange or in an European election where the votes are taken orally. Whatever he may think about it he is up against the problem of deciding a lifetime issue "for better or for worse," because once he is a member of one society he can never become a member of any other literary society in the college. After the solicitation

siege is over the societies settle down for the work of the year which is usually carried on with some measure of rivalry. Of course each society is the best one. Nor is it at all unusual to find members of one society who feel that a certain society is the best one. This is but a parallel to what we find in everyday life. A farmer may have several sons, each one of which feels that his team or car is the best. But all told these little differences are not in the way when the larger issues affecting the entire establishment are under consideration. In fact, they have an extremely interesting side. They belong to the give and take of life, and it would be difficult to get along without them.

The foregoing activities are all somewhat limited to special fields. Besides these there is the steady stream of work and rubbing of elbows which none can avoid, and which all are more or less able to do. The theory that study is only for the biologically incapable belongs to ancient history. In fact, many students work more hours per day than many wage earners do. But another fact is that many students are like many wage-earners in that they will not do one whit more than the "law" requires. And besides these there is still another class that

may be called parasites; but fortunately it is a small group. It would be possible to divide and subdivide students into classes and groups, but it would hardly be wise. We are after all "one" group. Some are interested in Science, others in History, still others in English, and so on. Some are hoping to preach, some to teach, others to trade, still others to keep house, and yet others to have housekeepers. But withal we are one group. Or shall we say one fabric with many different threads, each one distinctly individual, yet each a part of the whole. We "live and move and have our being" as one body. We learn to know each others' strengths and weaknesses. We have one mind, and yet many minds, and on occasion it is difficult to know if the one mindedness is not best expressed by many mindedness. We love and cherish similar hopes and aspirations. Some are more zealous than others. Others are more reserved than some. Some are known for their wit, others for their wisdom, some for their spiritual life, and some for their intellectual prowess. Whatever may be our differences and inclinations we ever try to remember that "no man liveth unto himself," and that there is One before whom all must give account.

Goshen, Ind.

## A CONTRIBUTION OF EDUCATION TO CHRISTIANITY

By Noah Oyer

The relation of education to Christianity is frequently underestimated if not lost sight of entirely. In recent years some of the negative and destructive claims of Biblical criticism have forced their attention upon the uncritical masses of the Christian Church. In some circles it is declared that these blatant claims are the direct result of education, and perhaps we may continue to anticipate such claims as the ripened fruit of the trained mind. It is further suggested that such problems did not confront the Church until education projected itself into the Christian program. In order to return to the esthwhile peace and purity of the Church it is necessary to give little attention to, or neglect entirely this unwelcome intruder.

This, of course, is a misguided evaluation of education and of its relation to Christianity. It loses sight of the great contribution that constructive Biblical criticism has made to Christianity. Nowhere does this contribution stand out more clearly than in the giving of the Bible to us in our own language. The Old Testament was written in the difficult Hebrew language, with a few brief sections in the Aramaic, and the New Testament was given to us in the Greek language. What has taken place between the writing of the Scriptures in the original languages and their translation into our own modern languages is a history in itself. What would we be if someone had not given us the Bi-

ble in our own language? We have not far to seek for the answer to this question. The dark years of the medieval centuries cry out as witnesses to the depths to which the Church may fall when the Bible is locked up from the masses in an unknown tongue, and is open only to priest and scholar. One of the greatest triumphs of the Reformation was the placing of the Bible into the hands of the people, where it belongs.

But have we ever stopped to consider the patient labor, the heroic courage and the suffering it took to give us the Bible in our own language? Men have spent years in their studies to translate the Bible, not so much for their own benefit, but that others might have direct access to it. Surely we are as those of whom the Master has said, "I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor." Some of these men pursued their work of translation against great opposition, and in a few instances paid for their effort with their own lives. It took real courage and heroism for Tyndale to "cause the plow-boys" of England to know more about the Scriptures than their own parish priests knew.

Many of our fathers and mothers who learned to love their Lord through the German Bible should look back with gratitude to the work of Martin Luther. There was a German translation of the Latin Vulgate before the fifteenth century, but



it was an unscholarly work and had a small circulation. Luther was the first to make a direct translation from the original languages of the Bible. It is said that apart from the aid this translation gave to the Reformation in meeting the spiritual needs of the people, it was also of great literary value, giving form and fixedness to the German language. It had a great influence throughout northwestern Europe as it was the basis of the translation of the Bible into the Swedish, the Danish, the Icelandic, the Finnish languages, as well as an early Dutch translation. It is well for us to remember that among our own Anabaptist fathers Felix Manz stands out as a first rate Old Testament Hebrew scholar, and that Hans Denk and Ludwig Hetzer labored together in the translation of the Old Testament prophets from the Hebrew into the German language.

The Bible that has meant most to us is the English version of 1611, commonly called the Authorized Version. A number of English translations had been made from the time of Wycliffe to the Authorized Version. King James of England was prevailed upon to select a group of men to revise the best of these translations. He appointed fifty-four men "of learning and piety" for the task. Only forty-seven of these, however, took part in the actual work of translation. After laboring together for four years the work was completed. It has been well stated that "a finer group of scholars than these forty-seven men perhaps never labored together on any project."

But back of these translations lie another type of labor that seldom comes to the attention of the average Bible reader: a type of labor that demands more thorough scholarship than the work of translation itself. It is the problem of the original text, and belongs to the field of Textual Criticism. What kind of Hebrew and Greek texts did our translators have at their disposal? Certainly not the carefully edited, handsomely bound texts that we use in our classrooms today, with their helpful marginal notations and critical apparatus. Theirs was rather the task of collation deciphering, and evaluation of the original manuscripts that had accumulated throughout the centuries and were musty with age. This task required genuine scholarship. The first New Testament Greek text worthy of notice was the Received Text. This text was based largely upon the labors of Erasmus, the outstanding exponent of humanism in the days of the Reformation. The Received Text was used as the bases of both the German translation of Luther, and the English version of 1611. The greatest work in the collation of the New Testament Greek manuscripts has been done in the last two centuries. Among the large number of men that have given the best part of their lives to this work the name of Constantine von Tischendorf deserves special mention. His genius as a collector of manuscripts and in the arrangement of mate-

rial is unrivalled. The work of two brilliant Cambridge scholars, Bishop B. F. Westcott and Dr. J. F. A. Hort, in the classification of Greek manuscripts is also of first importance. Their work is perhaps unrivalled in the conclusions they formed as to the relative value of the various families of Greek manuscripts, and on the numerous variations of the original texts. These two men labored together for thirty years and have given us a New Testament Greek text that holds first place among the various Greek recensions.

It is not an overstatement to say that if it were not for the devout, consecrated scholarship of the past we would be required to either learn the original languages of the Bible, or receive our instruction from a priesthood that knew these languages. Perhaps a third alternative would be the more universal experience of the masses—undoubtedly the masses would neither learn the original languages of the Bible, nor receive the Word in its purity from those who have learned them, but would be without access to the Bible as the masses were before the days of the Reformation. While it is to be deplored

that so much of our modern scholarship has given itself to a destructive type of Biblical criticism, let us not forget that there is and has been through the centuries, a constructive scholarship of the finest kind. These constructive thinkers have made a tremendous contribution to our highest Christian ideals and convictions by giving us the Bible in our own language.

The need of consecrated scholarship has not passed. Perhaps at no time in the history of the Church has the need of consecrated trained minds been more imperative than at the present time. Such training is needed to meet the subtle attacks of unbelief; it is needed to equip young men and women with a proper view of Christian doctrine and of Christian ethics, so that they may successfully meet the problems of our complex life. It is the purpose and aim of Goshen College to maintain the most lofty spiritual ideals in her educational program, and to work constructively for the advancement of evangelical Christianity.

Goshen, Ind.

## SOME PRESENT-DAY EDUCATIONAL PROBLEMS

### III. Some Wrong Emphases

By Clayton F. Yake

(Continued from last month)

In the conclusion of our last month's article we stated that the aim of our present system is not the informing of the will with motive so that we shall be constrained to do when we know what to do, but the informing of the mind with truth, as if this were the end of education. And perhaps one of the chief reasons for this very condition is the fact that this is a national demand, a demand that comes from our various enterprises. And it has gripped our people. Parents prefer to have their children honored in intellectual capacity rather than in goodness and heart motive. And the development of this attitude of our nation toward educational enterprise has in course of time brought about a very grave situation.

#### The First Wrong Emphasis

"This nation of ours was intended by the founding fathers to be reared and nurtured in religion. The constitution of more than one of the states says quite plainly, as that of the state of Ohio says: 'Religion, morality and knowledge being essentially necessary to the good government and happiness of mankind, schools as the means of instruction have ever been encouraged by legislative bodies, not inconsistent with the rights of conscience.' The foresight of the founders of our great nation envisaged a people steadily maintained and constantly refreshed in their moral and civic life by steadfast attention to the inspiring ideals and sound principles of their religion. They not only assumed that our civilization rests on the

Bible but they made provision in the great documents that guarantee us our liberty for the furtherance of that knowledge," says Dr. Miles H. Krumbine.

Quoting the above writer further, "One who surveys the American nation daily sees clearly enough that we have permitted our great heritage to slip from our grasp. Fifty years ago the public school curriculum contained an abundance of material for real training in religion. We were neither so bigoted nor so spiritually dull that we resented the presence of Biblical and other religious material in our public school curriculum. We took quite seriously the value of training in religion in citizenship making. Since that time we have completely secularized the public school from kindergarten right through high school and state university.

"Religion is definitely set forth to the mind of the child as an issue, desirable perhaps, but having no place in the organic life of the American school. To my mind this is deplorable beyond words.

"That this great nation, founded by men who brought only a dominating religious motive as their course of strength and power, should so cavalierly dismiss the means by which that motive could continue to play on the life of the on-coming generations, should so nonchalantly secularize its schools, gives one pause.

"I understand clearly enough that a minority can and does object to teaching religion in the public schools because not everybody that lives in America is Christian. On the other hand, I should like to

(Concluded on page 255)



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

The Topic Committee has planned to meet in August to select Topics for the year 1927. The field of Bible teaching is so wide that fifty two lessons cannot cover the whole in one year. Our young people will get many lessons to think about through the Sunday school, preaching service, and various other activities of the Church. We trust, too, that all will form some plan of Bible Study for their own improvement and spiritual uplift. But the Young People's Meeting is an opportunity for the young especially, to give expression to their thoughts and to help each other in that expression to meet the various needs of life. You will doubtless receive this copy of the paper before the Committee meets (it will be about Aug. 9). The Committee will be glad to have the Young People especially, remember the work in prayer. Any suggestion from any one concerned in this work will also be gladly received and given prayerful consideration.

Take a preview of the Topics ahead of you for the month of August. Think about how much the young people have thought about the topics and what their viewpoint might be compared to what it ought to be. How are we measuring up to the Bible standards in our lives?

As erring creatures, do we have that love for Jesus that will bring us to the humble place which we ought to occupy in His forgiving love?

As sons of God by Christ Jesus are we living in the light of our privileges?

Are we intelligent worshippers of God according to New Testament standards, or are we still in the place of formalities and mechanical action in which bodily exercise is greater than worship "in spirit and in truth."

As young people with school privileges have we ever considered how much time and expense is given for the sake of the young people of the Church? What returns should there be for all this service?

After all that we have done and may do in life the great thing after all is whether we shall realize the blessed hope of the believer in our own experience when the time of Christ's appearing shall come.

**JESUS FORGIVES PETER.**—Jno. 21: 15-23; Mk. 14:66-72.

Topic for August 8

MOTTO  
"Follow thou me."

### MEDITATIONS ON THE TOPIC

**I. Peter's Failure and Restoration.**—Peter was a very hearty believer in the Lord Jesus Christ. He was always ready to speak out first in his praises of Jesus. He delighted to do anything that Jesus commanded him. If there was something that he did not understand, he was the first to ask about it or tell how things seemed to him. This worked very well unless Peter set up his mind against the perfect wisdom of Jesus, then Peter soon found his mistake.

When Jesus wanted to wash Peter's feet, Peter spoke out rashly and said, "Thou shalt never wash my feet." But Jesus soon made plain Peter's mistake and Peter was ready to change his mind. When Jesus had told the disciple how they would all forsake Him, Peter did not believe that he ever could do such a thing, so he contradicted that much of the saying of Jesus by declaring, "Although all shall be offended, yet will not I." But before the next day Peter knew that Jesus was more wise than he and knew him better than he had known himself.

Peter loved Jesus very dearly, but he was also very easily influenced by the opinions of others and could not stand to bear much reproach from men. He was more afraid than he thought he would be when he was alone with Jesus and the twelve. Things looked different when Jesus was taken by officers and treated like a criminal. He denied Him three times and even went so far as to curse and swear

in his denial. But there was at last a check to it all, when Jesus turned and looked upon Peter and he remembered the words of Jesus as the cock crowed. It must have been a sting to Peter all along till that morning when Jesus met them by the sea, where Jesus made it plain that Peter was accepted again.

**II. The Text.**—Jno. 21:15-23.—This tells of a meeting with Jesus after the resurrection. Jesus asks Peter three times whether he loves Him. Peter confesses it three times and feels a grief because the question comes the third time. But each time Jesus gives him the task set for him as the servant of Jesus Christ. Peter knows that he is pardoned and accepted of Jesus.

Mk. 14:66-72.—This tells of Peter's experience when he in weakness denied the Master and how he wept when he remembered that Jesus had foretold it.

### OUTLINE STUDY

#### I. Peter's Boast.

1. What he was ready to do.—Luke 22: 31-34; John 13:36-38.
2. Peter's sword.—Jno. 18:10, 11; Matt. 26:51-54; Mark 14:47; Luke 22:50, 51.
3. What he would not do.—Mark 14: 29-31; Matt. 26:34, 35.

#### II. Peter's Denial of Jesus.

1. He followed afar off.—Matt. 26:58; Mark 14:54; John 18:15, 16.
2. He denied the statement of the maid.—Luke 22:55-57; John 18:17.
3. He denied again to others.—Luke 22:58; Jno. 18:25; Mark 14:69, 70.
4. He denied with an oath.—Mark 14: 70-72; Jno. 18:26, 27; Lk. 22:59, 60.

#### III. Peter's Confession of Love.

1. The first time that Jesus asked him.—John 21:15.

2. The second time that Jesus asked him.—John 21:16.
3. The third time that Jesus asked him.—John 21:17.
4. When Peter had wept bitterly.—Luke 22:61, 62; Mark 14:72; Matt. 26:75.

#### IV. Jesus Commands Peter to Follow Him.

1. He foretells Peter's trials.—John 21: 18, 19.
2. He says, "Follow me."—John 21:19.
3. Peter wonders about another.—John 21:20, 21.
4. Peter is to follow regardless of others.—John 21:22, 23.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, "Follow."
2. Tell the Story of Peter's Boast.
3. Tell the Story of Peter's Denial of Jesus.
4. Tell the Story of Peter's Confession and Sorrow.
5. How was Peter to Follow Jesus?

#### For Others.

1. Lessons for Us from Peter's Experience.

### PERSONAL THOUGHT

We should be willing to follow Jesus through His trials as well as through His triumphs. But to do this we must watch and pray.

### SEED THOUGHTS

"Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own His cause,  
Or blush to speak His name?"  
—Isaac Watts.

I love Jesus more than gold,  
For He gives me peace untold;  
I am His and He is mine,  
On His bosom I recline.

Do I love Him more than all,  
Yielding e'er to every call;  
Ready now to work for Him,  
Keeping heart and hand from sin?

Yes, yes, I love Him,  
Yes, yes, I love Him,  
Ever will I love Him,  
I'll serve Him evermore.

**SALVATION—ADOPTION.**—I Cor. 6: 18; Gal. 4:4, 5; Rom. 8:14-17

Topic for Aug. 15

### MOTTO

"Thou art no more a servant but a son."

### MEDITATIONS ON THE TOPIC

**I. Adoption.**—When one is adopted they are taken into relation to which they had formerly been a stranger and accepted as though they had not been a stranger. The child who is brought into a family and adopted is given the place of a son or daughter. Naturally speaking there are people who will adopt children into their homes and make a difference between them and their own children; but in the family



of God it is not so. Those who are in sin may receive the redemption plan and come into a place of acceptance through the blood of Jesus. And as God receives them, He makes them new creatures (Jno. 1:12, 13). The Spirit of the Son is sent into the heart of these redeemed ones and they have a nature within them that feels like a son, crying out, "Abba, Father."

There is a difference in one who is merely in the home as a servant and one who is there as a son. The one does not expect anything except perhaps kind treatment and rewards according to the goodness of his master, but the son may rightfully expect to inherit the estate of his father and expect to continue in the home forever. The children of God receive such an adoption which gives them the place of sons who inherit all things for the present life and for eternity. In the present life already there are remarkable blessings which sons alone can enjoy in the fellowship of God and His family. In the spirit of adoption we have no reason to doubt the love of our Father in His plans for our future happiness. He cares for us now and leads us and surrounds us with the sunshine of His love and gives a share in His work and in eternity He will make us heirs of all the glories of the heavenly home and give us a kingdom befitting the high estate of sons of God.

**II. The Text.—(a) II Cor. 6:18.**—This text gives a promise to those who will come out from the fellowship of defilements, that they shall be received into the fellowship of the Father as sons and daughters.

**(b) Gal. 4:4, 5.**—This passage shows that we have become sons by redemption. Because of this redemption we have received the adoption and can be made to feel like sons.

**(c) Rom. 8:14-17.**—This passage, like that of Gal. 4, shows how the Holy Spirit is the witness by which we know and experience our blood bought relationship as sons of God.

#### OUTLINE STUDY

##### I. The Source of Adoption into the Family of God.

1. The Father's love.—I John 3:1.
2. The Redemption in the Son.—Gal. 4:4, 5.
3. The Work of the Spirit.—Gal. 4:6.

##### II. Our Part in the Adoption Plan.

1. Faith and acceptance.—John 1:12.
2. Separation and purification.—II Cor. 6:18; I Jno. 3:3.
3. Steadfastness in our freedom.—Gal. 5:1.
4. Loving service of faith.—Gal. 5:13.

##### III. Our Privilege in Adoption.

1. Accepted as sons of God.—Gal. 4:5.
2. Sealed as sons.—Gal. 4:6; Rom. 8:15; Eph. 1:13.
3. Made to know our sonship.—Eph. 1:14; Rom. 8:16.
4. Made heirs as a son.—Rom. 8:17; Eph. 1:14.
5. Obtaining the hope of a completed glory as sons of God.—Rom. 8:23; I John 3:2.
6. Treated like sons.
  - a. Led.—Rom. 8:14; Gal. 5:18.
  - b. Loved.—John 17:23.
  - c. Cared for.—I Pet. 5:7; Heb. 13:5, 6.
  - d. Provided for.—Rom. 8:28.
  - e. Fellowshiped.—I John 1:3; Eph. 2:18, 19.
  - f. Chastened.—Heb. 12:5-11.
  - g. Comforted.—II Cor. 1:3-7.
7. Made in the likeness of Jesus.—Col. 3:10-15.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Children."
2. Becoming God's Child.

##### For Young People.

1. The Privilege of Becoming God's Child.
2. How the Privilege Became Ours.
3. Conditions we Must Meet to be Adopted into the Family of God.

##### For Older People.

1. Proofs of Our Adoption into the Family of God.

#### SEED THOUGHTS

"Adoption means the placing of a son. It is a legal metaphor as regeneration is a physical one. It is a Roman word, for adoption was hardly, if at all, known among the Jews. It means the taking by one man of the son of another to be his son, so that that son has the same position and all the advantages of a son by birth. The word is Pauline, not Johanne. The word is never used of Christ. It is used of the believer when the question of rights, privileges, and heirships are involved. It is peculiarly a Pauline word (Gal. 5:4; Rom. 8:15, 23; 9:4; Eph. 1:5). John uses the word "children" not "sons" because he is always speaking of sonship from the standpoint of nature, growth, likeness (Cf. I Jno. 3:1, R. V.)."—William Evans.

A sinner by choice and an alien by birth!  
"I once was an outcast stranger on earth,  
But I've been adopted, my name's written down,—

An heir to a mansion, a robe, and a crown!  
"I'm the child of a King!

The child of a King!  
With Jesus my Savior,  
I'm the child of a King!"—Hattie E. Buell.

#### WHAT CONSTITUTES NEW TESTAMENT WORSHIP.—Jno. 4:20-26; Heb. 13:10-16.

Topic for Aug. 22

#### MOTTO

"A spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

#### MEDITATIONS ON THE TOPIC

**I. Worship in New Testament Times.**—Worship in all ages is the same in essence. It must be that adoration and praise and thanksgiving and the going out of the creature toward the Creator. But worship has not been at all times alike in outward ceremonies and services. In the times of the Mosaic dispensation there were many ordinances of divine service and material things that were used in the service that are no longer needed in the dispensation of the new covenant since Christ came. The ordinances of the Old Covenant were intended to lead men to the plan of God in Christ as now made known under the New Covenant. Since the time for types and shadows are past and the reality has appeared, it no longer is necessary to practice the shadows in worshipping God.

There are some things that were a part of worship in Old Testament times that are in our worship still. Among these we would name prayer, singing, and teaching the Word. It was ever true that the attitude of the worshiper should be one of humility, penitence, purity, and sincerity.

A special place was chosen for Israel as a nation in Jerusalem. Altars were built in the family life of Abraham, Isaac and Jacob where they had pitched their

tents. In the New Testament there is no special city or place needed and a spiritual altar can be erected anywhere by which we approach God in the name of Christ and worship before Him. It takes no rich and elaborate buildings or equipment to be prepared for worship. People can approach God in the open fields or in the woods or by the brook or any where with no equipment except their own voice or even in the absence of a voice, a heart of adoration will suffice, if brought in the name of Jesus.

There are ordinances also instituted in accord with the conditions of the New Covenant which are necessary for the complete worship in the Church of Jesus Christ. These ordinances help to bind the people of God together in a body for worship, and enable them to promote the doctrine of Christ to all the world in all generations till He comes again. Anything introduced, outside of the directions of Christ and His apostles, corrupts the Church and her worship and should not be entered into at all.

**II. The Text.—Jno. 4:20-26.**—This is the teaching of Jesus in reference to true worship which the Father seeks in men. It is the essence of what worship includes in all dispensations, and is the particular characteristic of New Testament worship.

**Heb. 13:10-16.**—This passage shows that we have in Christ an altar that is the reality of what the ordinance of the altar under the law of Moses was only a type. Whatever offering we bring or service we render in this dispensation must be offered by Jesus Christ.

#### OUTLINE STUDY

##### I. The Teaching and Example of Jesus.

1. He worshiped in the Temple but taught that the time would come that it would no longer be done.—John 4:21.
2. He prayed and taught prayer.—Luke 11:1-4; John 16:23, 24.
3. He sang with the disciples.—Matt. 26:30.
4. He read and taught the Scriptures.—Luke 4:16-21.
5. He observed ordinances in effect at that time.—Luke 22:8, 15, 16.
6. He taught ordinances for the new covenant.
  - a. Communion.—Luke 22:19, 20.
  - b. Feet washing.—John 13:1-17.
  - c. Baptism.—Matt. 28:19, 20.
  - d. Anointing with oil.—Mark 6:13.
7. He entrusted the Apostles with the task of completing His work.—Matt. 28:19, 20.

##### II. The Teaching and Example of the Apostles.

1. Worship should include prayer and singing.—I Tim. 2:1; Eph. 5:19; Jas. 5:13.
2. It includes teaching the Word.—II Tim. 4:2; Tit. 2:1, 15.
3. It includes keeping the ordinances.—I Cor. 11:2.
4. Not limited to place.—I Tim. 2:8.
5. Requires right conditions in the worshiper.
  - a. With the Spirit.—I Cor. 14:15; Jude 20.
  - b. From the heart.—Rom. 6:17; Col. 3:16.
  - c. With modesty within and without.—I Tim. 2:8-10.
6. Requires no special equipment (as altars, temples, vessels, etc.) except as convenience may call forth.—John 4:23, 24; Acts 20:8; 19:8, 9.
7. Ordains no special days except that chosen by the body.—Heb. 10:25; Col. 2:16; I Cor. 16:2.
8. There should be decency and order.—I Cor. 14:40.



- a. Concerning women.—I Cor. 11:6; I Tim. 2:12.
- b. Concerning speech.—I Cor. 14:26.
9. It is valueless without Christ.—Heb. 13:8-15; Col. 3:17.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Worship."
2. How the Children worshiped Jesus.

## For Young People.

1. The Meaning of Worship.
2. Difference between the Old and New Testament Ordinances in Worship.
3. The True Worship of God.

## For Older People.

1. Innovations in Worship in Ancient and Modern Times.
2. Keeping our Worship in the Purity and Simplicity of the Gospel.

## PERSONAL THOUGHT

Do we enter into a spiritual worship in all our services or do we simply exercise ourselves in doing things which others are accustomed to do with us? Are we formal or spiritual?

## SEED THOUGHTS

"Oh, for a heart to praise my God,  
A heart from sin set free!  
A heart that's sprinkled with the blood  
So freely shed for me."

"A heart resigned, submissive, meek,  
My dear Redeemer's throne;  
Where only Christ is heard to speak,  
Where Jesus reigns alone."—C. Wesley.

OUR RESPONSIBILITY TOWARD OUR CHURCH SCHOOLS.  
—II Tim. 2

Topic for August 29

## MOTTO.

"Be ready to every good work."

## MEDITATIONS ON THE TOPIC

## I. Our Duties Toward Church Schools.

—If it is right to give instruction to the youth in the fields of knowledge in which their usefulness shall be increased and their powers of mind shall be enlarged, then it is our duty to make provision for the giving of such instruction. We cannot afford to leave the instruction of our youth to the world and to those who care not for the precious Word of God. It is more and more a problem with Christian people what to do for the boys and girls in public schools which are more or less contaminated by teachers and text-books which hold questionable ideals and standards that are antagonistic to the Word of God.

In Church schools that have a right to the name, there can be an oversight exercised by the Church which can sift out things that are false as it cannot be exercised toward other schools. When the whole Church works together and is loyal to the standards of the Word of God upheld by the Church, it will be easy to regulate the instruction that shall be given to our youth, and it will not be hard to obtain adequate means to forward the work of the schools.

The responsibilities for the schools will then rest upon the Church who guides, the teachers who teach, the brotherhood who support by means and prayers and patronage, the pupils who attend and make the use of that which is provided for their welfare. Each in their position by the grace and help of God should do their part and there can be no doubt of the success of the work and the blessings of

God in abundant measure. Any failure in any part will mean more or less discord and trouble and will make for loss to the cause of Christ and the Church.

II. The Text.—II Tim. 2.—In this text Paul looks forth to the future of the Church and directs Timothy to make provision by committing the work of teaching to faithful men who shall be able to teach others. He warns against subverting doctrines, and exhorts that he "study to shew himself approved unto God." He teaches what to shun and what to exercise himself in for profit.

## OUTLINE STUDY

## I. Standards for Church Schools.

1. Champions of the faith.—Tit. 1:9-11; Jude 3.
2. Loyalty to the standards of the Church.—I Cor. 1:10.
3. Devoted to the welfare of youth.—I Tim. 4:12; II Tim. 2:22, 23.
4. Fitted to give useful training.
  - a. In honest trades.—Tit. 3:14; Eph. 4:28.
  - b. In wholesome knowledge.—Prov. 1:4; Phil. 4:8.
  - c. In the Word of God.—II Tim. 2:15.

## II. The Responsibility of Elders Toward Youth.

1. To provide:—
  - a. Support.—I Tim. 5:8.
  - b. Wholesome instruction.—Tit. 2:1-6; Prov. 22:6.
  - c. Proper example.—Tit. 2:7, 8.
2. To lay up for their future good.—I Cor. 12:14, 15.
3. To guard them from evils.
  - a. Bad teachers.—II Pet. 2:1; II Cor. 11:2, 3.
  - b. Dangerous conduct.—I Tim. 6:3-11.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Teach."
2. My Teachers.

## For Young People.

1. The Work of a Church School.
2. Helping our Church to Make the Schools What they Should be.

## For Older People.

1. Support of the Schools by Prayer and Means.
2. Support by Sending our Young People.
3. Using God's Plan to Make them Places of Greatest Safety.

## PERSONAL THOUGHT

There is a sphere in which I can serve with the Church in every good work in which she is engaged, either by intercession, or activity of one kind or another.

## SEED THOUGHTS

"For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; ingenuity mixed with industry is good for the body and the mind too."—Penn to his wife.

"There's a work for the hand and a work for the heart,

Something to do, something to do;  
And each should be busy performing his part,

There's something for all to do.

"There's a work for the aged and work for the young

There's work for us all and excuses for none;  
There's work for the feeble and work for the strong;

There's something for all to do."—W. H. Ruebush.

## THAT BLESSED HOPE.—Tit. 2:11-14

Topic for September 5

## MOTTO

"We know that when He shall appear, we shall be like Him."

## MEDITATIONS ON THE TOPIC

I. The Christian's Blessed Hope.—When Jesus rose from the dead and ascended to heaven He left a blessed hope in the bosom of His disciples that they should meet Him again and that when He would appear again on earth, that He would bring to a glad consummation the glory of the saints who have put their trust in Him in their earthly life. Those who have died before that wonderful day, shall come with Jesus, and those who are yet living shall be caught up together with them in the clouds and forever be in His Holy presence and enjoy bliss and glory with Jesus.

The saints shall inherit all things. It has not been made known to mortal beings what the fullness of that glory is like. Only by the Spirit can it be understood; and it is only those who have received the Spirit who can have the foretaste of what these things are like. Words have described some of them as John has written them in the Book of Revelation, but even such descriptions are empty to men and women who do not have spiritual discernment, and they only seem like strange fancies and glorious dreams of which the reality seems vague and uncertain. To those who enter into the joys of the Kingdom of God which already is within the believer in this life, there is a vision of understanding as these things are read, which fills the soul with comfort and stirs the spirit of its possessor to the greatest expectation. Such a glorious hope causes men and women to put forth every effort to be prepared for the time when Jesus shall come and reward every man according to his works.

II. The Text.—Tit. 2:11-14.—This passage gives the reason why we should live a life to the glory of God. The reason for it centers about the work of Christ and what we hope for in the future when He appears.

## OUTLINE STUDY

## I. What is Included in the Blessed Hope.

1. The reward of the righteous.—Matt. 16:27.
2. The full fruition of eternal life.—Tit. 1:2; 3:7.
3. The glorified state of our bodies.—Rom. 8:23-25; Phil. 3:20, 21.
4. In likeness with Jesus the Son.—Rom. 8:29, 30.
5. The inheritance of saved souls.—I Pet. 1:3-5.

## II. When Hope Begins in Us.

1. At the beginning of faith.—Rom. 5:1, 2.
2. Because of the work of the Spirit.—Rom. 5:4, 5.
3. Because of the assurance of power in God to fulfil His Word.—Eph. 1:17-23; Rom. 1:3-6.

## IV. When Our Hopes are Fulfilled.

1. At the appearing of Jesus Christ also called our hope.—I Tim. 1:1; I Pet. 1:6-9, 13; Tit. 2:13; I John 3:2, 3; II Tim. 4:7, 8.
2. Whether we wake or sleep.—I Thes. 5:10 (Cf. I Thes. 4:15-17).

## V. How to Prepare.

1. In watchful obedience.—Mark 13:33-37.
2. By holy living.—II Pet. 3:11-14.
3. Healthful increase.—I Thes. 3:12, 13.

(Concluded on page 255)



# MISCELLANEOUS

## ANTS

By Emma L. Harnish

Ants are among the most interesting of all insects and would make a subject for endless study. In fact they have been studied for centuries. The ancient philosophers and poets were attracted to them. Aristotle and Pliny maintained that ants were regulated by the phases of the moon. Marvelous stories are told by some of the ancients in regard to the size of ants and their habits. For instance, one species of ants were said to be as big as wolves, and another kind were supposed to dig gold out of the earth. Much has been learned about ants since that time, and now stories are told about them which, though not so preposterous as those of the past, are just as interesting and are known to be facts.

Two distinct groups of insects differing in habits and structure bear the name of ants. The ants with which we are familiar, those found in North America and Europe, belong to the class called Hymenoptera, a class of insects including the most social and most useful of all insects, the silk worm alone excepted. The Termites, commonly called white ants, belong to the class Neuroptera. They inhabit tropical regions, the majority of them being found in South America. The hymenopterous ants are the real ants and require a great deal more discussion than the others, so they will be considered first.

These little insects are easily recognized and their ceaseless activity renders them very noticeable. They have smooth almost glazed bodies in which the head, thorax, and abdomen are easily distinguished. The head is large, having besides the compound eyes three simple eyes or ocelli. They have long slender antennae, and the mouth parts are fitted for both sucking and biting. The abdomen can be bent under the thorax and those of the queens and workers are armed with stings at the posterior end. The wings of ants, when they have any, are four in number, thin and membranous, with few veins. They are very strong and make powerful organs for flight.

Ants are able to see very well. Sir John Lubbock has proved by experiments that ants are not only able to distinguish between colors which we see, but that chemical and heat rays (dark to us) evidently appear to them as other colors. They seem to have a very keen sense of

smell, and are able to follow accurately the track of their companions. However the seat of their organ of smell has not yet been determined. Whether ants hear or not is a debatable question. If they do hear, their hearing ranges widely from ours, as they seem to be undisturbed by sounds that we hear. The antennae seem to be organs of touch and of communication. Experiments show that they have some method of communication equivalent to a language and it is thought that this is carried on by means of rubbing the antennae together.

### Three Classes

There are always three classes found in a colony of ants; males, queens, and workers. The queens, or females, are the largest in size and the workers the smallest. The males and the queens have wings. It is upon these that the perpetuation of the race devolves. The workers are undeveloped females. It is they that obtain the food, build the nest, care for the queen and the young, and fight the battles. In some species the workers are divided into three classes; the workers major, the workers minor, and the soldiers. The main difference between the first two classes is that of size. The sole duty of the soldier ant is that of protecting the home nest and making raids on the nests of other ants. They are recognized by their large head, formidable jaws, and well developed sting.

### Two Thousand Species

Altho there are more than two thousand species of ants, all of them live in communities or colonies. A colony is a collection of ant nests occupied by one tribe all working together in collecting food, providing common defense, and promoting the general welfare of the community. Ants are said to be the most numerous of all insects and the number found in one colony ranges from five thousand to five hundred thousand.

### The Homes of Ants

The homes of ants differ greatly according to the kind of ant and the country in which it lives. Those which we most commonly see in temperate climates are small hills with crater-like tops of sand in the center of which is the nest opening. The interior of the nest consists of many compartments on different levels which are connected by passage ways. Each compartment seems to be a-

dapted for some special purpose or use. There are nurse rooms where eggs, larvae, and pupae are carefully tended; some rooms serve as granaries for storing grass seed; and in others cut-up insects are kept in cold storage. Leading from the nest are well constructed roads and tunnels. Many ants build their nests above the ground of twigs, pine needles, and grasses. Certain ants swing their nests from trees. They are made by bending leaves in circles. The adult ants have no means of producing cement, so they carry larvae just about to enter the pupae stage and dab their heads back and forth over the edges of the leaves to bind them with silk. Carpenter ants build their nests in wood where they have hollowed out cavities. Some species have their homes in the hollow stems of plants.

The winged males and the queens are the perpetuators of the species. Before the time of swarming they are the aristocratic members of the community and are cleaned, fed, and guarded by worker ants. The heaviest work they have is engaging in mock battles or games of tag. The time of swarming is preceded by a great deal of excitement. The swarming occurs on warm days in summer and autumn when they mount in myriads into the air and mating takes place on the wing. After this flight the male dies. The queen settles down to the ground, tears off her wings, and prepares to build a new nest, or else returns to a cell of the old one, as several queens often live peaceably in the same nest. The queen then forgets her former care-free existence and devotes herself to egg laying, never again leaving the nest.

The dutiful workers now follow the queen around and when eggs are laid carry them to some suitable location. In about fifteen days these hatch into small legless creamy white grubs. They are fed and cared for by the workers who carry them from chamber to chamber to give them the proper amount of air, warmth, and moisture. In about forty or fifty days these larvae go into the pupa stage in which they may or may not spin cocoons around themselves. The workers are just as attentive to the pupae as they were to the larvae. Often during the warm part of the day they carry the cocoons, which are thought by many to be ant eggs, up above the ground to give them the benefit of the warm sunshine, but at night again they take them to the innermost chambers for safety and warmth. After about twenty-one or twenty-eight more days when the pupa



emerges into the imago stage the ever vigilant workers are ready to help the little ants unfold their legs and dry their wings. The male ant lives only one season; the workers ordinarily two or three years; while queens have been known to live as many as ten years.

#### Their Habits

The food of ants consists mainly of insects, honey, and fruits. They will eat almost any animal or vegetable substance, and could almost be called omnivorous. Wounded insects, even though large, are preyed upon by hordes of ants which surround the disabled giant to finish the work done by some other force. It soon succumbs and is cut into small pieces. A favorite article of food with many ants is "honey dew," a sweetish secretion that is emitted from aphids or what are more commonly known as plant lice. These aphids are often found on rosebushes and the ants visit them there. To procure this dainty food they have only to strike the aphids with their antennae. Sometimes this liquid is stored in the ant's crop and taken home to the children. Some people call the plant lice the ants' cows, and the process of obtaining the honey-dew is called "milking." In many instances they seem to domesticate the aphids to live near ant nests and they visit them regularly for food. They even care for the aphids over winter by keeping their eggs in the ant nest and in the spring see that their larvae receive the proper food by placing them on certain plants and protecting them from enemies.

#### The Slave Ants

Almost all kinds of ants will carry off the larvae of other ants as food, but the slave making ants, said to be a race of North American ants, carry off the larvae and pupae of other species and train them to be their slaves. The workers of these ant colonies sometimes sally forth in battle array to capture slaves. They terrify or drive out the adult ants and carry off the eggs, larvae, and pupae. As a rule they kindly treat and protect their servants, and in turn the slaves never rebel, but are very faithful to their masters. Some species of slave making ants have become so dependent that they would die without their slaves. They are not even able to feed and clean themselves. Sometimes they even lost the ability to govern, and the slaves take upon themselves more responsibility until they become leaders with their former masters dependent upon their charity. It is interesting to note that the slaves are ordinarily of a darker color than their captors.

#### The Agricultural Ant

In warmer parts of the Old World and in some parts of our own country is found what is known as the agricultural ant. A kind of ant in Texas is known to clear a field ten or twelve feet square around the nest entrance. They allow nothing but a certain kind of grass to

grow there, but they cannot be accredited with planting this grain. The seed of this grass is carefully harvested and stored away for winter use. These ants have both underground and above ground apartments to their nests. In the rainy season every thing is kept above the ground, and in the dry season everything is carried to the underground apartments.

Some curious species of ants found in the West, especially in the Garden of the Gods, have a group of workers among them whose abdomens are especially formed and distended to serve as storage vats for honey. They hang to the walls of the nest and are filled by the other workers. The honey is afterwards obtained by stroking the head of the animated "honey jar." These are generally known as "honey ants." The leaf-cutter ants of Central and South America are famous for their leaf cutting habits. They are especially destructive to orange, lemon, and mango trees. They cut out pieces of leaves, roll them into balls, and allow a fungus to grow therein which produces white masses pleasing to the ant's palate.

#### Robber Ants

Robber ants found in tropical and sub-tropical regions live wholly by pillage. The victorious community takes possession of the food stores of the conquered community and sometimes takes larvae as slaves. The foraging ants of South America are very ferocious. Some of them advance in columns and some in hordes. Birds and opossums as well as insects are terrified by their approach. All species of foraging ants seem to be migratory and rove the country in search of the best prey. Thief ants are a species of small ants that live in the interspaces of the walls of larger ant nests where they can easily steal from the stores of the larger ant. Umbrella ants carry leaves over their backs to shade them from the sun.

A good deal in reference to the habits of ants has already been said, but there are still other interesting facts to notice. In many ways ants are the most remarkable group of insects in the world, their adaptation to a complex social life being especially wonderful. The naturalist Houzeau maintains that ants most nearly approach man in the arrangement and general nature of their social existence.

#### Remarkable Strength

They are very cleanly and seem to be continually brushing themselves and others with their antennae. They keep all refuse removed from the nest. Ants are naturally affectionate to members of their own household and kind to the disabled and weary. Some ants keep smaller ants or beetles as pets. Ants are very strong for their size. One authority claims that they can carry ten times their own weight for a distance two hundred times their own length up a steep incline over many obstacles.

They are the most instinctively intelligent of all insects. They exhibit such a readiness in overcoming emergencies that one is inclined to believe that they have some reasoning power. They recognize their friends after having been separated from them for a long time. They seem to know all the members of their colony apart. Ants sometimes bridge streams by means of living ropes formed of their own bodies. The leader grasps a convenient reed on the bank; the second ant seizes the abdomen of the first with his antennae; the third holds to the second and so on until the stream is spanned and then the company passes over their bodies to the other side. Those forming the chain sometimes lose their lives as they are unable to make the crossing after performing their duty. Some species tunnel beneath streams and build dams to protect their homes. Ants have been known to engage in sports and athletics with as much ardor as humans.

#### The White Ants

The white ants of South America belonging to the class of insects known as Neuroptera resemble the true ants in their mode of living and the development of their instincts. They are unlike them in structure and do not undergo a complete metamorphosis. The entire white ant colony exhibits division into sub-groups and classes. In fact the organization of the white ant community is of a higher type than that of the true ant. They make their nest of an earthy substance which gets as hard as stone and sometimes are five or six feet high. Several species sometimes exhibit one large hillock which is divided into many compartments. Entrance is gained to these nests through concealed passages and subterranean roads.

The king and queen of the colony live in the royal cells found in the center of the nest and closely guarded by workers. The kings and queens are much larger than the workers and are the progenitors of the colonies. They take a nuptial flight somewhat similar to that of the hymenopterous ants and then begin their home life. The food of the white ant consists mostly of wood and they sometimes do great damage to furniture and books.

Both the Termites and the "true ants" are very interesting and instructive to study and can teach us many lessons by their sociableness, perseverance, and industry. The wise Solomon said:

"Go to the ant thou sluggard, consider her ways and be wise;  
Which having no guide, overseer, or ruler;  
Provideth her meat in the summer and  
gathereth her food in the harvest."

Eureka, Ill.

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved of Him.—Habakkuk 2:1.



## SOME PRESENT DAY EDUCATIONAL PROBLEMS

(Concluded from page 249)

point out that there are social tendencies in modern American life that trace back, in my mind, directly to the indifference to religion which has possessed us." (We shall refer to these social tendencies a little later).

Where has the emphasis of our education been placed? We say education has become secularized, religion has been eliminated from the curriculum, the Bible has been taken from the schoolroom so far as teaching it is concerned. But what has been substituted? If our education has become secularized, what idea do we have about it under such a name? Simply this, that instead of the religion of the Bible we have evolution in its stead. That is what we mean when we talk about the secularization of our public schools. A modernistic instruction has been substituted that is undermining the very lives of our boys and girls all over the land, and breaking down the strong pillars of our national edifice.

From the beginner in the primary grades on up to and through high school this subject, this pernicious and damning subject is being taught because it has been incorporated in the course of study. The Bible has been eliminated. The devil has played one of the greatest games of deception on the people in the history of the world. Difference concerning the interpretation of the Holy Bible he has used as a basis to get the Word of God out of the course of study, and in its place he has substituted most adroitly a foundation subject of his own religion. It is claimed that it is impossible to find a single science text-book on the market to-day that is free from evolution. And it does not stop here. Text-books of all sorts and types on almost all subjects contain a taint of this subject and boys and girls drink it, believe it, and disbelieve in God in course of time.

### Social Tendencies

Dr. Krumbine mentions three social tendencies: "The first of these tendencies is evident in any city in America if one visits either the court of domestic relations or the homes of that city. America is witnessing the rapid disintegration of the home. There are children in my city who call themselves 'alimony children' and are called that by their little friends. They have no homes and their future is the future of those who must of necessity be brought up without the beneficent influence of the home, however humble that home may be. In time past there was no divorce evil, though of course there were divorces. It is worthy to note that from 1620 to 1691 in the first Pilgrim community (with a population that during that period ran up into the thousands) there were only six divorces and very few cases of immoral conduct of any sort or variety. This Pilgrim community is the rebuke of history to our modern

laxity in this respect. The future is dark indeed when one contemplates the social possibilities of this evil unless we can somehow restore the place of religion (Christianity) in the life of our people.

"The second alarming social tendency is the disobedience of and disrespect for law. We, as a people, have fallen into the habit of expecting our country to be run by government through the medium of law. At the same time we have permitted ourselves to be mastered by our selfish instincts and have given way to the will to disobey in a manner that is positively astounding. At the present moment the popular trend certainly is that any man or group of men who dislike a law can disobey, ignore, or by their conduct nullify it without the risk of public scorn and displeasure.

"Disobedience to law cannot be overcome by passing new laws compelling people to obey law. The very suggestion is absurd. So far as I can see the only way to develop a law-abiding nation is to inculcate the age-old religious principle of obedience, first to fundamental law of the Ten Commandments, and then such other laws as of necessity spring from them. We will counteract this tendency when we get back to a religious basis for our national life.

"A third alarming fact in our social life is the high hand with which graft and corruption have dealt in our land without begetting so much as a ripple of social indignation. That there is graft and corruption in public life is not dangerous to the social order when men and women still have in them the capacity to become morally indignant. That capacity has given way to a tame acquiescence in modern life. But we acquiesce because our own ideals have suffered impairment. The approach is the building up of our own ideals, and again we are face to face with religious (Christian) training."

We must look for a general correction of these wrong social tendencies to a right emphasis of primarily fundamental things in our educational program for the children of our nation. We shall discuss this matter in another paragraph.

(To be continued)

### Y. P. M. TOPICS

(Concluded from page 252)

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Hope."
2. The Happiness of Saints in Glory.

##### For Young People.

1. The Importance of Looking for that Blessed Hope.
2. What We Expect to Realize.
3. What Will make the Time a Happy One.

##### For Older People.

1. True Preparation for the Future.

#### PERSONAL THOUGHT

The hope which has been kindled within us, if it comes from a right attitude toward Christ and His Gospel, will spur us to holiness in life.

### SEED THOUGHTS

If thy hope be anything of worth, it will purify thee from thy sins.—Joseph Alleine

Let the sweet hope that Thou art mine, My life and death attend; Thy presence through my journey shine, And crown my journey's end.—Anne Steele.

If I were but sure that I should live to see the coming of the Lord, it would be the joyfulest tidings in the world. O that I might see His kingdom come! It is characteristic of His saints to love His appearing, and to look for that blessed hope. The Spirit and the bride say, Come. "Even so, come Lord Jesus."—Richard Baxter.

Thou art coming, O my King, "Thou art coming, O my Savior, Every tongue Thy name confessing, Well may we rejoice and sing; Thou art coming! rays of glory, Through the veil Thy death has rent, Gladden now our pilgrim pathway, Glory from Thy presence sent.—F. R. Havergal.

### ANNOUNCEMENT

Goshen College will open for registration this fall on September 22. The college was recently accredited by the Board of Education of Indiana and the curriculum and teaching staff have been enlarged to meet these requirements and also the special needs of Mennonite young people.

Courses will be offered in the following departments: College, leading to the A. B. degree, Academy and Bible. Courses will also be offered in vocal music and voice.

Goshen College is owned and operated by the Mennonite Board of Education which is the official body of the church, recognized by General Conference to carry on this work. It is the aim of this body to furnish her young people the opportunity of securing a thorough education in a Christian environment within the church. Parents or young people looking for a school offering thorough work, free from the fallacious teachings so prevalent today are invited to correspond with us.

Parties desiring information regarding courses of study, etc., should write to Noah Oyer, Dean. Information regarding tuition, board and rooms may be secured by addressing C. L. Graber, Business Manager. Catalogues will be sent upon application.

S. C. Yoder, President.

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## RECENT PUBLICATIONS

### The Ideal Christian Home

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By J. S. Shoemaker

The writer has well said in his preface to this book, "The Christian Home is the fundamental source of our national, social, moral, and spiritual well-being. Out of it come the forces that will either strengthen or weaken the next generation and the generations to follow. This being true, it is very essential that from our homes shall go forth influences that are in the truest sense pure, true, ennobling, unselfish and godly."

The book is divided into twelve chapters. The writer aims to give a picture of an ideal home, the fundamental place of marriage in establishing a home, the relation between husband and wife, the husband's domestic commission, the wife's domestic sphere, the parents' relation to their children, the children's relation to their parents, the place servants should hold, the effect of moral and religious influences in the home, things to be discouraged and eliminated and those to be encouraged and established, etc.

"I have just gone over your manuscript which, in my judgment, promises to be one of the most useful and practical books for the home that I have ever read."—D. H. Bender.

Printed on tinted paper, 176 pages, size 5¼ x 7½ inches. Substantially bound in stiff cloth.

Price, postpaid, \$1.25

### Mennonite Handbook of Information

By L. J. Heatwole

The well known tract, "A Bit of History," is used as an introduction to this book. It is an index of the general character of the book. It has been sponsored and published through the efforts of the Historical Committee of the Church.

The book is divided into twenty-eight chapters. It deals with facts pertaining to Mennonite General Conference and District Conferences, general Church activities through the General Conference, the first permanent Mennonite colony in America, persistent colonization movements, trials of Mennonites during the Revolution, Mennonites during the Civil War, testing times during the great World War, historical outline of Mennonite literature, biographical sketches of prominent leaders in the Mennonite Church, description of American

Mennonite books and periodicals, etc.

"The book herewith handed to the Church presents historical data in such form, we believe, as will be of much value to all readers. It is to be hoped that the searcher after facts relating to the rise and progress of the Mennonite Church in America will find much of interest and value which has never before appeared in print."—S. F. COFFMAN.

Printed on strong white paper, 187 pages, size 5¼ x 7½ inches. Stiff cloth binding. Price, postpaid, \$1.25

Written by men  
who have long  
served the Men-  
nonite Church  
and who are in-  
tensely interest-  
ed in her wel-  
fare.

### MENNONITE PUBLISHING HOUSE

Scottdale, - - - Pennsylvania

#### "By and By"

By and by when flowers have faded,  
And the summer days have gone,  
When the heart's best love is shaded,  
As you wait in tears alone;  
Let the ways of sunshine cheer you,  
While the birds sing songs of glee,  
Keep life's roses ever near you,  
And the future ever bright shall be.

By and by, when friends have left you,  
With the warm true love they gave,  
It may be that death has bereft you,  
And you stand beside the grave,—  
Do not let your heart grow weary,  
In the gloom of earth's dark night,  
Look beyond these hours so dreary,  
And behold the dawn of light.

By and by, when age is nearing,  
And your hair has turned to gray,  
Then earth's prospect's are not cheering,  
As you dream of childhood's day,  
Do not turn away in sorrow,  
With a heart grown cold thru care;  
Watch and wait the coming morrow,  
When the sky is bright and fair.

By and by, when love is bringing  
You so near the heavenly throne,  
And you hear the angels singing,  
While a low, sweet voice says, "Come,"  
Do not wait this side the river  
Thru the long, dark hours of night,  
Go to one who is life's giver  
In the world of fadeless light.

—Selected by A Sister.

### MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. H. HAKES,

290 Broadway, New York, N. Y.

### FEATHERED FRIENDS AS GARDENERS.

If you want to have a successful garden this spring you do not want to overlook the fact that a dozen or so feathered friends are ready and willing to help you. They will work for you free of charge, and will even pay you in song for the privilege of helping to make your garden more successful. After you have been working your garden, if you watch closely, you will see a number of these assistants fly down on the newly-turned earth and begin to pick up and eat or fly away with the worms and bugs. Then, when the vegetables are growing nicely, your friends will be busy picking off the harmful insects of all kinds, making the vegetables healthier. They will be working on your garden early in the morning, through the day, and also late in the day. In fact, it is a hard job trying to have a garden without the help of these bird gardeners.—R. S. West.

To the spiritual mind, answered prayer is not only a means of obtaining certain blessings, but something infinitely higher. It is a token of our fellowship with the Father and the Son in heaven, or their delight in us, and of our having been admitted and having had a voice in that wondrous interchange of love in which the Father and the Son hold counsel, and decide the daily guidance of the children on earth.

—Andrew Murray.

## CHRISTIAN MONITOR

A monthly Magazine for the Home

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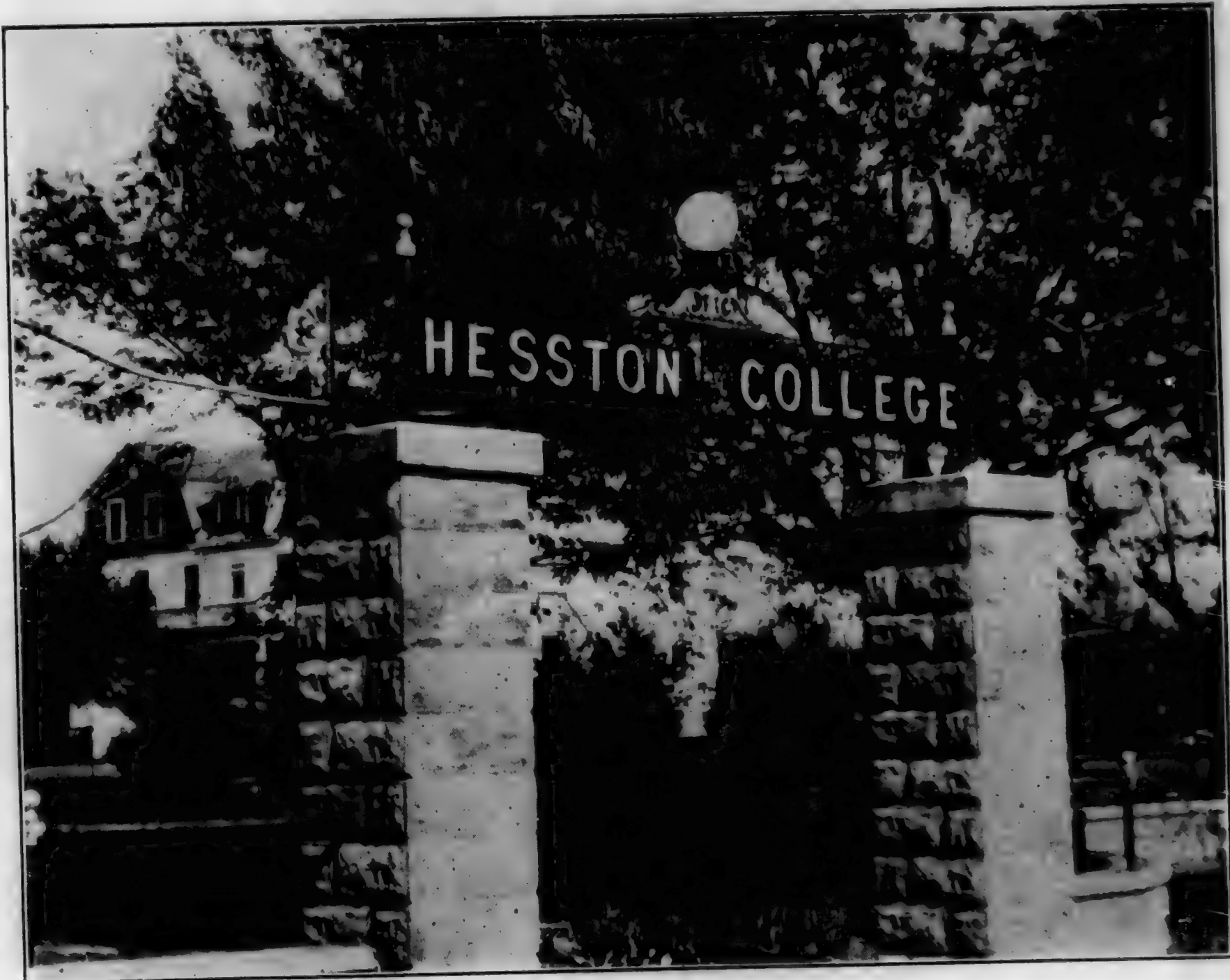
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# CHRISTIAN MONITOR

SEPTEMBER, 1926





## THE HISTORY OF HESSTON COLLEGE AND BIBLE SCHOOL

By Bessie King

Hesston College and Bible School, like other church educational institutions, was founded for the purpose of giving the young people of the Church an opportunity of development under church environment. At that time there was but a slight interest taken in education by many of our people, but there were some who realized the value of an education, and knew that the state-supported schools were not the place where the religious side of life could be developed along with the educational.

The first definite move taken toward the establishment of our school was at the church conference of the Kansas-Nebraska district, held near La Junta, Colo., in the fall of 1907. The following lines are taken from the Conference record. "Would it advance the cause of Christ to establish a school somewhere in the West in which Bible work is made a specialty? Resolved, that this conference believes that the cause of Christ would be advanced by establishing such a school with a consecrated faculty strictly in the order of the Church, and that we request the Mennonite Board of Education to take steps to establish such a school somewhere in the West. A motion was made that this conference instruct the members of the Mennonite Board of Education of this conference district to present this resolution to the convention. Motion carried."

A committee of five members, J. E. Hartzler, S. B. Wenger, C. D. Yoder, T. M. Erb, and John Blosser, president of the Board, was appointed by the Mennonite Board of Education to investigate several proposed sites and other matters pertaining to the

school. The six places offered for the school were all in Kansas: Harper, Hesston, Canton, Newton, Peabody, and Trousdale (now Zimmerdale). After consideration the committee selected Hesston. Perhaps the main reason for this was that the late A. L. Hess offered to donate

"The Western Mennonite School." The name was changed to Hesston Academy and Bible School before the first term opened, and upon the addition of a full college course in 1918 the name was again changed to its present form.

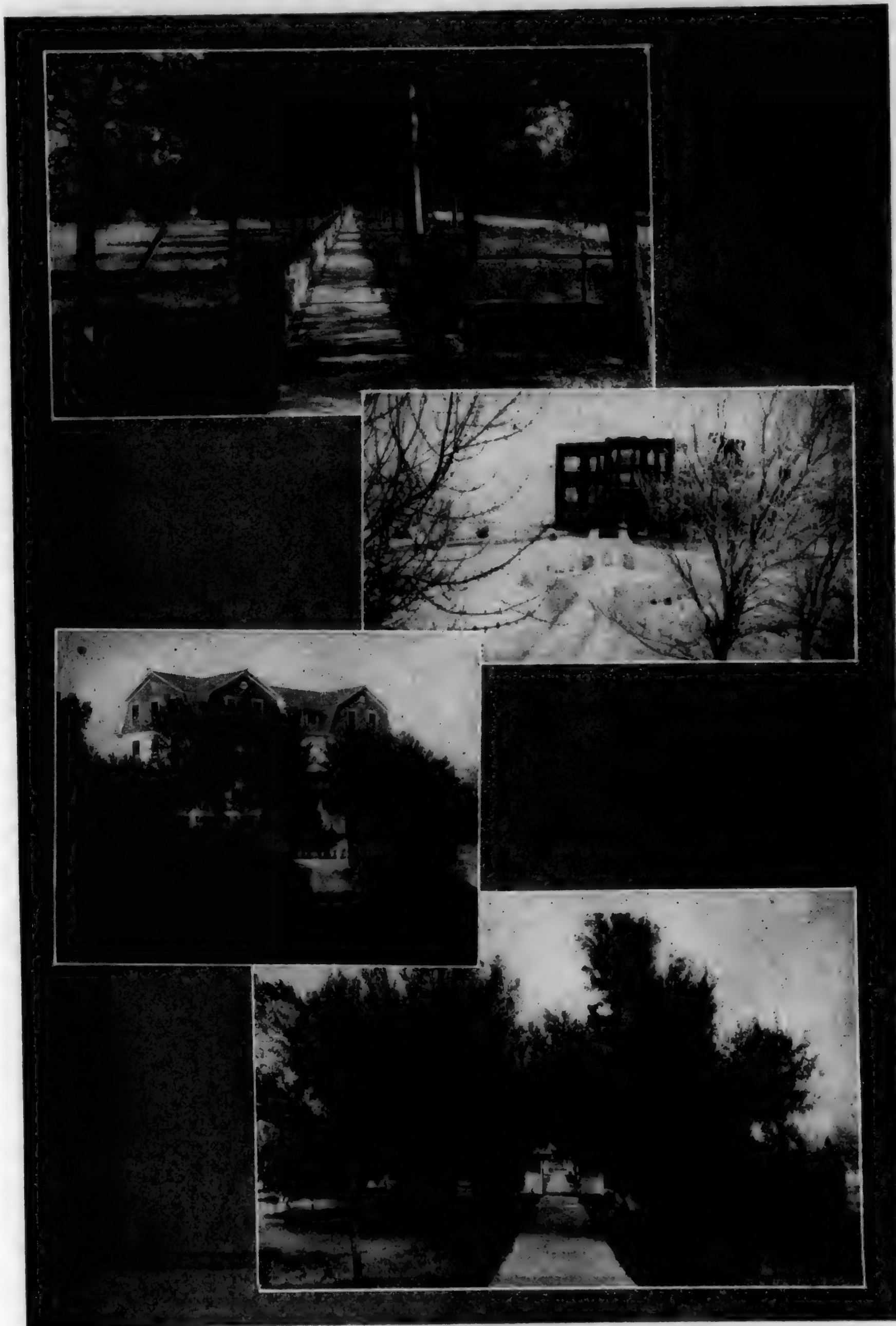
In order to get an exact statement I will quote again from the conference record of 1908. "What expression of sentiment does this conference desire to give in regard to the government of our proposed school, to the end that it may be a real blessing and strength to the Church? Resolved, that we reaffirm the position taken in last year's resolution on this question. We approve of the location of the proposed school, and the business management as thus far developed. We further suggest the following: 1. That great care be exercised in the selection of the faculty, laying out the plan of work, incurring expenses, deeding property, etc. 2. That the building be governed by the contributions, so as to avoid serious indebtedness. 3. That in case obstacles arise, that the way does not seem clear to get the kind of an institution meeting the approval of the Church, we advise a halt, until the obstacles are removed. . . . The Missouri-Iowa conference passed a similar measure at this time regarding the school.

The original plan of the building site included arrangements for two dormitories and a main administration building. The first dormitory was erected during the summer of 1909 and was used as a combined dormitory and administration building until the college building was opened.

When the first term began on September 22, 1909, there was one building on the ground nearly com-

pleted. The students moved in without regular seats, furnace, or other necessary equipment. This building not only housed the students, but it also contained the as-

(Continued on page 263)



Campus Views

eighty acres of land upon which the institution was to be built. This eighty acres now constitutes the building site, campus, and college farm.

The first name given the institution was



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

Vol. XVIII

SCOTSDALE, PA., SEPTEMBER, 1926

No. 9

### DORMITORY LIFE

By Paul Mininger

Come and spend a day with me in the Dormitory and see how we live. Surely you will enjoy your visit, for we enjoy spending much of our time here for nine months out of the year. Even though, we get a little homesick, and sometimes think the routine gets a little old, when we are away we miss our big home very much. And our friends too, for we are all just one large family. There seems to be something fascinating about life in a dormitory, and everyone that attends school away from home should spend at least a year in one. Someone has said that it is half of school life.

You say that you have never seen the "Dorm"? Well, it is a large, three-story, wooden structure built with three wings—one to the east, one to the west, and one to the north. The building faces south. It has lately been christened Green Gables, no doubt because of the fact that the gables on the third story are painted green. Some of the girls, however, have suggested that it was because the boys room within these gables.

As we enter the door we see a painting above the door, and on it the words, "Welcome to Green Gables." This was painted by one of our student artists. To the left we see the matron's office, which is occupied by Miss Margaret Horst. Sister Horst is a very efficient matron and attends to the wants of the girls and also of the boys when called upon. Whether it be hot lemonade that is wanted for a cold, or a request to call the favored one of the opposite sex, Miss Horst is always ready to help. Her advice and friendly chats are appreciated by all those who are under her care.

To our right we notice the reception room. Here we see a new parlor suit that has been presented to the Dormitory by the Academy Senior class of 1926. This adds much to the attractiveness of the place and makes it seem more homelike. We are now on the

first floor, which is occupied by the girls and the Matron.

Let us go up-stairs. The second floor is also occupied by girls, and is in charge of the assistant matron. As we go up the steps you no doubt notice their squeaking under our weight. It seems they have done that farther back than we can remember. They make even more noise during study period, or after 10:15 in the evening after everyone else is in bed sleeping and one gets in late.

We are now on the third floor. This is where the boys live, and it is generally supposed to be a pretty noisy place. However, it is not as bad as the girls say it is. Here are the heads of the executive department, Milo Kauffman, Hall Manager, and Edward Roupp, his assistant. Mr. Roupp is quite a necessary man around Green Gables, and quite popular too, for he brings the mail from the Postoffice to the College.

Now for the day you will spend with us. At six o'clock in the morning we hear the rising bell, which means that there are yet thirty minutes before breakfast. Those who feel so inclined get up for breakfast, while the rest remain peacefully resting until after breakfast, when they are told what a good breakfast they missed. It seems that some do not feel the instinct of hunger until a very few minutes before the breakfast bell rings, and then there is often a speed record made for getting up

which no doubt would surprise the parents of many of the boys.

Soon after 6:30 we are down to breakfast in the pleasant and spacious basement dining-room. After devotion, which consists of a song, Scripture reading, prayer, and another song, we are ready for breakfast. This may consist of breakfast food and pancakes, or it may be hash. And there is nothing bad to say about our college hash, either, provided the onions are left out.

After breakfast the students go to their various duties; the kitchen girls wash the dishes, while some go directly to their studies. For the boys this time is spent in straightening up their rooms and in making beds. That is also part of a boy's education. Soon it is 7:45 and then all is quiet; the students are either studying or in class.

Nothing more of importance happens at the dormitory until dinner time. At 12:05 the students begin coming from chorus practice at the college to the dormitory for dinner. First, however, there is usually a rush for the business manager's office to see if there is any mail. The push through the crowd probably yields an advertisement instead of the hoped-for letter from home.

At the dormitory we see the boys in the halls and reception room with signs of hunger on their faces, waiting for the dinner bell to ring. The long-awaited-for bell rings at 12:10, and soon we are all down to dinner. No, it is not dinner, but lunch. We have our dinner in the evening. There is also a reason for this. In previous years it seems that it had been a

problem for the teachers who had classes immediately after dinner to know how to keep the students awake. Last year it was suggested that if the light meal were given at noon and the heavy meal in the evening, it might help out on the difficulty. The new plan seems to be working very well. This noon lunch usually consists of some vegetable or soup and fruit.

Meal-time is usually a time of recreation, and a time when everything and anything



### My Night

By Ursula Miller

The lovely night around me is not mirrored in a sea,  
With glim'ring purple, amber shades in vast immensity!  
Nor is my night enwrapt about a towering mountain-top,  
Adown whose tree-trimmed bosom chasing shadows darkly drop.  
My night is moonbeam flooded fields with growing green athrill,  
And, coming through the vibrant air, the mocking bird's goodwill.  
My night is sighing, singing winds of wordless ecstasy,  
While trembling leaves in lustered light adorn the radiancy.  
My night on plains is wondrous sweet, with glorious things like these:  
The silver moonbeams, singing birds, and living, waving trees!

Hesston, Kans.



is talked about, the discussion ranging all the way from the lecture of the previous evening to a possible solution of the problem of why the lower jaw drops every time the hand is raised to the mouth in eating.

Many times there is a meeting of some kind at noon, such as an athletic meeting or class meeting; if not, the time is spent in studying or visiting.

Classes are again resumed at 1:15, and Green Gables is again noiseless except for the occasional squeaking of the steps as some one ascends or descends them.

It is soon four o'clock, and then all studies are laid aside and athletics or recreation of some kind is the usual order of the hour. Twice a week there are organized classes in physical education. Sometimes, perhaps once a week in the basket-ball season, there is a public basket-ball game, and then most of the students are out to watch that. On our way to the gymnasium we may see some out on the courts playing tennis, unless the weather is cold or wet. There may be a group out on the field also playing pass-ball or speed-ball.

Soon after the game is over it is 5:45, supper-time. We are soon busily engaged feeding our stomachs after feeding our minds all day. This meal may consist of potatoes, meat, beans, corn, macaroni, and

fruit, although in fact there are no two meals exactly alike, so versatile is our cook. When the boys come up from supper, their gauntness has disappeared.

Immediately after supper the boys gather in the Reception Room for prayer circle. Here for twenty minutes they have helpful discussions of the problems of young men or of some passage of the Bible. After the boys are dismissed the girls meet and have a prayer circle of a similar nature.

The time between seven and eight is the student's own, for studying, for reading in the library, or, in the spring, for a walk or a game of tennis.

Now it is eight o'clock, time for us all to be in our rooms. After the hall manager comes around to see if we are there, we settle down to two hours of good study, and before we know it the bell rings, and it is ten o'clock. The dormitory is then a pretty lively place for about fifteen minutes, but by 10:15 it is quiet and all lights are out.

You have been with us for just one day. There is no monotony, for no two days are exactly alike. It is the life! Welcome you are to come to Hesston and join our family.

Hesston, Kans.

## AIMS AND OBJECTIVES OF HESSTON COLLEGE

By Walter Roupp

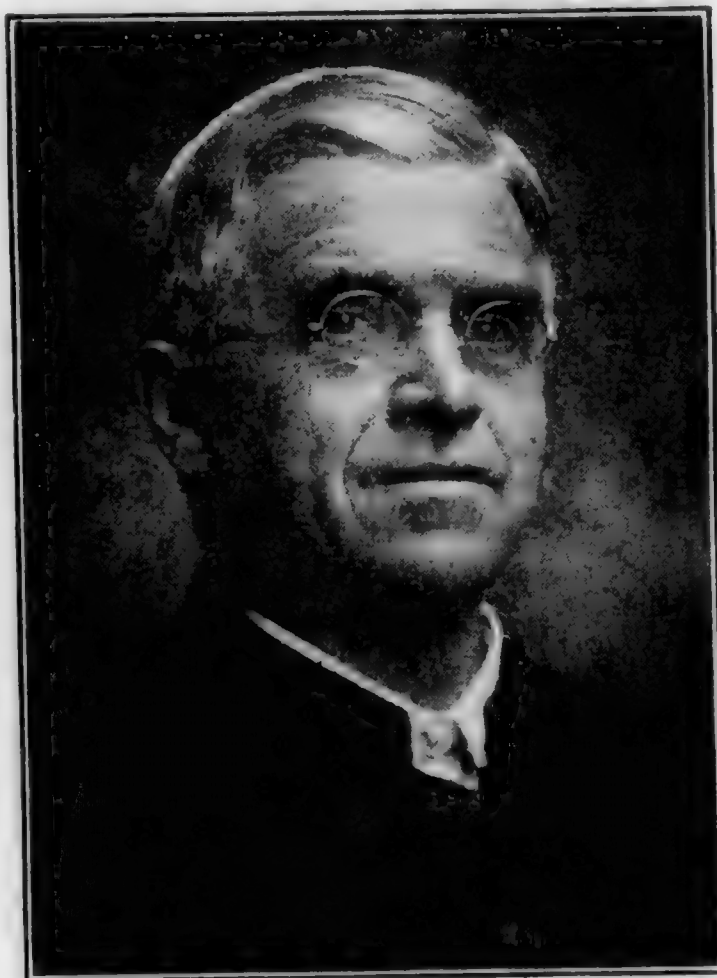
The purpose of this paper is to set forth the aims of Hesston College and Bible School. It is to show that the college has certain aims and certain objectives which entitle her to an existence; if it were not for these objectives, or if she does not now have them, she has no right to continue being. For this reason we wish to be fair and to state things just as they are.

Looking at the aims of Hesston College one seems to see two distinct divisions, the educational and the religious; each of these may again be sub-divided. We wish first to look at the educational aims.

The first and most important thing that education does for an individual is that it enlarges his experience. That is, it helps him better to enjoy life and the beauties of nature that are around him, and it helps him to a fuller appreciation of God. I might give a personal example. In the laboratory one day I put one drop of silver nitrate solution into a glass of water in which a little common table salt had been dissolved. The water was entirely clear until the drop of silver nitrate came into contact with it; then it became opaque because of a multitude of small white solid particles. When I noticed this, I could not help wondering, for here I had used but one drop of that solution, and it had made all those particles. It made me think of the greatness of God and the magnitude of the universe which He has made. One could point out many similar experiences. That is what I mean by en-

largement—it is that which gives a greater capacity to enjoy and understand God and the things which He has put about us.

Besides enlarging one's experience education trains him for life's work. In these



D. H. Bender, Pres. Hesston College

days hardly anyone will deny that education is necessary to a person who expects to go out and successfully cope with the problems of life. It is increasingly necessary as the call comes more and more for specialized and trained labor. This demand our school supplies in that we have the best in education. We have no apology

to offer for our college; we need none. Our instructors are as good as the best. The courses of study contain only the best that is in education. Besides all this, we have the eminent advantage of being a small school, and thus have the blessings which are derived from intimate friendships with both the student body and the faculty.

The educational side of the question is not, however, the chief concern of the school. If it were, Hesston College would have no reason to exist, for each one of us helps to support public schools, and what would be the advantage of supporting another school if its aims were the same as those of the tax-supported one. This school was founded by the Church for the purpose of educating its young people for the Church.

Religiously, then, the school's first aim is to keep religious ideals prominent. By religious ideals we mean those underlying Christian principles upon which a Christian's life, if it is to be victorious, must be built—those principles of Christian manhood and womanhood which enable her students to go out from her doors and go into life and make good.

Next to this, or on a level with it, is the desire of the school to see every student have a definite Christian experience. This is a very important point, and many of the students who have gone to Hesston can say that they went away from her with a fuller realization of Christ and a more definite Christian experience than they had ever had before. The Christian student is also fortified against wrong thinking, for here the Gospel is taught in its fulness. Now-a-days one does not have to go very far to find false teaching, and most of the false teachers are so smooth that the victim is caught before he even realizes that he is being led astray. The Scripture is truly fulfilled which says, "The children of this world are wiser in their generation than the children of light." I think that in a time like this we as young people of the Mennonite Church have a great privilege in having a school such as we have where we may go and feel sure that we are not being led astray.

Another aim of the school is to acquaint the student with the Church and to foster his loyalty to it. It is a shame how little we as young people of the Mennonite Church know of her history. But it is a still greater shame the way we—thoughtlessly sometimes, I grant—cause trouble to our leaders by being slack in observing her rulings and by thinking of those rulings as burdens. It is the desire of the school to help the student to realize more truly the meaning of these things.

Last, but by no means least, the school wishes to stimulate in the heart of each of her students the missionary spirit. It has been well said that the life of a church can be measured by the attitude it takes toward mission work. The last command our Lord gave us before ascending up into glory, was, "Go ye therefore, and



teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is therefore the sincere desire of the school to stimulate impulses to this work. There have been formed among the students two volunteer bands, one home and one foreign. The

purpose of these bands is to strengthen the convictions of those who believe they are called to do mission work, and to be a challenge to each student who comes to this institution by making him face squarely the problem of missions.

Hesston, Kans.

## ADVENTURES IN READING

By Arthur E. Bostwick, Librarian of the St. Louis Public Library

Are you one of the millions who complain that you "have no time for reading?" Give Mr. Bostwick a few moments of your time now. He will help you find priceless "chunks" of time for high adventure

All reading is, or should be, an adventure. When the reader sets out, he does not know exactly what he is going to meet. Like the explorer, who may find a mountain, or a river, or bring up at the brink of a precipice, who may encounter climates that are friendly or hostile, the reader may at any time run across an idea that will fill him with joy, or sadness, or contempt—may find himself in difficulties, or come upon unexpected beauties. It is this that makes reading so fascinating. A dip into a book is a voyage among ideas. No one is quite content with his own; he likes to pick up those of others where he can find them; he enjoys combining them, joining them in chains, assembling them in groups. It is thus that civilization makes progress.

The only difference between the non-reader and the reader is that the former is content with ideas that he can find close at hand, by talking with friends—on the street, in a chance crowd—while the reader loves to get his ideas across vast intervals of space and time—from a writer of a thousand years ago or three thousand miles away. We have mails, telegraphs and the radio to bridge distance, but it is only the book that can bridge time also.

The man who realizes that reading is an adventure among other people's ideas, and who finds such adventure thrilling and enthralling, need never lack time for it. The geographical explorer must carry out his quest continuously; he can not see Peru on Monday and eat his dinner at home on Tuesday. Still less can he look upon the mountains of Tibet, the tundras of Alaska and the skyscrapers of New York, all in one and the same hour. But the adventurer in reading can do all this and more. He can follow out his quest for ten minutes this morning and, then, abandoning it for the time, take it up this evening just where he left off. He can explore philosophy this morning, salesmanship this afternoon, and spend the evening with Dickens in London or with Sabatini on a pirate ship. The joys of reading are like Cleopatra as Shakespeare describes her—"Age can not wither them, nor custom stale their infinite variety."

### The Art of Judicious "Skipping"

One of the explorer's most disagreeable experiences is to get into uninteresting country—a vast extent of flat sand, or marsh, or interminable forest. It takes

him quite as long to get out as to get in. Sometimes he does not get out at all, but is engulfed by a quicksand or dies of thirst in the desert. The adventurous reader is never troubled thus. When his book gets boring, he is rid of it at once by dropping it, or he can skip the tiresome part. Let us hope that a misleading conscience does not stand in his way. A sensible writer says, "The art of reading is the art of judicious skipping." A relative of mine with one of the objectionable literary consciences will stick to a boring book for days, loudly condemning and complaining the while. "But if it is so poor, why do you read it? Why not stop right there?" "Oh, I can't do that. I've begun it, and I must keep on to the end; father taught us, when we were young, always to finish what we had begun." Father's advice was good, in its proper application; but applied to a stupid book, it was as wrong as if he had given it to a strayed explorer. People on the wrong track should stop at once and get on a better one; and for the reader this is so easy!

The reader's ability to pursue his occupation at odd moments, or to dip now into this book and now into that, has not been sufficiently emphasized. Indeed, some writers depreciate it. The reader who skips for no reason at all, or whose interest in his quest is so slight that he lays down his book when half through it—also for no reason—is no reader at all, in the best sense of the word. But neither is he who persists in reading what he doesn't want to read, simply because he has begun it. Good judgment and ability to act in an emergency are as necessary and as valuable in reading as on a trail.

### Joys of "Browsing"

The ability to go quickly from one book to another makes "browsing" possible—one of the most delightful adventures in reading. To enjoy it one must have a great collection of volumes, all easily accessible. Not so very long ago, one could "browse" only in a great private library, and he who had no wealthy bookish friend could not do it; for the great public collections were not "public" in the sense that readers could handle the books on the shelves. Now the public libraries have changed all that. All have their expensive "open shelves," where one can see and handle thousands of volumes as freely as in a private house, lying down one and taking up another as often and as freely as he will.

Here is another adventure that requires judgment and the true love of it. The mere act of reading a paragraph in one book and then a paragraph in another will neither benefit nor amuse anyone. The mere act of pawing over a pile of earth involves neither profit nor joy. But if the searcher is looking for something, and if he occasionally finds it—that is very different.

Books, like anything else, may be sampled. When a disappointed contributor protested because Walter Page had refused her article after reading a very small part of it, he answered, "My dear madame, I do not have to eat the whole of an egg before I conclude that it is bad!" So a browser may conclude from a very brief perusal that a book is not what he wants—that it has for him neither nutriment nor stimulant. The failure to browse in the library before selecting a book is responsible for many of the library's failures to make connection between book and reader—to induce him into the real adventure of reading. He takes home his book—but the first three pages are enough for him—he reads no further. He knows that for him no adventures lie on that road. He may be right. But what he does, with others like him, goes triumphantly into the library's records as "circulation" in history, economics or art. The adventures of reading are not for him who does not read; and the mechanical operations of taking a book from the shelves, charging it and transporting it to one's home do not constitute a man a reader.

### Finding Time to Read

A final word about the people who "have no time to read." They are those, of course, who do not find reading adventurous—not so much so, in fact, as the taking of food; for they always "find time" to eat. A man, in short, easily finds time for what he wants to do; he never voluntarily finds it for what is distasteful or disagreeable. But if there are any who really want to read and imagine that their days are too full of tasks, or too empty of hours, for them to try, they should reflect upon the odds and ends of time that we all now waste, and how easy it is to fill them with adventures among the exciting thoughts of others. A book in the pocket, to be taken out in the train, on the trolley, at a cafeteria lunch, while waiting for the concert to begin, or while wooing sleep in one's bed at home—this may so easily be the occasion of mental contracts with the good and great, the amusing, the entertaining and the stimulating of all lands and all ages, that it would be a pity not to try it. I hesitate to recommend reading while walking, although I have known more than one case where the method was successfully used. A few collisions, an occasional stumble, and the pitying or derisive glances of bystanders are surely a small price to pay of the mind's adventure.

And how much watching and waiting

(Concluded on page 268)



# CHRISTIAN MONITOR PULPIT

## BEHOLD THY MOTHER

By D. H. Bender

Behold thy mother!—Jno. 19:27.

Just before Christ was crucified he turned to John, the beloved disciple, and said, "Behold Thy Mother." We are told that from that time on the mother of Jesus abode in the home of John. We do not know just why Jesus chose John to care for His mother but it was perhaps because of his deep love. It seems to me that if any one in the world deserves our respect and love it is a loving mother. Mother is typical of the strongest bonds of love in all poetry and literature. Mother is one of the three sweetest words in the English language. Those words are Mother, home, and heaven.

Can a mother who has not counted her life dear to bring a child into the world forget her child, one who is life of her life and blood of her blood? Yes, there is a possibility of a mother forgetting her child. But Christ said, "I will not forget thee." It is true that many so called mothers to-day have no right to that sacred name because of their immoral and degenerated lives.

When we behold our loving mother, we think of one who has gone to the gates of death to bring us into existence; we think of one who in the dark and dreary night heard our cries and came to our beds to comfort and sooth our ailing bodies; we think of one who has lost many hours of sleep just to be near us in the feverish hours of sickness. Yes, there is an enduring tenderness in the love of a mother for her son that transcends all other affections of the human heart. It is neither chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She is willing to sacrifice every comfort for his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame and exult in his prosperity; and if misfortune overtake him, he will be but the dearer to her. And if disgrace settles upon his name, she will still love and cherish him in spite of his disgrace; and if all the world cast him off, she will be all the world to him.

Some can look across the aisle to-day and behold their mothers. Others have a mental picture of her. They see her kneeling in prayer, and in the quiet of the night they heard her pray earnestly for her boys and girls who are preparing for greater service.

How little do we appreciate our mother's tenderness and kindness while she is

living? How little do we show our appreciation for what she has done for us. How heedless are we in youth of all her anxieties. But when she is dead and gone, when the cares and coldness of the world come withering our hearts, when anguish, sorrow, and pain abides with us, then it is that we long for a tender and loving mother to share with us our sorrow. Then it is that we think of the mother we have lost.

I do not know what a mother's love is because my mother died when I was quite small. One day my aunt told me that mother was in heaven watching me. And that she was expecting me to live a pure and noble life. This thought has stayed with me and has helped me to live a purer and nobler life.

We look on the pages of history and we find that all our great men were men who loved their mothers. It has been said that President McKinley made frequent trips to Canton, Ohio, to see his sick

## MOTHER

*My first love was my mother, and my first home was in her heart. My first bed was upon her bosom. Leaning little arms on her knees, I learned my first prayer.*

*A bright lamp she lit in my soul that never dies down or goes out, though the winds and waves of fourscore years have swept over me.*

*That light she kindled still sheds a helpful glow over days and ways with many changes.*

*Can it not be that each of us may keep younger by nearness to the one who listened to you with her heart like Mary's Son?—John Wanamaker.*

mother. While he was in Washington he sent her a message daily. One day he received a message that his mother was at the point of death. President McKinley wired back "Tell mother I'll be there." How happy that mother must have been to receive such a message just before she passed into eternity. It is said that the song, "Tell Mother I'll be there," has a stronger appeal than any other song, and has brought many wandering boys to Christ.

Nellie Ross, who has succeeded her husband as governor of Wyoming, says; "to be a mother is the highest honor one can gain." This is certainly a wonderful tribute to the mother of our land from a political woman.

A mother loves to the very end of life.

She grieves day and night for her lost boy and girl. The story is told of a mother whose son was placed in jail, time and time again for crime. While he was in jail his mother would go into the cell and kiss her boy. He was sentenced to death and as they were taking him to the gallows his mother asked if she might walk with her boy. The guard was some what surprised that she would disgrace herself by walking with such an out-law. The mother replied, "He is still my boy and I am partly the fault of his fate." She was allowed to walk with her boy to the gallows and she was with him when the gallows were tripped and when he fell into hell. Such is a mother's love—nothing can break it.

The farther one is from home the greater is the love. I would like to appeal to you intelligent young people that you live a life that will please your mother and father. Show them that you appreciate what they are doing for you by writing them letters.

In Galatians 4:26 we read that the church is our spiritual mother in the world. We as the children of God should look to the Church as our spiritual mother. As such we should remember that the church loves us and that we should live a clean and pure life.

If an individual strays away from the Church we should do all in our power to bring that one back into the church.

A certain business man told me some time ago, that he would loan a Mennonite \$10,000 and would not accept a note, because he had confidence in the Mennonite people. Stand by the church as you stand by your mother. Let us behold our Mothers and live a life that will please her, and finally we can meet with her in heaven.

Hesston, Kansas.

## FOURTEEN PASTORS

A few days ago fourteen pastors representing (supposedly) some of the most soundly evangelical churches of a certain great city were together. They were asked how many of them (or their churches) were conducting open-air services during the summer, and only two hands went up! And yet all were professed followers of the great open-air Preacher of Galilee! Two following His example—twelve apparently indifferent! Most of them preach to a mere handful of people on the inside, while on the outside the surging throngs pass ceaselessly by, apparently unmindful of any



obligation to God or of their own spiritual welfare. And who cares very much!

Would Jesus care? Would He wait complacently inside some little church and expect the people to come in? If God had waited until the world asked for Christ, would He not be waiting still? If Jesus had waited until the multitudes came to Him, would they ever have come? **He went to them!**

The open-air season is not yet over. Many weeks remain. What an opportunity for every evangelical church in America to fill these remaining weeks with such a campaign of thoroughly sound open-air evangelism—lifting up Christ as the "Lamb of God that taketh away the sin of the world"—as would draw thousands upon thousands to receive Him as Savior and Lord!

The fields are ripe everywhere. The hour is at hand for a mighty movement of the Spirit of God. If God's people—whether pastors or laymen—do not act, the hour of gracious visitation may pass forever, and multitudes be lost. There are those who are doing their utmost in their respective communities and cities. Are **you** doing **your** utmost in **your** community or city? For soon "the night cometh when no man can work."—Gospel Herald" Cleveland.

#### REDEMPTION, SALVATION, SANCTIFICATION, PRESERVATION, GLORIFICATION, MANIFESTATION, SUBJUGATION

C. C. Crowston

**Redemption**—yonder is a slave  
In Satan's galling chains held tight,  
But Christ His life a ransom gave  
To save him from his hell-bound plight.  
"Thou art the man":  
Take in the plan,  
How Jesus died upon the tree  
To set thee from the captor free.

**Salvation**—charming word of cheer  
To mortals lost in sin's dark night.  
God's Gospel brings the tidings clear  
That Christ on Calvary won the fight.  
The sinner lost,  
At awful cost  
May now be saved from Satan's thrall,  
By Him who paid the debtor's all.

**Sanctification**—wondrous theme  
For those released from Satan's chain,  
They're set apart to live for Him  
Who rent those bitter bonds in twain,  
They serve in love,  
But it they prove  
That He in life is holding sway,  
Who turned their darkness into day.

**Preservation**—sweet it sounds  
To those upon the Canaan-road,  
They know they'll reach the campus grounds—  
The Father's bright and blest abode.  
They'll enter there,  
Those regions fair,  
In spite of demons, fiends and men—  
The Saviour's pow'r transcends their ken.

**Glorification**—Heaven-born word!  
Its lofty meaning thrills the soul.  
With speechless joy the heart is stirred  
As faith surveys the glorious whole.  
The bliss untold,  
That grows not old,  
Like ocean waves shall round them play  
In that bright scene of fadeless day.

**Manifestation**—who can tell  
The piled up honors of that hour  
When every saint shall help to swell  
The train that comes with Christ in pow'r!  
Earth's kings shall quail,  
Proud man shall wail,  
When they beheld that countless throng,  
Led forth by Christ avenging wrong.

**Subjugation**—dreadful thought!  
But righteousness demands the blow,  
If man will not by **grace** be brought  
He must a God of judgment know.  
God has a throne,  
And man must own  
That sin is wrong, and God is right—  
Unpardoned sin brings endless night.  
Cleveland Gospel Herald.

#### QUALIFICATIONS OF A FIRST CLASS OPEN-AIR WORKER

He should have—  
The love and compassion of Christ.  
The perseverance of Noah.  
The faith of Abraham.  
The pluck of Joshua.  
The strength of Sampson.  
The musical ability of David.  
The wisdom of Solomon.  
The patience of Job.  
The backbone of Daniel.  
The voice of John the Baptist.  
The zeal of Paul.  
If you haven't all these qualifications, don't let that deter you from taking up the work. Start in with what you have: God will give you more. He has promised to use the foolish things, the weak things, the base things, and things which are despised, and even things that are not, to bring to nought things that are, so that if you have these latter qualifications, you may be sure of God's blessing on your labor.—H. B. Gibbud, in *Under the Blue Canopy of Heaven*.

#### HISTORY OF HESSTON COLLEGE AND BIBLE SCHOOL

(Continued from page 258)

sembly hall, class rooms, offices, laboratory, dining room, kitchen, and laundry.

In 1914 the foundation was laid for the administration building, which was completed five years later, and dedicated on January 2, 1919. Bishop Daniel Kauffman preached the dedicatory sermon. This building is considered very convenient and suitable for the purpose intended. The laboratories are in the basement, assembly hall and offices are on first floor, and recitation rooms and the library are on the second floor.

Soon after the completion of this building an inexpensive frame gymnasium was erected on the athletic field. Within a few years plans were also made for the second dormitory. With funds on hand the foundation was put in. But because of inadequate finances and the lack of a pressing need, this building has gone no farther at present.

The first session of the school was opened with an enrollment of twenty-one students. By the end of this first year sixty-seven had enrolled. In the second year there were a total enrollment of seventy-seven. This included the Special Bible Term students. With the exception of a few years during the recent financial depression, the attendance has been con-

stantly on the increase. The total enrollment for the past year was 223.

The first faculty was composed of four members: D. H. Bender, Principal, J. D. Charles, Secretary, J. B. Kanagy, and Stella (Coopridge) Erb. T. M. Erb was business manager. The faculty for next year is composed of thirteen members with six assistants. It is of interest to note that the President and Business Manager have been with the institution from the beginning. Another outstanding figure in our history is the late J. D. Charles. After being secretary a few years he was made registrar, and when the college course was added he became dean and registrar. Upon his death in the summer of 1923, his office was given to Noah Oyer. Bro. Oyer served, however, only one year because of his being called to the same office in the reorganized Goshen College. Edward Yoder was then elected Dean, and S. E. Miller Registrar. Before Bro. Yoder returned, however, from graduate study to take up his duties, he too was called to Goshen College. The office of Dean is now vacant. Since Bro. Oyer left, Paul Erb has been Acting Dean. As to the local administration there has been very little change. It is of interest to know that in the first decade of the history of the institution there was not a single change in the personnel of the trustees and local board.

Four departments were maintained the first year—Academy, Normal, Bible, and Preparatory. After three years the catalogue announced regular work in Academy, Normal, Vocal Music, Elementary Bible, and Advanced Bible. In course of time there came a demand for college work. Permission was given by the Mennonite Board of Education to add two years of college work, which was first given in 1915-16. In the spring of 1918 permission was granted by the Board and the State to offer a full four-year course in college. Since that time the Bachelor of Arts degree has been granted to a few persons each year except one. In the spring of 1925 the work of the college department was first officially accredited by the University of Kansas and the State Department of Education. We are now officially listed as a standard junior college.

At the close of the second year of school two students were graduated from the Bible department, and three from the Academy department. The largest class to graduate from the school was the academy class of 1922, composed of 52 members. In all there have been 346 graduates. More than a thousand students have been in attendance.

The purpose for which the school was founded is still upheld. To many a young person Hesston College and Bible School is a dear place, for it is here that they spent the most enjoyable years of life. May the school continue in this work of educating the young people for the Church and for God.

Hesston, Kans.





# EDITORIALS



## Hesston College and Bible School

This is the school that is located not "Out where the west begins," but where the west is, if that form of expression is permissible. Kansas City is usually taken to be the gateway of the west. The western part of the United States and Canada is highly appreciative of that song entitled, "Out where the West begins," words by Arthur Chapman, music by Estelle Philleo.

The poem sounds to us Easterners as though a Westerner wrote it for it sounds sort of highly colored, it sounds like a man speaking of his own home, town and country. Mayhap all this is true. But take it from one born an eighth generation in America Easterner, and with my first ancestors coming over in 1732, I am ready to confess that the bulk of that poem is true. Perhaps I ought not to say so, but the truth must be told. The West has its handicaps, but when it comes to friendliness, sunshine, crops, breeze, reaping, singing, restfulness, scenery, etc., the west is on the map.

Comparing the West and the East we are reminded of an evening in a beautiful home in the foothills of the Rockies, amidst splendid scenes, adjacent to an ever flowing and gushing fountain of the most sparkling spring water, enjoying a refreshing mountain breeze, looking up the dizzy heights at Pike's Peak. Everything in nature seemed wonderful, but the man of the house was planning to move to another country and community, not quite satisfied even in these gorgeous surroundings. He was an individual who traveled much, changed residence quite often. I asked him in the course of conversation a question that called forth an answer fraught with wisdom which I have never forgotten. "Where is the best place and community in which to live?" I asked. He answered slowly, consideredly with somewhat a drawling tone, "Well, that question is hard to answer, but I guess to the latest reports the 'Garden of Eden' is still closed."

We think our readers will have noticed that each School told the story of its own community real well. We have enjoyed reading their articles, and have concluded that were it possible we would enjoy to attend each of the schools whether located in the East, the Middle West or the West.

They have likewise told their story as to their aims, ideals, hopes, and aspirations. May God grant them all fruitage. We want to thank all the schools, and the writers for their effort in giving the Church at large an idea of the Schools, their location, their reason for existence, their struggles, their problems. Let us not fail them now in our prayers, in our sympathy, in our help as counsellors, as contributors, as students, as Alumni of the various Institutions. May the shadow of the Almighty shade them day and night. May the vigilant and Eternal God be their DIRECTOR.

And our advice is, keep the copies from the three schools and whenever you are asked to speak on the Educational Problem you will have ample material to use.

## Just Around the Corner For Our Readers

We are happy to announce to our readers some of the good things that are just around the corner. We do this also to thank the contributors for their hearty response in these directions. Our editorial work has been made pleasant because just as fast as we need material we get it when we make inquiry and tell the nature of the article we are wanting. In only one department do we find it hard to gather the best material possible either by writers or by culling from contemporary papers. Those who have responded have done well, but we find a shortage of men who are willing to give us a series of articles for the Sunday School Department. Any one interested and willing to give the time to write a series of articles which are informational as well as inspirational for that department will be gladly accepted in forthcoming issues.

In all the other Departments we beg pardon for delaying the use of articles solicited. The death of Sister Derstine changed our plans for the summer, as well as for the contents of the Monitor. It was our aim to sometime give our Educators an opportunity to speak to the Church on their great problem, the Education of Our Youth, and the Training of Future Workers and Ministers, at a later date, then came the messenger of death, and we were so glad that each of the Schools responded and gave us a lull in filling the paper with readable and useful material. We want to say with brevity, but with a hearty and fervent spirit, "thank you."

Brother George Lapp, our missionary in India will begin a new series on the subject, "QUESTIONS AND ANSWERS I HAVE BEEN ASKED ABOUT INDIA."

The Bucks County Historical Society, one of the greatest of its kind in America, having a building and contents valued at a million dollars, gave us the privilege recently in a visit to that place to use at least four articles about that intensely interesting building with its contents. Henry Ford is constantly offering large sums to obtain those valuable old relics of past days. While an article is not as impressive as sight, still it is better than neither seeing nor hearing about the same.

Sister Margery Chambers from Vineland, Ontario, has consented to write a series of articles for the Sunday School Department for at least four or five issues.

The series about the "Bird Sanctuary" which has been held back by the School Numbers will be continued.

Brother Mast will again favor us with his useful and



interesting series on the "Early Settlers." This time it will be the Brubaker Family. If any extra copies are wanted, send your orders to the Mennonite Publishing House.

### The Memorial Tower in Ontario

The Memorial Tower built near Kitchener, Ontario, is of historical interest to the Mennonite Church. This Tower is built of the stones from the place where the first white settlers penetrated the wilds of Canada. It is a Tower of Observation of the Grand River Valley. The scenery along that stream in itself is beautiful. The Tower is being built by the Ontario Historical Society to perpetuate the memory and the honor of those sturdy early pioneer settlers. This locality is fraught with memories that the rising generation of children do not know. The objective of the Society is to place a Tower in remembrance, with space inside the dome for things that recall those early days.

It is of interest to know that Shirk, the first settler, and Betzner the second man were both Mennonite men in faith and practice. They, as well as others, are buried adjacent to the Memorial Stone Tower. Brother Shirk's son was the first white man born on this soil. The following is the list of some of the early pioneers to this country. These names are all well known throughout the length and breadth of the Mennonite Church. Many of these people, so named, intend to visit their relatives on the date of unveiling of the Tower which is August 28th. This Tower of stones reminds us of the statement in the Old Testament when they placed stones at the Jordon, when Joshua said that the children of future generations would ask, "What mean ye by these stones?" Then they were to recount the great work of the Lord in behalf of Israel. We hope that this day will be such a day.

The names are as follows, Albright, Betzner, Bowman, Brubaker, Bear, Bergey, Break, Bricker, Bechtel, Burkholder, Clemens, Clemmer, Cressman, Detweiler, Devitt, Erb, Eby, Eshelman, Groff, Gingerich, Hagey, Hiltand, Hoffman, Huber, Hoover, Kinzey, Moyer, Shantz, Snider, etc., etc.

The program of the day is scheduled to begin at ten o'clock in the forenoon. Then a basket dinner will be eaten. At two o'clock the afternoon program will begin, the unveiling of the Tower tablet will be at three o'clock. This tablet was given by the Government in appreciation of the early settlers.

There will be addresses by Ministers of the Gospel and others, singing of some of the Old Time Songs in German, as well as some songs in English. Many are the hearts that we hope will be turned to the stalwart type of Christianity that these early pioneers represented.

As they sleep on in peace, may we live on in peace. As they died in the faith, may we live in the faith. As they left all for the Lord and "The Faith" in their day, may we pay the price of loyalty in our day. May the century and more that is between us not let us forget their worthy examples and testimony.

The preachers that speak most about, "frightening people about hell" are usually the ones in whose shoes we would not like to stand, in the day when they shall meet that Teacher from whose lips the Word fell oftener than from the lips of any man recorded from Genesis to Revelation. The region called hell is getting more and more unpopular, but according to latest accounts the place still exists, and it is the part of wisdom to seek to keep from that place of torment under any circumstance, whether it is from the standpoint of faith, good sense or fright.

Some people have an idea that the Lord keeps a schedule as to when people are to die. In a sense this is true, but if the minister of the Gospel is wise, he will be very slow to say, "This man or that woman died according to schedule." The Word of God is plain, "The wicked live not out half their days," and some times the Lord's own people have by youthful folly as well as by later indiscretions, shortened their days. Not every preacher is right when he says, "It pleased the Lord to remove our brother."

If everything that is thought, spoken and done in life is recorded, there will be some records that will not sound well for public hearing. On the other hand there is another record book where these sins may be canceled, and a name written down which covers the other record completely. It is the book where the Lamb of God keeps the names of "Sinners Saved by Grace."

When the heart is tuned to the eternal it makes a difference. "December can then be as pleasant as May." It is not the environment that needs to make the heart, it is entirely within the realm of the soul to make its own environment. Someone has said, "With a good conscience there are less jolts on an ox cart in India, than with a guilty conscience on a first class Pullman."

Doctors often speak of a white coated tongue being an index of trouble in the system. If the heart of some people registered on the tongue we would have some black coated tongues, judging by what can be heard in the average factory.

Better lose three hundred dollars a year in some Church School, and the presence of the child for the time, than to sacrifice his soul for all eternity in the halls of some high school that may be located in your own neighborhood.

A Sunday School should be like the "Evergreen Tree" and not like the "Oak Tree." The oak tree sheds its leaves and goes into a winter lapse, as do some Sunday Schools. The "Evergreen" stays on the job all the year. That is the proper spirit.

We have never been tempted to believe that man has evolved from the lower order of gorillas, but we have believed for some time that it possible to degenerate in their direction, for the Bible even refers to some sinners as "dogs."



# CHRISTIAN LIFE

## EBENEZER

By Paul Erb

"Hitherto hath the Lord helped us." This is the dominant note in the testimony which Hesston College and Bible School has the opportunity of giving in this issue to the readers of the Christian Monitor. It is the outstanding impression as we look back over our brief history; it is our resource in the present; it is our absolute assurance for the future. "If it had not been for the Lord who was on our side," sang the Psalmist, and we echo his admission of failure apart from God.

A few years ago one of our elder students observed that "there is something about the spirit of Hesston College that is bigger than any one man." The observation has proved to be the truth several times. We have had to give up men whose personality and ability seemed to be essential to the perpetuation of our standards and ideals. They are gone, and though we have missed them greatly, the institution has gone on to new high levels of achievement. But one conclusion has been possible to those of us who have seen this miracle: the work is God's, and not of man. However indispensable any man in our organization may seem to be, we know that if God should take him away, the gap would be filled.

The college has faced many crises in recent years. Apart from the matter of administration and faculty, there is the persistent question of finances. A year ago we had a large debt which menaced our standing with the state. In the drive which was launched for \$10,000 to wipe out the debt and meet other immediate needs the Lord so blessed the work that the amount was oversubscribed, even in the face of some very real obstacles. Only two years ago our college department was without any official accreditation. The standing of even our Academy was precarious because of a sudden decision on the part of the state board to enforce in private schools certain requirements for the certification of teachers. Besides doing all in our power to meet the situation, we definitely committed the whole matter to the Lord. And Jehovah-Jireh has provided! Our Academy accreditation is secure. Our Junior College has been given a temporary accreditation which enables us to tide over until we can meet the financial requirements for permanent accreditation. The State Board of Education and the University committee, once quite hostile, are decidedly friendly in their at-

titude. "This is the Lord's doing, and it is marvelous in our eyes."

We are therefore optimistic for the future. We have several very real present needs. We must have about \$5,000 to meet the running deficit of the next year and to pay for a house which was purchased for the use of our farmer. We need a vast increase in our endowment, that annual deficits may be taken care of, and that the requirements for junior college accreditation may be fulfilled. We need another building to take care of an increasing

student body. We need more students, especially in the college, that an enriched curriculum offering may be justified. We need a strengthened, and perhaps reorganized, Bible department. These needs loom large before both the writer and the reader, but past provision argues that the Lord will bring to us what He sees we need. We have a boundless confidence that the Lord can speak to His Church.

A look at our students, too, reminds us of what the Lord is doing for us every year. They are not perfect, but they are instances of the grace of God. All the other articles concerning the College in this issue were written by college Freshmen as a project in English Composition.

Hesston, Kansas.

## THE YOUNG PEOPLE'S SOCIETY—AN INCENTIVE TO DEEPER SPIRITUALITY AND CONSECRATION

By Ruth Hostetler

The first consideration of our topic is: The Young People. Oh what brilliancy, buoyancy, vigor and zeal is manifested through every fibre of their being! The keen, sparkling eye, the quick, ready step and the care-free countenance. Within that light heart are cherished hopes, fond ambitions, high ideals and lofty aspirations. What possibilities and wonderful talents are wrapped up in our Young People! God MUST HAVE THEM. CHRIST DIED FOR THEM. The CHURCH NEEDS THEM. She is banking on them. Her future success and usefulness depends on them. Let me emphasize: Satan is bidding for them. The world and sin will ensnare and ruin them, unless they become yoke-bearers in their youth. Jeremiah in his Lamentations 3:27, tells us: "It is good for a man that he bear the yoke in his youth."

The church, without the nursery will soon be extinct. The boys and girls of today are the men and women of tomorrow. How necessary then, that the church retain a strong, healthful, stimulating and aggressive atmosphere, nourishing, cherishing, guarding and instructing these tender plants, thus producing stalwart trees of righteousness, who shall by their deep-rooted, well-balanced, spirit-filled lives, become a power for God in the nation, church and home, ready to do and dare for Christ and the world.

What then ought we to do for our young people? What ARE we doing to win them to Christ, and are we urging the necessity

of a clean heart and full consecration to His service? God help us to arise and come to their help. Is it not true that the business, political, educational and social world, are offering great inducements, and are loudly calling to our dear young people? Will we be able to say at the close of the day: **I have done my best?**

The second consideration and thought of the topic is: **The Young People's Society.** Societies! This is the word of the day. What is implied by the word: (a) Any body of persons connected by acquaintance, friendship, or neighborhood, or associated for a common object. (b) Association in social relationship, fellowship and companionship.

We fear, however, that the church-life of to-day is literally swallowed up in the whirlpool of multiplied and complicated Societies. While we endeavor to steer clear of the excess of such conditions we must not carelessly drift to the other extreme, and remain blind to the open door of opportunity to help them by way of Young People's Societies.

### The Model Young People's Society Is Not

1. Merely a cold, formal, organized Society governed by worldly-minded leaders.
2. It is not a carnal demonstration of extraordinary talent.
3. It is not a social function, satisfying only the natural desires and propensities of man.
4. It is not conducted according to the



modern methods of securing and holding the young people with worldly and unscriptural programs.

5. It is not a deliberate breaking of the sacred ties existing between the young and older Christians, but rather a strengthening of the same, and a hearty response to enter into all the spiritual activities of the church, shouldering responsibilities in like manner as have their predecessors.

Having briefly considered as to what it is not, shall we now ask the question

**"What should the Model Young People's Society Be?"**

1. It should be a well-organized Society with Spirit-filled leaders, who will be wisely directed in the selection of committees and the introduction of such plans and methods which shall be conducive to the spiritual welfare and growth of our young people.
2. It should be a live institution, throbbing with warm enthusiasm, having an enlarged vision, a holy passion, impartial in all its various transactions, with a definite objective in view—the salvation of our young people, and the training of them for true Christian service at home and abroad.
3. It must be founded and grounded on the Inspired Word of God.
4. It should become a school of real self-discipline, where private problems will be discussed, questions of behavior, tact, and honorable motives and principles, be favorably answered, also lessons taught in definite personal Christian living and soul-winning.

Our last and vital thought: **How may Young People's Society become an incentive to deeper spirituality and consecration among our Young People?**

Allow us to offer a few suggestive thoughts as to some methods and principles which may be inducive to their deeper spiritual life and consecration.

1. Young People's Committees, programs, plans and methods must come directly under the leadership and supervision of the Holy Spirit, who will direct in the formation of the same. They must be tactful and lenient toward the youthful mind, yet nevertheless cautiously avoiding the glaring compromise, which is far too prevalent to-day in many societies.

2. A live, Holy Ghost president is necessary, with a corresponding staff of officers at his disposal. Such a president will demand the respect of his young people. Consciously and unconsciously, by his life, example and influence, he will incite and encourage the young people to a full consecration to God.

3. A spicy, attractive, systematic and interesting program, prayerfully arranged in advance, whether there be monthly, bi-monthly, or weekly meetings—(we advise weekly meetings) also avoiding monotony, endeavoring to make each successive meeting excell the former. The following outline or topics nicely cover a month's

program: 1. Bible Study, 2. Evangelistic, 3. Missionary, 4. Social (without cakes or pies, etc.), 5. Miscellaneous.

Shall we enlarge on these outlines and see whether they will not prove to be a true incentive?

1. **Bible Study.** Whether by chart, topics or outline studies, etc., under proper supervision, and by a careful and simple unfolding of the same, to the youthful minds, will naturally create in them a desire to study the Word of God for themselves. There is no greater incentive to deeper spirituality, a fiery zeal, love, faith, sacrifice and obedience, than regular Bible study.

2. **Evangelistic.** This order of service affords a grand opportunity of using local talent in public speaking, singing, exhortation and the like.

As divine help is given to timid, retiring ones, who gladly shoulder the responsibility, this in turn becomes a great stimulus to others, who with like talents, (still dormant) will also venture out and trust God, thus proving the grace and power of the Holy Spirit in a new, real way.

3. **Missionary.** Next to Bible Study is

the missionary project. Young people naturally are hero-worshippers. Hence if led to study definitely the life of some great missionary, or soul winner, they will be easily fired with the same zeal, and infused with a passion to pray for the heathen, the commissioning of others to go, and a deep consecration of themselves, with a ready and willing heart to share in the evangelization of the world, by a personal interest in letter-writing, money, or gift-sending to the missionaries on the field.

The personal touch of contact with the young people, which is of vital importance, is more readily achieved through the medium of Young People's Societies, thus giving a better understanding and helping to solve their problems.

Young People's Societies should be prayer schools, where the true art of prayer is taught and learned.

The highest object then of Young People's Societies should be to fit the young people, spiritually and mentally to voluntarily bear the God-given responsibilities of the Church of Christ, thus helping to fulfill its true mission on earth.

Owen Sound, Ontario.

## **"KEEPING UP APPEARANCES"**

### **A Look at Our Pagan Standards of Spending**

By Ross L. Finney

In the order of their importance, the three chief menaces to democracy are: (1) dishonesty, (2) ignorance, and (3) our fastidious, rivalrous standards of consumption. The seriousness of the third of these obstacles to social betterment is little realized; and talk on this subject is seldom taken seriously.

Let us define our theme. "Consumption" refers to what we buy and use up. The word "standards" suggests that each person or family has its notions of the style of living that it would feel humiliated to fall below. "Fastidious" refers to artificial wants that correspond to no real needs of life; that is, tobacco, silk underwear, excessive social frivolities, etc. But "rivalrous" is the word to emphasize. It points to the craze to keep up appearances; to want things chiefly because we envy other people who have them. **Rivalrous consumption!** This is the curse of American life. Let us try to point out the harm it does.

#### **The Social Waste of Luxury**

In the first place, it causes an enormous waste of productive energy; in at least two ways. It induces our industries to produce fastidious luxuries instead of real necessities; things we need **less**, instead of things we need **more**. And that decreases the sum total of human satisfactions. To produce luxurious limousines, fashionable furniture, epicurean foods, the "properties" for special frivolities, and the personal services requisite to opulent, lazy indolence, is a social waste; because we need other things more. A family that indulged in such like luxuries, while short on wholesome food,

warm clothing, decent housing and reasonable education, would be called wasteful. The same is true of a society—which is what we don't quite see.

We blind ourselves to the fact that luxury is a social waste, first, by the "make work fallacy" so prevalent in the popular superstitions, and, second, by our every-fellow-for-himself assumption that luxurious self-indulgence is right for anybody who can personally afford it. When we once realize that "we" means **all** of us, and that society is like a large family, then it will be clear to us that luxury by **some** members of society is just as wasteful as extravagance by **some** members of a family.

#### **Our Envy of the Idle**

Fastidiousness, rivalrous ideals of consumption are wasteful, also, because they keep so many people from working. So long as we envy persons who do little or nothing but swagger about and show off their extravagance, we shall continue to tolerate their idleness. But as soon as we come to see that such persons are lazy, worthless parasites, sponging off from the rest of us, we may shame them into going to work. So long as we envy such persons we shall continue to waste a good deal of our own time and energy in trying to be like them. It is really amazing how much man power (and woman power, too) is dissipated in that way. If we could turn that waste time and energy into useful work we could greatly increase industrial and cultural production.

Second: there are statistics to suggest that the middle class in America—the hope of any society!—is gradually being shaken



through the sieve into the lower class, that is, into the propertyless and less educated class. Any intelligent reader can feature to his imagination what that will mean in the long run. There are two main causes for this drift; and one of them is this fastidious, rivalrous standard of consumption that prevails among us. It prevents the middle class from saving. This is one of the ominous trends of our times.

#### The Effect on the Home

The third damage of these prevalent ideals is their effect upon marriage, divorce, the sex problem, and eugenic tendencies. They often cause unnatural postponement marriage. Many men forego marriage because they cannot maintain a family in the style they desire. Many women forestall proposals because so few men have incomes adequate to their habits of life. Divorces occur for similar reasons. And this clogging of the natural channels of life augments the modern sex problem. All this has far-reaching eugenic effects, since the presumably best stock breeds so much more slowly than the inferior. Fastidious living often shuts the door of life in the faces of the most promising children.

#### "Keeping Up with the Joneses"

In the fourth place, these false ideals cause incalculable unhappiness. To ride in a high-priced car instead of in a Ford, because one's social rivals do so, costs a lot of strain and worry, but yields very little satisfaction in return. So far as riding is concerned, a Ford "gets there just the same." And as for "keeping up with the Joneses," nothing could be more illusive; for, no matter what one's pace, there are always those whom one must envy for going faster. There is no surer way to keep one's self in hot water; and the quantity of such unhappiness in America is enormous. The writer visited a home the other day where the furniture was all twenty years at least out of date—though from no financial stringency. But it was a real home, where peace, contentment and culture obviously abode. That family had chosen the better part!

Fifth, this mental disease interferes with the growth of morality, enlightenment and real culture—the resources upon which a sound civilization depends. Naturally it does, since people pursue what they most prize and desire. If "culture" is supposed to mean cut glass bowls, silk lingerie and sojourns at fashionable resorts; then classical music, the best books and enlightenment on the international situation will not be recognized as culture. The money that is spent on luxuries cannot be spent on scientific research nor on the secondary education of the masses. And if the where-withal to strut is regarded as the thing most needed, there will not be too much honesty about how to get it. There is a direct antagonism between fastidious, rivalrous consumption on the one hand, and the real resources of civilization on the other. We have to choose.

Sixth, this ugly thing we are discussing breeds hatred, class enmity and social

strife. The display of luxury is one of the most dangerous kinds of explosive that the children of a would-be democracy can play with. Nothing is more likely to go off and blow them up.

Is it not a paradox that envious rivalry in consumption should be worse here in America, where we are trying to work out a democracy, than it is in the less democratic societies of Europe? There everybody belongs to his own class, and has little or no expectation of rising out of it. Here everybody hopes to rise out of his class; and many of us pretend to have done so already. Did you ever stop to think, reader, that the whole thing rises out of a paradoxical misconception of democracy? Let us be frank with ourselves, and confess that in the backs of all our heads is the queer notion that a democracy is a place in which almost everybody indulges the hope that either himself or his children may become an aristocrat. At least that seems to be the best use we can think of to make of our new democracy; for is not that precisely what the most of us are trying to do; struggling to get into the upper classes? And the reader doubtless remarks to himself: "Why not? What else is there to do?" But how in the world do we expect to make a real democracy out of people who are all aspiring individually and severally to be aristocrats?

When will we discern that a true democracy will be impossible until a different set of **values** comes to prevail among us? We shall have to quit rivaling each other in **consumption**. A really worthwhile civilization can be based only on rivalry in **production**. The mental disease under consideration is squarely opposed to the ideals and aims of democracy. How clear this is, indeed, when one stops to think about it!

#### Rivalry in Self-Indulgence Totally Un-Christian

And it is just as squarely opposed to the principles of Christianity. The Kingdom of God which Jesus founded is based on the principle of brotherhood.

Think of a family of brothers and sisters trying each to outdo the other in ostentatious self-indulgence. Such a spirit would spoil any family. But brothers, even as they grow older, take pride in each other's **achievements**; and they love each other for mutual helpfulness. So must it be in a Christian society. Jesus Himself said that among the pagans of His day those were accounted greatest who surpassed their associates in successful selfishness and indulgence. But He declared that among His followers it was to be quite otherwise. Those would be accounted greatest, He said, who succeeded in contributing the most to the common good. And on another occasion He declared that that is the secret of a rich and satisfying personality, as well as of a happy and successful society.

If behavior is good or bad according to its results, then certainly fastidious and rivalrous consumption is bad conduct. It is very bad indeed; because it is destruct-

ive of everything toward which Christianity and democracy aspire. Christian ministers should declare its sinfulness. It should come to be regarded as vulgar and disgraceful; just as polygamy has finally come to be regarded. And all who have faith in Christianity and democracy should take thought every day that they set the example of a simple, reasonable manner of living. This will require real thought indeed, upon the part of most of us, and Christian consecration.—The Evangelical Messenger.

#### ADVENTURES IN READING

(Concluded from page 267)

we all have to do, at times! In most cases it may be done while worrying, fidgeting and praying for the time to pass. Some idea of the soothing influence of a search for ideas doubtless prompts doctors and dentists to load the tables of their waiting rooms with literature—too often periodicals of an era so far removed from present as to move us to anger rather than bring on calm.

The most trying hours of waiting are those in the hospitals. Every hospital should, and every good one does, now have its bedside book service, so that the search for ideas may fill these weary hours. The actual therapeutic value of reading is now recognized by the most up-to-date hospital authorities. And even where the hospital has book service of its own, the little pocket companion—or several of them—is not excluded.

Truly the world, and we as a part of it, is built up of ideas. And if we are to grow, we must get more ideas; we must find and assimilate other people's, graft them to our own and make the combination brain of our brain and nerve of our nerve.

Is there a more delightful and profitable way of doing this than to voyage among the ideas that abound between the covers of books?—Pittsburgh Christian Advocate.

#### GOOD ADVICE FOR HOT WEATHER

Don't fret about the mercury,  
Or watch it all the time,  
The old thermometer won't burst.  
However it may climb,  
It doesn't do you any good,  
To count up the degrees  
And all your talk about the heat,  
Won't start a bit of breeze.

Don't fan yourself too much, it makes  
You hotter when you stop.  
Don't tell the suffering neighbors that  
You feel as if you'd drop.  
Don't drink too much lemonade,  
A glass or two will do,  
And don't ask everybody,  
"Is it hot enough for you?"

Just go about your daily tasks  
As calmly as you can,  
Don't hurry, take things easy, and  
You'll be much happier than  
The man who groans and frets and stews  
And fusses all the time,  
Just follow this advice and you'll  
Be glad you read this rhyme.

—American Magazine.



# • MISSIONS •

## QUESTIONS AND ANSWERS ON INDIA

By G. J. Lapp

Many letters have come to our missionaries in India containing various questions. They were most interesting and showed not only a keen but also an intelligent interest in India and the missionary work which is carried on in this great land. For this reason the writer has undertaken in a series of articles to share with the readers such material in the form of questions and answers as will in part answer the many questions which come to mind.

After over twenty years of service in and for India the writer appreciates more than ever the importance of the task of evangelizing these teeming millions of people. They need the Gospel of love, good will, and of salvation from the bonds of sin and superstition. They need righteousness by faith in our Lord and Savior Jesus Christ.

Should the writer have failed to answer some questions which still remain in the mind of the reader after carefully following up this series he is invited to write to any missionary on the field and his query will receive prompt attention. What we have not been able to include in these answers we have tried to indirectly supply by referring the reader to such literature as will be helpful to one individually or to Mission study classes. He has also tried to cover the field so as to give a proper conception of Mission work and also a fair knowledge of the background of evangelism and what we have to take into consideration in bringing the Gospel to the different classes of people.

An attempt has been made to classify the questions according to their relation to the history, literature, languages, religions, resources, and economic conditions in India as well as to the community and social life of the people.

The writer wishes to express his appreciation of the many helps he has received from fellow missionaries as well as the many books and other material to which he has had access.

**Q. 1. Why is India of such great interest and value?**

A. She possesses a civilization which dates back centuries before the Christian era. Her resources are unlimited. The country is very densely populated. The languages are ancient and among the first to be put in writing thus giving her a very ancient literature. Her great river valleys contain rich alluvial soil. Her extensive forests contain many kinds of valuable wood and other products. Her many races,

classes, and tribes of people present a most interesting study. Her ancient religions and social systems developed a comparatively high state of civilization. Reforms instituted by her leaders were in general attempts to collect the best of all cults. No people in all the world know so much of suffering, self-denial, and self-affliction as those of India however much they have been misled in their conceptions. Reforms instituted since the Christian era contain many Christian truths so much so that Keshub Chundar Sen, founder of the Brahmo Samaaj, styled himself "A Hindu disciple of Jesus Christ." India is also of great interest because of her keen response to the influences of modern advancement and civilization and because of her awakening to her own many needs. To the Christian Church she is of intense interest because of the urgent need of presenting Christ to her at this time of great awakening and real hunger for that which will satisfy for both time and eternity. India needs a solid foundation upon which to build. This can only be realized in Christ Jesus.

**Q. 2. How is India divided as to her population?**

A. The Aryans who are identical in features to the Caucasians entered India through the northwest passages centuries before Christ and being agriculturists and tradesmen slowly displaced the original dwellers by either driving them to the hills and forests or assimilating them by intermarrying with them or using them as their own servants and slaves. They thus developed into what we now know as Indo-Aryans.

The Indo-Chinese of northeastern India are a fusion of the Mongolian and original tribes. They form the hardy mountaineers of the Himalayas, and also inhabit the northern parts of Assam, Bengal, and Burma. The dwellers of the islands of the southern seas and the east African coasts who entered India intermarried with the original dwellers of southern India and became what are known as Dravidians. This is a loose classification and does not take into account the thousands of Anglo-Indians, Irish Jews, Indo-Syrians, Arabian Mohammedans, Parsees, and Portuguese. All have become more or less distinct communities according to their religion, class or race. The Indians of our own area are mostly Indo-Aryans with distinctly Aryan features. The Gonds have flat noses, curly hair, and thick lips which

show their African ancestry. The Kamars another aboriginal tribe are tall and slender with straight black hair and resemble the American Indian. All classes of people are brown in complexion.

**Q. 3. Are there many languages in India and how are they distributed?**

A. There are over one hundred eighty languages and dialects in India. They may be loosely grouped according to the people into Indo-Aryan, Indo-Chinese and Dravidian tongues. The ancient Sanscrit greatly influenced many of the great languages such as Hindi, Marhati, Bengali, Gujrati, Telegu, Tamil, etc. The Mohammedans developed the Urdu language which is rich in Persian and Arabic words but whose verbal base is the same as the Hindi.

English is the Court language of India and Hindi or more particularly Hindustani an admixture of Hindi and Urdu may be called the *lingua franca* of the country since it is the most widely spoken language. In our Mission field English is perhaps the least known of any area except by those who are in Government employ or who have studied in our Mission English School. Hindi is spoken by most of the people and studied in all the schools. A few jungle tribes speak their own dialect and the village people speak a corruption of Hindi known as Chhattisgarhi which is to Hindi what Pennsylvania Dutch is to the German.

**Q. 4. Was India ever invaded by outside peoples or were the Aryans left to work out their own destiny?**

A. Greeks, Romans, Mohammedans invaded India before and after the Christian era. Each left their monuments in roads, architecture and language. The great astronomical dials in Delhi and other places in North India show Greek influence or perhaps Persian through the Greek. The Pearl Mosque in Delhi and the Taj Mahal in Agra are Mohammedan monuments. Ancient religious influences left their stamp on the customs of the people and on their literature. The Elephanta caves near Bombay are a monument of ancient Buddhism in India. The great temples found in all parts of the country and the sacred places of pilgrimage all manifest the powerful influences of the early religious leaders of the people.

It is worthy of note that no powers which ever ruled in India could ever displace the ancient traditions of the people of India. Aryan Hinduism had a wonderful power of passively resisting the encroachments of foreign influence. Monuments may have been left here and there



but after each change in rule the masses went their own way despite oppression and temporary forced changes which were wrought in the country. Even whole communities which have been outwardly converted to Mohammedanism retain Hindu customs and traditions in their community and social life. In our own Mission field the people of the village adhere to very ancient religious customs and traditions. Mohammedans are far in the minority. A few aboriginal tribes are to be found in the southern sections. Any assimilation which has gone on among them has been into the Hindu communities. The style of dress of the people has remained unchanged for centuries.

**Q. 5. How do the missionaries learn the language and what are the greatest difficulties they have to overcome? How long does it take before one can understand the people and make himself understood?**

A. One can only get a foreign language by hard study. A three years' carefully systematized course of study has been worked out by a competent language committee according to which the missionaries study and pass their examinations. There is a uniform course for all the missionaries of the Hindi speaking area and likewise for all the other languages. An Indian pundit or language teacher is employed to help the newcomer to get the particular sounds of the different letters, build up vocabulary, read, and translate. They are not generally able to help much in the grammar of the language but there are several such well written grammars that the missionaries can work out the grammar themselves and with the aid of an older missionary soon master the etymology and syntax of the language. The language is purely phonetic.

The energetic live missionary will use what he has learned at once and the Indians gladly become victims to their onslaughts and have many occasions to laugh at their mistakes. In about four months the average language student will make himself understood by using simple sentences. They should be able to do public teaching or give simple addresses after a year. They are bound to make mistakes and should not expect anything else. One lady missionary while studying with the help of an Indian evangelist who knew very little English asked him the meaning of 'Aag'. He said, "Meance Phire" (Means fire) and she misunderstanding him wrote under the word, "Mince Pic." A missionary gentleman of nearly four months in the country was shown a pencil which was found by an Indian and asked whose it might be. He referred the matter to a fellow missionary by saying to the Indian, "Jao Sahib ko pocho" meaning, "Go ask the Sahib" but saying in reality, "Go rub the sahib" much to the amusement of the Indians. But such simple mistakes only add spice to language study.

**Q. 6. Could not missionaries advantageously take preliminary courses in some**

**of the Indian languages in America before going to India?**

A. Some do with profit and are able to make rapid progress on the field. The one danger is that they are not able to get the peculiar sounds and pronunciations first hand which might handicap them for life. They can get the theoretical knowledge of the language and learn to read the Hindi alphabet and simple books, etc. But it is generally thought that it would not be of great profit to the prospective missionary unless Indian teachers would be imported for the purpose of helping the students which would be an expensive proposition. It would not be profitable to establish a special school of Oriental languages. Study of language on the field is

not lost time. It serves as a valuable period of apprenticeship.

Books which will be of value to the reader.

Social Christianity in the Orient—Clough. Translations of Ancient Hindu Writings—Through the Oxford University Press and Clarendon Press, London.

Kesnub Chundar Sen Lectures—Cassel, London.

The Oriental Christ by Pratap Chundar Sen—Ellis, Boston.

Village Work in India, Russell—Oliphant, London.

History of Christian Missions in India. Richter—Oliphant, London.

Ghatula, India.

(To be continued)

## CATHOLICISM TO-DAY IN SOUTH AMERICA

By J. W. Shank

(The basis of the material used in this article is the report on Special Religious Problems in South America, made at the congress held at Montevideo in April, 1925).

Catholicism has been the dominating religion in South America since the occupation of the continent by the Spanish invaders. In most countries it is the official religion; in others, the state simply recognizes its primacy over other religions. The Christian symbol, the cross, is in South America an emblem of politics and imposition, and not of peace as it should be. The Indians were forced to bow before it and accept its tenets or die. As in Spain, during the inquisition, the cross was a gauntlet thrown down to heresy as a challenge to accept Catholicism under pain of material loss in this life and damnation in the life to come, so in South America it has symbolized to the conquered races the tyranny of the conquerer.

Jesus Christ is represented in all religious statuary and painting, either as a babe in the arms of His queen mother or as a tragic figure upon a cross. In other words, He is represented as an object only of maternal affection or compassion. The reality of the risen, triumphant Christ is not appreciated in South America. The historic Jesus is a mere, shadowy, bloodless figure, immeasurably removed from ordinary life." His humanity is so completely shorn from Him that the ordinary human being looks upon Him as a divine automaton, lacking the positive human traits that should make their appeal to the sin-sick soul.

The Virgin, in South America occupies a place of unique importance, possessing more value religiously than the Father or the Son. The old inscription above the door of the Cuzco church still reads, "Come unto Mary, all ye that labor and are heavy laden and she will give thee rest." Mary is, in the popular faith, "the supreme intercessor and court of appeal." In other words, she takes the place which evangelical Christianity attributes to Christ—that of our High-priest before the throne.

The ritualism of South America Cath-

olicism has developed into a "tawdry materialism of religious symbols." A South American writer on Catholicism says: "Many of our Catholics lack profound religious life and live in the fetishistic adoration of their saints, of whom they ask the favor of a good harvest, or of a prize in the lottery."

While the sermon is given more of a prominent place in Catholic services in recent years than formerly, yet it is confessed even by those who are Catholics, that "the priesthood exercises no prophetic mission from the pulpit, that no guidance is given to the people on the great moral and spiritual issues that agitate the modern mind." The hungry sheep look up and are not fed.

The intellectuality of the Catholic priesthood is generally very low. The best educated are foreigners, Spaniards, Italians, and Frenchmen. In Catholic schools the principal aim in educating, is that of keeping her sons and daughters out of non-Catholic schools. Rome is not interested in true education. The priests do not inquire into things. Their preference is to obey rather than to inquire; to take things for granted rather than to investigate for themselves. The spirit of intolerance toward creeds not Catholic in the graduates of the Catholic schools, is that which commonly obtains. The main reason why many of the best families send their children to the priest's schools is not because of a superior education offered but because of a social prestige which they command.

As a social institution the Catholic church enjoys enormous prestige in all parts of the continent. This is not so much the case with the priests themselves as with the wealthier classes. People who put themselves and their influence at the disposal of priestly organizers have formed societies such as, The Popular Union of Argentine Catholics, the aim of which is to promote social and institutional work in the great centers.



It is of special interest to study the ways in which the Catholic church has continued to make its appeal to the people. The following are a few of the distinctive appeals:

(1). **The appeal to the senses.** "A French writer is quoted as having declared that 'a Protestant Church is one of the dreariest places on earth.' One who has been accustomed to the gorgeous vestments of the clergy, to seductive music, to an ornate interior of the place of worship, to swinging censers with their clouds of sweet-smelling incense, to altars blazing with lights, to images smothered under flowers and, to the untutored mind, almost human in their appealing postures as well as in their sculptural forms, to the stately ritual, droned in an unknown tongue, and to a growing sense of the mystery of it all, may well understand the remark of the Frenchman.

"Many men and women like to have their religion interwoven with mystery and magic, with miracle and wonder-working sacrament, with incidents that absorb the interest or even amuse, and Catholicism emphasizes its traditional human elements in a way that makes large appeal to the Latin mind.

"The Latin American is fond of the ornate, and this fondness increases in proportion as the Indian blood dominates in his veins. Decorations that seem cheap and tawdry to the colder Anglo-Saxons of the North are to him as visions of the Elysian fields, a very fit dwelling place for the God, as he is taught to believe, who abides near the altar enshrouded in the folds of the sacred wafer."

(2). **The appeal to pride.**

The best families are greatly influenced by the Catholic system because of their pride. People who have no interest in religion will yet insist upon having the blessing of the church in case of marriage, even though the ceremony has no legal value, and the clergymen of the highest rank are often sought to officiate. Thus the most irreligious continue praying for baptisms, marriages and the mass.

(3). **The appeal to fear.**

While the Roman church in South America can not do so much by threatening excommunication or punishment as in former times, she still holds some power of control by fear. Some cases under our own observation may be mentioned. A family who did washing for a Catholic institution lost the work because of their interest in the mission. A young man who became a Christian lost his job at the instigation of the priest. Storekeepers who have become interested in the Gospel

have been threatened with the withdrawal of patronage of Catholic families. Threatened ostracism from social circles will often prevent any investigation of truth.

(4). **The appeal to a spirit of indolence.**

So long as the individual obeys the will of the Catholic church, she promises to be surety for him. Where the Protestant wants to seek first hand the seed of truth from the Word, the Catholic accepts the ecclesiastical decision. The Catholic is thus led into the habit of spiritual indolence.

(5). **The appeal made by the antiquity and supposed unity of the church.**

All Catholic teachers insist upon the

fact that Protestantism is recent and is an offshoot of the pure faith. Much is made of the fact that there are innumerable sects of dissenters who war with each other. The Catholics who are ignorant of the facts are easily made to believe that the whole Protestant movement is nothing more than a confusion of impossible ideas and sects, while the Catholic church is a great body of the faithful, who have continued pure through all the centuries.

Trenque Lauquen, F. C. O., Argentine, S. America.

## REAL HEROISM

There is a popular definition of "hero" in these times of the glorification of sport that to some of us sickening, because it is so false and unreal. The baseball player is called a hero if he knocks a home run. One western daily last summer ran a column of baseball news headed "Our Heroes." The entire nation goes wild over a baseball series, and the win-

Rogers had brought undying fame to the University. It is said that the class to which Rogers belongs will present him with a high-priced car at the chapel exercises which will be turned into a meeting of rejoicing over his heroic play. It was a most wonderful spurt. It will go down in the annals of the old college, as the President said, with glory and honor for Rogers."

But the editor has just been reading also the account of the sailing of that little band of missionaries from Boston to Hawaii in 1819. They went in a small sailing brig. They were on that little vessel without any of the comforts of modern ocean travel, with no ice or fresh water or fruit or vegetables, tossed about in terrible storms, risking life and leaving all their friends for life, in a voyage that lasted 160 days, from the 23rd of October to the 30th of March, to go to a heathen people in an unknown adventure—for what—to preach the Gospel and redeem human beings from a life of ignorance and vice into a life of enlight-

enment and Christian intelligence. And the marvel of it all is that in less than seventy-five years this little band and others like them redeemed a whole people and created a Christian civilization. We call that heroism!—Christian Herald.

"If we find our souls under the pressure of the spirit of fear or bondage or uncertainty we may be sure that they have let go the gentle hand of faith. . . . This ought not to be so. We are to know that we have ever to do with love."

Ask, and ye shall receive, that your joy may be full.—John 16:24.

"Christ teaches us, that we may know; He indwells that we may be."



The Hershey's on Arrival at Pehuajo in March, 1926

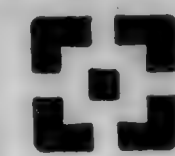
ners of the games are acclaimed as national heroes. Even the prize-fighting pugilist who knocks out his opponent is named by the metropolitan press as a "heroic figure" as he stands there before sixty thousand cheering people, and the reading public begins to wonder whether mental or moral victories are worth recording by the side of physical contests.

The above is written after reading the account of a football game between two college teams. It ran something like this: "Rogers was carried off the field by his admirers and acclaimed the hero of the day. His touchdown made in the last four minutes of the last quarter after a forty-five yard run was the most thrilling event in the history of the University. The President made a speech saying





# BIBLE STUDY



## BIBLE STUDY COURSE

### Mark

#### The Author

Like most of the books of the Bible, in which there is no specific mention of the name of the author, the traditional authority concerning the book must be accepted. This tradition has long been accepted, and it cannot be denied. There are some internal evidences upon which this authorship is based. John Mark was an early disciple of the Lord, but not one of the apostles. His mother was the Mary at whose home the apostles were accustomed to meet in Jerusalem. Mark is the only writer who mentions the flight of the young man from the garden when Jesus was taken prisoner, and it is probable that the young man was Mark, who followed the Lord very closely in that terrible night of His betrayal. Mark was an associate with the apostles after the resurrection of the Lord and in the early days of evangelization; with Paul and Barnabas, with Barnabas, and later with Peter at Rome (Babylon)—I Pet. 5:13. It is supposed that the account of Peter's denial of the Lord supports the fact of this intimate association of Peter and John Mark.

#### The Purpose of the Gospel of Mark

Each of the writers of the records of the Lord's life had in view some special purpose. The purpose of Luke is definitely stated,—“to set forth in order to Theophilus the things which the Christians believed.” John writes that the believers may know the things of Christ and may believe. Matthew writes to the Jews of the fulfilment of prophecy. Mark writes concerning the ministry of Jesus, but states no purpose other than that which may be gleaned from the nature of his writings. It is not a difficult matter to gather from his record some conception of his purpose, and it seems to bear out the impression that has been advanced by students, that he writes to the Romans concerning the Man, Christ Jesus, who is the Son of God. It is said that the standard of the Gospel of Mark is the Ox, and represents Jesus as the true and faithful servant, as well as the sacrifice to be made for sin.

The features in the Gospel by Mark which set forth its Roman character may be briefly stated. His fitness for such a task, being of Roman origin is seen in his name, Marcus. The absence of any Jewish genealogy. The explanation of Jewish terms,—Boanarges, 3:17; Talitha

Cumi,—5:41; Corban,—7:11; Ephphatha,—7:34; Abba,—14:36. The explanation of well known Jewish customs, washing hands, 7:2-7; the Passover, 14:12 and 15:42. The use of Roman terms,—Legion, Centurian, Quadrantes; and the reference to Roman persons,—Alexander and Rufus, is the same as those in Romans 16:13.

#### The Date of the Book

This Gospel is supposed to have been the earliest of the four and a date as early, or earlier, as 69 A. D. has been set for it. If the information was taken from the memory of Peter who died before that date, being put to death by Nero, it must have been written at that early time because Nero died in 69 A. D.

#### Peculiarities of the Gospel

1. The events are narrated in detail and as having been written by an eye witness. No other writer so carefully describes events.
2. He gives details of numbers, persons, time and place.
3. He describes emotions, looks, gestures, actions of the Lord and others.
4. He records events in the present tense, as if just occurring.
5. He avoids references to the law and to the prophets.
6. He omits the events preceding the birth of Jesus, as well as the genealogies and the introductions to the ministry of Jesus, such as the other writers mention.

#### A Chapter Study of Mark

An outline for Chapter Study which may be followed in detail.

1. Name of the Chapter.
2. Subjects or facts recorded in the Chapter.
3. Persons mentioned.
4. Places mentioned or indicated.
5. The best text.
6. The key verse.—indicates in the most general way the contents of the chapter.
7. Features indicating that it was written to the Romans.
8. Expressions peculiar to Mark.
9. Facts indicating Jesus a servant or Son of God. The servant nature of the Son of God.
10. The best lesson deducted from or stated in the chapter.

#### The Chapter Names

Others than the following may be used.

1. The Preparation.
2. The First Conflict.
3. The First Disciples.
4. The Seed Chapter.
5. Demons, Disease and Death.
6. Preaching and Feeding.
7. Uncleaness.
8. 4000 Fed.

9. The Greatest and Lowest.
10. Family Lesson.
11. Triumph and Conflict.
12. The Last Conflict.
13. Temple Signs.
14. The Last Fellowship.
15. Death.
16. Resurrection.

#### Outline of the Book

1. The introduction.—1:1-20.
  1. The title.—The Beginning of the Gospel of Jesus Christ, the Son of God.—v. 1.
  2. The fore-runner, John the Baptist. vv.—2-11.
  3. The preparation of Jesus by His temptation.—vv. 12-20.
2. The first ministry of Jesus, the Son of God, in Capernaum.—1:21-34.
3. His preparation for, and His first ministry throughout Galilee.—1:35-45.
4. The palsied man healed at Capernaum.—2:1-12.
5. Teaching at the sea-side.—2:13.
6. The call of Matthew.—2:14.
7. The questions by the Pharisees, concerning purification, fasting and the Sabbath.—2:15-28.
8. The withered hand healed in the synagogues (Capernaum)—3:1-7.
9. Healing and teaching at the sea—3:7-12.
10. The call and ordination of the twelve on the mountain—3:13-18.
11. Jesus sought for by his kinsmen—3:19-21.
12. Jesus accused of blasphemy by the scribes—3:22-35.
13. Jesus taught by the seaside, the four parables of the Kingdom—4:1-34.
14. Jesus rebuked the storm—4:35-41.
15. The man with the unclean spirit in Gadara—5:1-20.
16. Jairus' daughter restored to life—5:21-43.
17. Jesus rejected in His own country—6:1-6.
18. The twelve sent forth, two by two, to heal and cast out devils—6:7-13.
19. The opinions of the people and of Herod concerning Jesus, and the account of the death of John the Baptist whom Herod slew—6:14-29.
20. The return of the disciples from their ministry and their rest time—6:30-32.
21. The five thousand fed—16:33-46.
22. Jesus walking on the sea—6:47-52.
23. The sick healed in the land of Gennesaret—6:53-56.
24. Jesus' conflict with the Pharisees from Jerusalem concerning purification—7:1-23.
25. In the coasts of Tyre and Sidon—7:24-30.
26. The blind and deaf man healed in Decapolis—7:31-37.
27. Four thousand fed—8:1-9.
28. The Pharisees in Dalmanutha seek a sign of Jesus—8:10-21.
29. The blind man of Bethsaida healed—8:22-26.
30. In the towns of Caesarea Phillippi and Peter's great confession—8:27-33.
31. Jesus taught the disciples and people how to follow Him—8:34-38; 9:1.
32. The transfiguration of Jesus—9:2-13.



33. The deaf and dumb spirit cast out of the son—9:14-29.
34. Jesus taught His disciples.
- Concerning His death—9:30-32.
  - The nature of greatness in His kingdom—9:33-50.
35. Incidents on the way to Jerusalem.
- Questioned by the Pharisees concerning divorce—10:1-12.
  - He blessed the children—10:13-16.
  - The rich young man told how to have eternal life—10:17-31.
  - Jesus again declared His approaching death—10:32-34.
  - Honor requested by James and John—10:35-45.
  - Blind Bartimaeus healed—10:46-52.
36. The triumphal entry into Jerusalem—11:1-11.
37. Two journeys to Jerusalem.
- The fig tree cursed and the temple cleansed—11:12-19.
  - The fig tree withered and conflict with the Jews in the temple—11:20-33; 12:1-44.
- (1) His authority in the temple questioned by the chief priests, scribes and elders—11:27-33.
  - (2) Jesus related the parable of the vineyard against the Jews—12:1-12.
  - (3) The Herodians asked concerning tribute money—12:13-17.
  - (4) The Sadducees questioned concerning the resurrection—12:18-27.
  - (5) The question of the scribes concerning the first commandment—12:28-34.
  - (6) Jesus asked the Jews concerning David's Son—12:35-37.
38. Jesus told the disciples concerning the destruction of Jerusalem and the time of His coming—13:1-37.

- The signs of Jerusalem's destruction—vv. 3-20.
  - The signs of His coming—vv. 21-37.
39. The last events before crucifixion.
- Anointed at Bethany—14:1-9.
  - Judas covenants to betray the Master—14:10, 11.
  - The feast of the Passover—14:12-21.
  - The institution of the Lord's supper—14:22-25.
  - In Gethsemane—14:26-42.
  - The betrayal and arrest of Jesus—14:43-52.
  - The mock trial by the high priests—14:55-65.
  - Peter's denial of Jesus—14:66-72.
  - The trial and condemnation before Pilate—15:1-14.
40. The crucifixion of Jesus—15:15-47.
41. The resurrection of the Lord—16:1-18.
42. The ascension of the Lord and the witnesses for Him—16:19-20.
- Special subjects of interest in the study of Mark**
- Jesus as a man.
  - Jesus as a friend of man.
  - The miraculous declaration of His Divine nature
    - His titles.
    - The testimony of heaven.
    - Testimony of John the Baptist.
    - The testimony of demons.
    - His power over nature.
    - His power over diseases.
    - His power over death.
  - The Lordship of Jesus.
    - His superior wisdom.
    - His power over men.
    - His fearlessness of death.
  - The relation of Jesus to sin and sinners.
  - What Jesus said about salvation.
  - Jesus, the Son of Man, the Son of God, a sacrifice for sin.

right with Christ;—"Looking unto Jesus, the author and finisher of our faith." How like Him have been those examples of faith in the past years! How like Him have been those our own age who have succeeded in life and gained their eternal joy!

The conditions surrounding believers are such that they need to have encouragement in their life of faith. There is much of this life and of this world in the life which believers live. We live in a physical body and in a material world. We live in the midst of flesh and blood beings whose interests are not the same as ours, and whose nature is such that there is persecution for the believer. There are two views to be taken concerning these physical persecutions. The first view is that it is the opposition of sin against the believer—12:4. The second view is that it is a part of the chastening of the Lord, by which He corrects our lives and brings to us the peaceable fruits of righteousness—12:5-13.

The man of faith, whose example is the saints of the cloud of witnesses, shall keep his spirit pure as well as his body controlled while he endures the afflictions which go hand in hand with the spiritual life. Let the persecutions come, but keep peace with all men. Let the sins beset, but let the holiness of the Lord be ever present in the heart. What roots of bitterness may spring up during the trying times of physical suffering? What enticements to the pleasures of sin and the lusts of the world would try the believers as they tried Esau? But what a loss to that soul as were the losses of those who failed in the past, whose holiness was destroyed because they followed the flesh rather than the Spirit by faith!—12:14-17.

The end of faith is to see the Lord. The life of faith brings one to the invisible glories of God, Israel after the flesh came to the physical mountain where the demonstrations of God were revealed in the terrors of nature. No one in that condition can see God and live. It is in the Spiritual realities that one may meet God in His glory, contemplate His love and mercy, His beauty in holiness and His great assembly of angels and saints, while he lives and dwells in that divine fellowship. Faith brings the soul into contact with the great mediator of the New Covenant, to the altar and sacrifice which means forgiveness of sin and peace with God.

It is the same God to whom the believer now comes by faith who, in the days that were past shook the heavens with His voice, and who will again shake the very foundations of all things causing them to pass away. But to this God all may come by faith and find Him one who invites us into His everlasting Kingdom, and whom we may serve in faith and holy reverence. While He is a consuming fire to those who fall under His judgments He is the friend of all who accept His Word and serve Him by the blessed power of faith—12:25-29.

## EPISTLE TO THE HEBREWS

### Maintaining Faith Under Trials—Heb. 12.

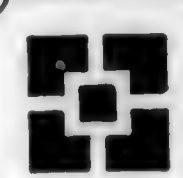
The benefits one receives from the lives and examples of others are incalculable. Faith has its trials as well as its victories. The spiritual life is beset with difficulties as well as the physical life. The help that comes to one who observes the trials and victories of his friend or brother is the boon of his life. The life of faith has its examples of striving and conflict, sorrows and distresses in every age, and the power of faith is such that it can gather encouragement for its own hard experiences, and, like those whom it patterns after, win its victories and rejoice in its triumphs.

The Christian Church is itself a great multitude who live the life of faith. It is not alone in its aims and interests; it is surrounded by a great cloud of witnesses, the saints of God who lived in their day upon the earth and who still live, having a spiritual interest and fellowship with the saints on earth yet not in a material sense. The saints of God never die. God is their God, and He is the God of the living and not of the dead. If Abraham, Isaac and Jacob live, by whom God revealed Himself and Christ proved His eternity, then Moses, and Gideon and Barak and Samson, Samuel and David also live. They are all in the cloud of witnesses who surround the Church of this

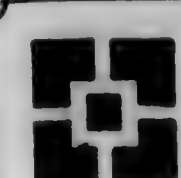
age and give courage to conquer by faith. The strong wing of faith sweeps back through all the ages in its momentary stroke, enables the child of faith to view the victories of the past; it mounts to the limitless heights of heaven and beholds God, the Almighty upon His throne; it sweeps to the depths of hell and views the destruction wrought by the conquering Lord; it soars into the infinite future to behold with prophets the great wonders to be wrought by Jehovah; it returns from this momentary flight to rest in the present, in the midst of the Church and her cloud of witnesses assured and confident to meet the present trial, to win another victory in the name of the Lord.

There are two attitudes which the man of faith must take in order to succeed in a life of faith. The first is the right attitude toward sin. Faith reveals the fact that there are certain encumbrances which interfere with real Christian progress, the cares and pleasures and riches of this world. Christ revealed this fact, also the Apostles. The besetting character of sin must be recognized and must be laid aside. Like a besetting dog, it sometimes stands in front to interfere, sometimes at the side to detract, sometimes behind one to detain; yet ever besetting to one's hurt and loss. The second attitude is to be





# EDUCATIONAL



## ACCREDITMENT AND STANDARDS

By John Moyer

Whenever the question of the choice of a college comes up for consideration, it always or nearly always becomes quite involved with the question of standards and accreditation. People quite naturally prefer to enter an institution which can offer them thorough training and which, because of its standing among other institutions and accrediting agencies, will enable them to secure proper recognition for their efforts. Such recognition is desirable especially when one wishes to transfer to another school for additional training, or when one wishes to secure a certificate for teaching.

With the exception of the last two years of the college the accreditation of Hesston College and Bible School leaves little to be desired. The Academy department, which corresponds to a standard high school, is fully accredited by the State Department of Education. The state high school inspector has expressed himself in highly commendatory terms regarding the quality of work done here. The reason for such commendation is evident when we take into consideration the fact that the trained teachers equipment, the laboratories necessary for the maintenance of a standard junior college are also placed at the disposal of the academy department, making possible a high school course greatly superior to that usually given in the ordinary community. Moreover, this institution offers a standard high school normal training course, leading to the acquisition, after a state examination, of a teaching certificate, valid for two years and renewable at its expiration, which authorizes the holder to teach in any elementary school in the state of Kansas. An unusually large proportion of our normal training graduates have been successful both in the state examinations and in the school room.

Hesston College offers also a standard junior college course, that is, the first two years of a liberal arts curriculum. In 1925 the Advanced Standing Committee of the University of Kansas accredited our junior college for one year. This spring this accreditation was extended for two years more. The committee is withholding permanent accreditation because of their feeling that our permanency is dependent upon an adequate endowment. But the permanency of the accreditation in no way affects its completeness; we are fully, if not permanently, standard. Permanent accreditation would be more desirable for the

management, but for the student it would have no added advantages. He reaps every possible advantage from the present standing of the college. Because practically every school would accept the rating given our college by the University of Kansas, it is virtually true that Freshman and Sophomore credits from Hesston would be accepted in any school to which the student might wish to transfer. And because the State Board of Education gets its list of standard institutions from the University, two years of work at Hesston, if properly selected, enables the student to obtain without examination a teachers' certificate which is valid for two years and is renewable. With this certificate one can teach in any elementary school or junior high school in the state.

The last two years of the college course are not accredited. Accordingly, students are not particularly solicited for these years. But some majors are offered for those who for any reason wish to complete

their college work at Hesston. And the record that the twenty-six people who have been graduated from the college department have made as graduate students, teachers, and church workers assures us that this work is not of an inferior kind. In some universities our degree has been accepted at its full value, or nearly so.

The standards of work which prevail at Hesston are of the highest. Individual effort is strongly emphasized. Study is recognized as the paramount factor in the acquisition of an education. "Bluffing" or "sliding" are not ordinary practices. In order to emphasize and encourage thoroughness, a system of scholarship points is now in use which makes it impossible for a student to graduate who has been content with merely passing grades. At the end of each semester there is published an honor roll which contains the names of those who have made the highest grades. In a recent state-wide English Composition test it was discovered that in this particular subject our standard was somewhat above the median of all the schools in the state.

Hesston, Kans.

## EXTRA-CURRICULAR ACTIVITIES

By Durbin Yoder

By no means all of the time of a student is taken up with the study of lessons prescribed by the course of study. "Don't let your lessons stand in the way of your education" is a student adage that is extreme, but which nevertheless expresses a vital truth. It is hard to estimate the importance in one's school education of those activities which are only indirectly related to the assignments of the teachers. That student would be immeasurably dwarfed who did nothing but get his lessons. The extra-curricular activities of Hesston College and Bible School may be classified as religious, literary, musical, athletic, and miscellaneous. Each of these classes will be discussed here separately.

### Religious

First in importance and in number are the religious activities. Most of them are under the direction of the Young People's Christian Association, which exists for the purpose of uniting all the students who desire to strengthen the spiritual life and influence of the school, to promote growth in Christian character and fellowship and aggressive Christian work, to train its members for Christian service and lead them to devote their time to the service of the Master. There are daily prayer groups in

the reception room of the dormitory, for boys at 6:20 in the evening, and for girls at 6:40 following the boys' meeting. These meetings are for the purpose of discussing Scripture and Christian life problems and for prayer. The Association conducts throughout the school year a public devotional and prayer meeting on each Thursday evening. Practically all students attend this. On Sundays they attend and participate in the services of the Hesston congregation: Sunday school, Y. P. Meeting, and two preaching services. There are usually weekly Bible study classes, voluntary groups apart from the Bible classes of the regular curriculum. Last year these groups drilled in Bible memory work. Y. P. C. A. committees conduct occasional all-student socials, find employment for students desiring work, conduct financial drives for missionary purposes, and other such activities. The chairmen of all these committees meet occasionally as a cabinet to unify the work of the organization. It is easy to see that all of this work takes much of the student's time.

Other important student organizations are the volunteer bands, which exist for the purpose of strengthening the missionary zeal of their members. In conjunction



with the church boards they aid each member definitely to decide what phase of work under the church boards he shall engage in, and endeavor to cause every student in the institution, in deciding his life work, to face the call to definite service in the Church. They do actual missionary work wherever and whenever possible. These two bands, foreign and home, hold weekly meetings for the discussion of missionary topics and fields and for devotion. Public programs are given by them at the college and elsewhere, whenever opportunity affords.

#### Literary

Literary societies have been organized for the purpose of creating an active interest in public speaking and debating, and in the methods of conducting a public meeting according to the correct forms of Parliamentary procedure. Most students take advantage of this opportunity, and the societies are small enough to give frequent exercise to all the members. The societies, of which there are five, meet once a week. There are the Bryan and Delphian college societies, and the Philomathean, Victorian, and Excelsior academy societies.

In addition to the private work of these societies there are frequent public literary programs or debates and public speaking contests. The contests may be between societies or between classes. Such a task as a public debate takes all of a student's spare time for months.

#### Musical

Everybody that is able to do so sings here, and those that cannot try to learn. Hence there is an immense total of time spent in vocal music practice. The college chorus, with about seventy-five members, meets every noon for twenty minutes, besides occasional evenings spent in final rehearsals for the three or four programs given during the year. The Men's and Ladies' Choruses, of sixteen or eighteen voices each, meet weekly, and give programs at other places besides the college. There are organized quartets (this last year there were five) which practice a great deal. Then there is infinite rehearsal necessary for the musical numbers at literaries, besides the informal singing groups who meet "just for fun."

#### Athletic

Every student needs exercise and recreation, and most of them get it through the activities provided by the athletic organi-

zations. Besides the time given to the games, there is the time given to their administration by the officials. The Athletic Association aims to provide its members with the proper means for building vital power, and to maintain a high standard of Christian morality, honesty, courtesy, and manliness in athletics. As we have no inter-institutional athletics, the "team" does not get all the practice and training, and consequently all students spend more time on the court or diamond or track. Games of the different sports are played between classes, between college and academy, or between literary societies. The most popular games are basketball, baseball, tennis, and the various track and field sports, such as pole-vaulting, running, and jumping. The Tennis Association has charge of tennis only. It keeps the tennis courts in good condition, directs the allot-

this by giving public programs and by placing in the library books on Mennonite history.

The College maintains a lecture course, whose numbers all the students may attend free. There are often other programs in the neighborhood or in nearby cities which the students attend. Innumerable are the occasions for spending time profitably with our fellow-students in a social way.

The greatest problem in connection with all these extra-curricular activities is, How may one limit them in such a way as to keep sufficient time for study? During the next year the faculty will try out a plan of limitation by applying a system of outside-activity points. Each activity is evaluated in points, and no student will be permitted to carry more than a certain number of points. This should help us to keep from getting into everything, and should also tend to distribute responsibilities rather than to pile them up on a few very capable students.

Hesston, Kans.

### "THE TRUTH SHALL MAKE YOU FREE"

(Motto of Hesston College)

Free—from the bondage of custom. Not all customs are bad. But many are. It is the business of Christian education to make custom consistent with truth.

Free—from the bondage of superstition. Truth is dead to the foul brood of men's imaginations, including fear of black cats and belief in an ancestry of apes.

Free—from the bondage of space. What lies beyond the sunset? A systematic knowledge of the spaces of the earth and the inter-spaces of the stars is worth more than unintelligent travel.

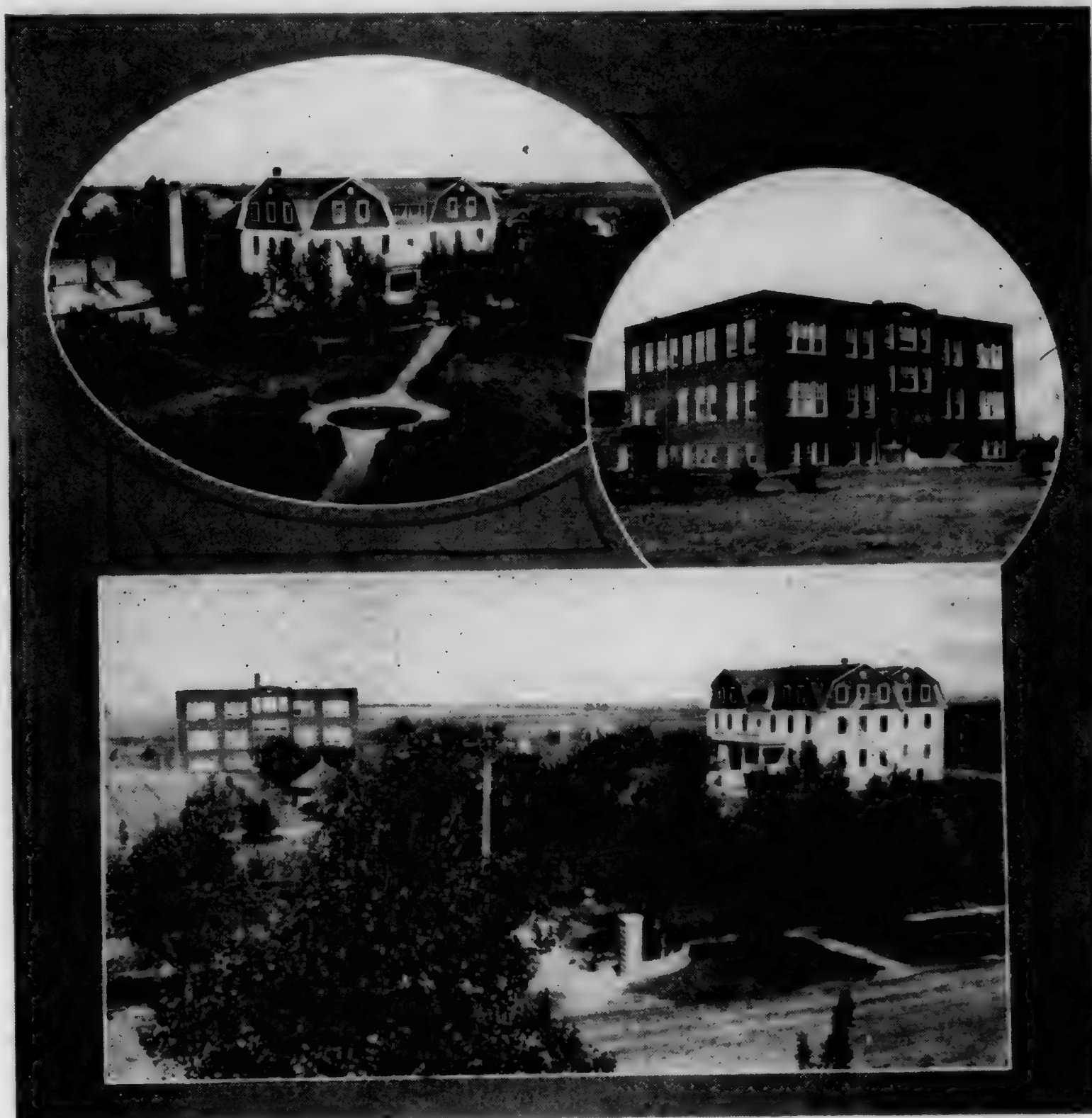
Free—from the bondage of time. Why live

only in the very brief period of one life-time? "The curtain of yesterday falls; the curtain of tomorrow rolls up; but yesterday and tomorrow both are." Do you know God's program for the ages?

Free—from the bondage of materialism. More valuable than the property we own and the money we handle are the thoughts we think. What seems important to you? Where is the emphasis of your life?

Free—from the bondage of self. This is the worst slavery. No man is happy who is not free from himself. The truth sets us free. "Ye are dead, and your life is hid with Christ in God."

Free—from the bondage of sin. This



Views of Hesston College

ment of courts, and arranges for tournaments in which championships are determined.

#### Miscellaneous

The Audubon Society was organized to study birds, to attract them to the campus and the community, and to protect bird-life. The Audubon members go singly or in a group on excursions or hikes through the fields for the purpose of studying birds and their habits. They are always watching for new birds.

The Mennonite Historical Society makes a special study of the history of the Mennonite Church, and seeks to create a wider interest in that history. It does



every awakened soul longs for. "If the Son shall make you free, ye shall be free indeed."

To lift people from any form of bondage

through Christian truth is the educational program of Hesston College and Bible School. Her motto is

**"THE TRUTH SHALL MAKE YOU FREE"**

## WHO SHOULD COME TO HESSTON

By Freedley Schrock

The question before many of our young people to-day is not, "Shall I attend school?" but, "Where shall I attend school?" This is a very important question, and it is worthy of our deepest consideration. Upon our decision may depend our future usefulness to the Church. Yes, our eternal destiny may even depend upon the education we get, for many well meaning young people have been led into wrong paths and away from faith in Christ while attending school.

Hesston College and Bible School was built to overcome these difficulties, and to create an atmosphere that is stimulating to Christian service. It is true that some of our young people are not able to attend school at Hesston on account of financial or domestic reasons. Yet it is also true that there are many who could attend here if they only would. If you live closer to one of our sister institutions, we do not ask you to attend school at Hesston, but you should attend one of our Church schools.

Any young person who desires a good education and who expects to do good honest work to acquire it will not be disappointed if he comes to Hesston. Our scholarship standard is high, and the work done here is fully accredited.

The primary reason why our young people should attend school at Hesston is that Hesston College was built by the Church for the Church. It is conducted on principles consistent with the doctrines of the Church. The moral and religious atmosphere of most local high schools is anything but commendable. Such youthful criminals as Leopold and Loeb should be a sufficient demonstration of the logical product of that materialistic, Christless philosophy that teaches that man evolved from a single cell in some mud puddle, until, after millions of years, he has become man. The teachings of Hesston College are based on the Bible. When some question comes up about God or man or the universe upon which the Bible speaks, that Word is always final authority.

A careful survey will show that there are only a very few colleges existing in America to-day which are strictly orthodox. What will become of America in another generation? Shall our young people receive their education at a school where the truth is either neglected or distorted, or shall they attend one of our Church schools? When the leading men of the world have become but educated tadpoles and monkeys, then you may look for a curse from Almighty God. Will you help to preserve the untainted faith of our beloved Church by giving your children the right kind of an education? The young men and women of to-day will be the leaders to-morrow. Shall we have a modernistic Church? If we are not, then it is necessary that our children get an education that is free from modernistic ideas.

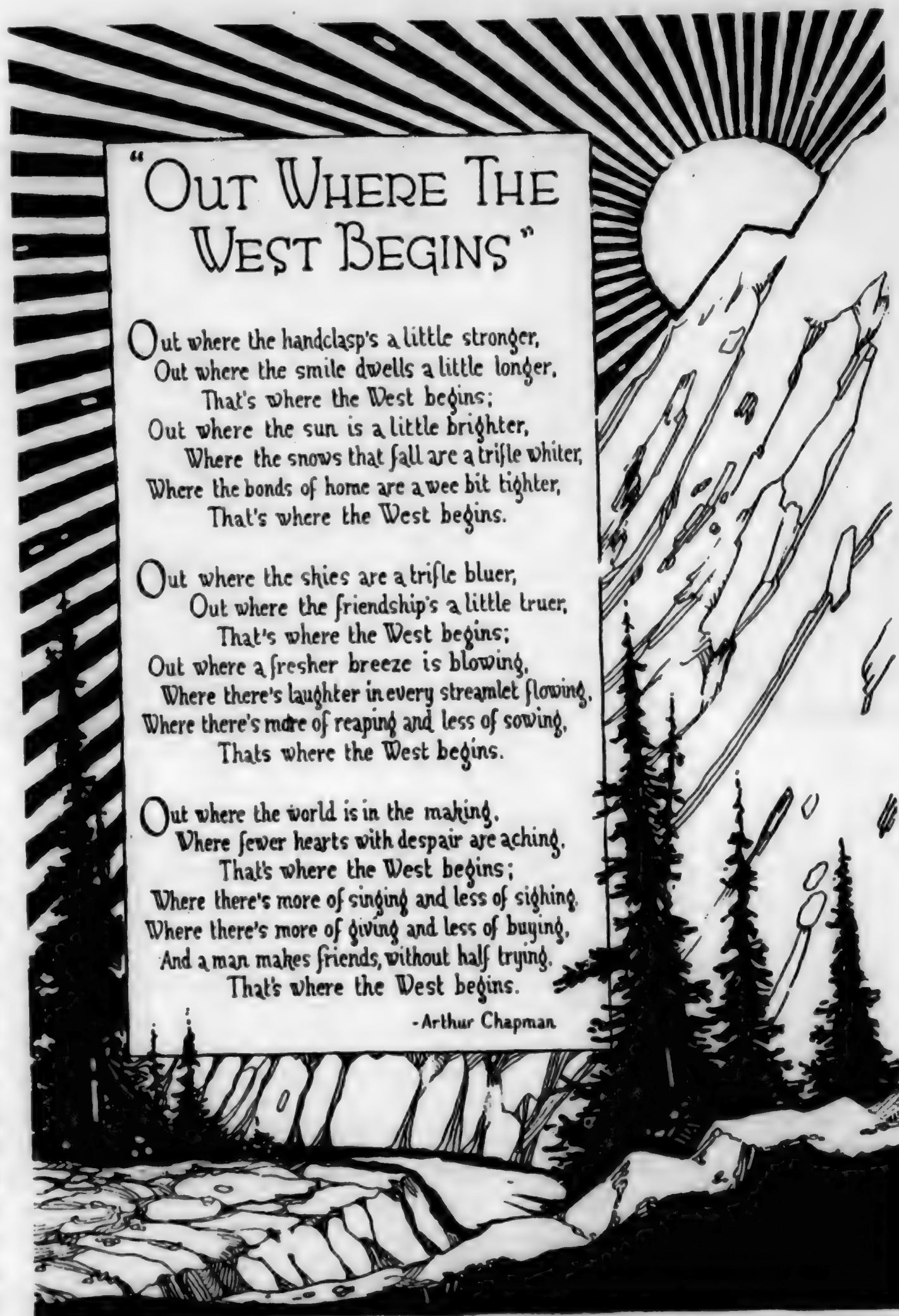
Another reason why our young people should attend school at Hesston instead of at some other school is that they may become better acquainted with the Bible. Quite a number of Bible courses are offered and they are all good. In these courses the student finds out how to use his Bible more efficiently. He becomes better acquainted with what it teaches. New truths are opened to him, and he finds that his Bible is a great unexplored treasure house. Many young men and women have gone out from Hesston with a greater appreciation of the Bible.

One of the primary reasons why the Church has established colleges is to prepare more workers to fill the many needs which exist on all sides. Quite a number have already gone out from here into active work. Yet the call comes to us from every land, "Send us more workers." Why not prepare yourself for service in God's great harvest field? All the riches and wealth which you can accumulate will be inflammable straw when you appear before the Judge of all the earth. On the other hand, it is unspeakable joy to tell lost souls that sweet old story, to minister to the poor and needy, and, at the same time, think of the wonderful riches which will be stored up for our eternal enjoyment.

The student finds himself in a splendid religious atmosphere soon after he arrives at Hesston. There are the daily prayer groups which meet after the evening meal. On each Thursday evening there is a devotion meeting, usually an open meeting for helpful discussion. On Saturday evening there is another smaller group prayer meeting, with special things to pray for, and definite answers expected and received.

There are also two organizations, the volunteer bands, which bring the student face to face with the question of his life work. There are also missionary programs given in the assembly hall throughout the year, which present the need to the students. I can recall programs of this kind where definite consecrations have been made. We need more young people today who have a definite Christian experience, and who have laid all on the altar and said, "Lord, thy will be done."

Just recently I read a letter from a brother in one of our neighboring states, where many rural churches have been closed up. This brother was pleading for some Christian young man to come and





teach school in that community, someone who would be willing to open up a Sunday school. The people are waiting for just that. Why is there no one to go? Do you have an education? If not, you should get one. Christ needs you in His vineyard.

The highest service that man can render is service to Jesus Christ.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth" (II Tim. 2:15).

Hesston, Kans.

## SOME PRESENT-DAY PROBLEMS

### IV. Some Wrong Emphases (Continued)

By Clayton F. Yake

(Continued from last month)

#### Another Wrong Emphasis

The fact that our public schools are institutions of the state makes them responsible to it. One of the great motives and purposes of the state is training youth for citizenship and for democratic thinking. This is primarily always kept in mind. It is never lost sight of. And in so far that it is not overdone, it is legitimately all right. But as has already been shown, the very foundation for making the best kind of citizens out of our boys and girls is taken away.

We want our children to grow up to be the very best type of citizens that can be produced. There is nothing so commendable to a state and nation as law-abiding, peaceful, obedient, and useful citizens. The state has a right to demand this from those to whom it gives an education. It has a right to expect that boys and girls think democratically and not Bolshevistically. And right thinking parents want their children to become loyal, obedient, and peaceful citizens of greatest usefulness to mankind.

But as Christians we must never forget that the state considers its interest first and paramount. As Christians we consider God always first, and where the state and the Gospel of Christ conflict, we owe our first allegiance to God, who is Creator both of the state and us. Right here is where in the course of study another wrong emphasis is placed.

History has been taught and is to-day being taught with the patriotic spirit that makes heroes of the war lords. The military end of history has been emphasized and exalted before the boys and girls to such an extent that generals have been idolized in a measure. Historians in writing text-books have placed their greatest emphasis upon the military phase of the subject. More space has been given to the war periods of the history of our country than to the general progress and development of it during the times of peace. And without doubt these latter are the more important things.

And what has been the result? The stimulation of the military spirit in our youth. We need say little about how children adore heroes. They admire them; and these heroes become their ideals in life. Let these heroes then be war heroes. What will be the ideals of our youth? The answer is simple, indeed. And just that

very thing has been done in the subject of history in the course of study. It is without doubt one of the things that is especially serious; but it is also one of the things that is exceptionally difficult to remedy.

Some progress along counter-acting this phase of history instruction has been made by historians who have seen the danger, and have produced text-books emphasizing the growth, progress, and development of our nation, and giving to the narrative of military activities secondary place. But the good can only be accomplished here when the texts giving such a treatise on history are used and properly taught. This is not always the case, by any means.

Perhaps one of the best ways to meet this problem as well as the one previously mentioned is by the employing of true Christian teachers. If this can be accomplished, and the proper presentation of the subject matter given, then much danger is avoided and the problem becomes less serious. Citizenship taught by a Christian teacher is the citizenship that is of highest value to the state and nation at all times.

#### A Third Wrong Emphasis

With the secularizing of our public schools has come the emphasis of fiction in the course of study, particularly in the elementary grades. It seems that educators have become so saturated with the idea that the only subject matter that can be made appealing to little children, to immature minds, so that they will develop rapidly in their mental progress, is fairy tales, folk lore,—fiction of all sorts and types. There is no doubt about this, that a subject to be of use in the instruction of little folks must be adapted in three ways: in quantity, in character and in method of teaching. The question is, What are we to adapt to these little minds so that while learning they will learn that which builds truth and character?

Those who have had any pedagogical training and experience in the schoolroom know very well how little can be accomplished without the element of interest. Interest and subject matter must go hand in hand. But we also know from experience that other subjects besides Mother Goose rhymes and fairy tales become most wonderfully fascinating to the child if properly adapted and presented. We know this especially from our experience in Bible instruction to little ones. If the same amount of effort for adaptation and illustration were put forth to make Bible

stories, nature stories, and a host of other good things available for sound teaching, as is expended to make fairy tales, folk lore, etc., appealing we are certain that children would relish them with the same interest. There is no doubt in our mind that this condition could be much improved, if educators would arise to the occasion.

#### A Fourth Wrong Emphasis

The Dance, too, has become part of the course of study in some cities. In one of the largest cities of a Pacific coast state it is a required subject, and boys and girls, whether or not they have an inclination for it are supposed to take it. When some parents objected to their children taking dancing lessons in school and the matter came to a test, the schools were upheld. A certain religious magazine commented upon the matter saying that the time may not be far distant when Christian parents will be compelled to send their children to private schools where they will be free from such usurpation of personal rights.

The reader will understand that this subject is introduced in the course for elementary children. The primaries are taught folk dances in their play periods. And from this it is easily taken on into the other grades where it is used as a pretext for physical culture, or for dramatization, etc. This is one of the things against which we need to take a positive stand. And an ounce of prevention may be worth much more than a pound of effort for eradication afterward. Keeping yourself acquainted with the school and its development will be an aid to you in helping prevent such a thing to get a foothold. One must keep in mind the fact that children taught folk dances, etc., will readily take to any of the modern dances and will easily be led into this great evil.

#### A Fifth Wrong Emphasis

Under the very common title of visual education one of the present day school projects that is taking a grip in educational promotion work is moving pictures. Wherever possible this type of education is used in the school course. It is claimed to be one of the most effective means of instruction, since most of our education comes thru the eye. Sometimes this type of instruction is referred to as projection because of the fact that pictures are thrown on the screen.

Without going into detail upon this matter the thoughtful person readily understands that the right or wrong of a picture is not based upon the fact that it is a "still" picture or a moving one. The right or wrong lies entirely in the character of the picture. Again, no intelligent person will deny for a moment the great value of education thru the sense of sight. The use of pictures has been found to be one of the very best means of instruction where words cannot begin to describe. This is especially true in elementary instruction.

But with the coming of moving pictures into the school course of study we need to give the matter consideration from another



We must not forget that the moving picture is part of a great institution firmly established in our country for a very definite purpose. While it is always acclaimed as a great educational agency, we can never lose sight of the fact that it is used more for entertainment than for any other purpose, and that back of this entertainment is the management who has control of this great movie institution. The character of management will tell in a very short and effective manner the nature of the institution. The motive proclaimed to the public for the existence of the movie industry is education and wholesale amusement, but if it were not for the profit to the actors and the management, the movie picture industry would be out of commission in a very short time. Since profit is really the underlying motive, the type of picture shown is the type that appeals to the general public, which is not to be considered Christian. This type is the

kind that draws the crowd. And the moving picture of that type is not the one that educates morally nor gives the will motive to do good, but rather the opposite. The whole movie system is an institution that can not be associated with good.

Bringing the moving picture into the school curriculum is bringing the great possibility of showing a wrong type of picture. The odds are all in favor of just such a thing. But this is not even the greatest menace. It has a tendency to develop the movie habit. And that habit is like any other habit. It has its power upon the individual and in this case we are sorry to say that it will lead our boys and girls down the wrong pathway. It is a matter that parents want to keep on the look-out for, and raise a strong voice of protest. Under all circumstances and conditions prevent the evil from getting a grip upon our boys and girls.

(To be continued)

## MARYLAND'S WILD ANIMALS

By Leo J. Beachy

Two and one half miles west from the wheat field among the wild waste of stumps on the Cunningham tract, in Garrett County Maryland, as illustrated and sketched in a former column of the Christian Monitor, was the home of the writer's grandparents,—John and Christina Beachy and their twelve children, eight boys and four girls, namely: Peter, Moses, Christina, Abraham, Christian, Samuel, Jonas, John J., Elizabeth, Sarah, Susan, and Gideon. The only survivor of this once large family is the writer's father Jonas J. Beachy, aged ninety-five years. His brother Peter was a sleep walker and one night he got up and crawled out the window, and fell to his death at the age of fourteen years. His grandfather, Peter Beachy (then spelled Bitche) was born in Switzerland, Europe, came to America with his father, also named Peter, in the year 1767, died in Somerset Co., Pa., and both of these Peter Beachy's are buried on the farm now owned by John D. Yoder.

In the forests, laurel thickets, and rock dens of Negro Mountain and Meadow Mountain surrounding their Garrett County home and farm on the head waters of the Casselman River valley, in those early days were thousands of many species of the animal kingdom. There were many wild animals as well as beasts of prey. Here they roamed at will or hid, by day and night, winter and summer.

The animal has ever been a wonderful source of inspiration. Ever since the dawn of history we read that man has lived his life with animals. His early life was a struggle for existence in a hostile environment of the jungle and wilderness and then animals were his worst enemies. In scent and instinct the wild beast outdoes man. Man feared

them but learned to subdue them, and finally to domesticate them and make them serve his pleasure or supply his food. The dog became his hunting companion and then his assistant in guarding his flocks and herds, and eventually his inseparable friend after civilization proved no further use for him. The horse carried him swiftly in pursuit of his game or enemy, and became his main burden bearer and still has a place in his heart, though his place in industry is rapidly being



Tame Fawns

filled by the wonderful gasoline engine. The cat has been a household pet ever since the race has learned to live in houses. All the animals have served some purpose either for fur or food, or have in some way been a nuisance, so that the life of the race has been inseparably connected with the animals and they have ever taken a great part in art and story.

My father and uncles, with a big share of instinct of the primitive man were fond of the chase and prone to kill,

capture and tame wild animals. One day when my father and Uncle John, as boys on the home farm, were out driving cattle from the Glade to their home, their dog ran onto and brought to bay among the fern weeds, a small, very young fawn no larger than a lamb, which they caught with their hands, took it home, gave it to their sisters to raise it on cow's milk and keep it as a pet. These beautiful fawn-colored, white-spotted, large eyed, fleet footed creatures typify the romance of the wild. The fawn grew up nicely and became very tame as a household pet, and it ate almost anything out of their hands that was offered it, buck-wheat, oats, corn or even live young mice. This was in quite strange contrast with other deer that they had captured and tamed when older which refused to eat anything handled in sweaty or unclean hands, or if the person took a bite out of an apple before offering it to one of these they refused to eat it.

Just before a snow storm and cold weather set in, in the fall the tamest deer that they had would stick up its white tail and run in ever widening circles out in the fields or around the farm buildings, for perhaps half a day, like a thing possessed, till its tongue protruded, and then it would dash away to the laurel thicket among the pines, where it might stay for six weeks to two months. When a general thaw came and it did finally come back it was very shy and timid, and it took about a week to venture close enough to the house to introduce itself. First the bell that had been placed on its neck might be heard in the edge of the woods along the fields, next it might be seen at a far distance on the outskirts of the glade meadow, and at last it would get bold and tame enough to venture on the porch and into the kitchen to eat doughnuts. Then it would not even fear the dog but would become friendly. It might be weak and thin from eating laurel; venison would be poison in this condition.

This illustrates that this the wildest of animals had heard the call of the wild as well as the call of domestication. Uncle Chris reported measuring the distance between the tracks of a fleeing deer in the snow and found that it jumped thirty feet. He also found that their horse major or stallion on a run jumped twenty feet.

During those days there were thousands of deer, gray timber wolves, black bears, panthers and bob-cats, roaming that region day and night, winter or summer and this was a hunter's paradise for Meshach Browning, Holmes Wiley, William Bittinger, William Fern and the Ruckels. And my Uncle Christian killed as many as thirty deer in a season and many years after he was dead and gone, deer antlers, his trophies, might be seen in a long row in the summer under the foreshoot of the big red barn 120 feet long, on the home place. People have removed them for relics and hat racks.



In continuing we wish to state that he sold some of his venison and bear meat as will be seen by the following letter, written to Post Master Editor, W. S. Livengood, Meyersdale, Pa., by a homesteader, Mahlon P. Lichty, an uncle of the writer, from Zion, North Dakota, in the year 1912. In his letter Mr. Lichty says among other things:

Zion, North Dakota, 4-2-1912.

W. S. Livengood.

Dear Nephew:

We are having such lovely weather, and this morning I awoke early, got up and soon had a cozy room, then sat down and dashed off the enclosed manuscript,—but I forgot to make mention of Leo J. Beachy's "Bear Hunt" story. (By this statement Mr. Lichty refers to a story that had been recently published in the Meyersdale Republican. L. J. B.). Say, can you remember of Chris. J. Beachy, your father's favorite chum, who just about the time of this story adventure, brought the carcasses of a big bear and a fine large, pronged buck, on a sled, and had the dead animals standing up on their haunches, with the bear's forelegs holding the deer in its embrace. He had them

securely tied together and roped so that they couldn't fall over. He stopt at the corner of Bonig's old store. Bonig bought the carcasses, but before they were untied and unloaded, a large crowd of spectators gathered around to admire the handsome dead critters, but all you children old enough were in school except Jonie, he and Sade were too young, but Jonie was at the store and very much afraid, but I coaxed him up, and stood him in the sled and made him touch and stroke their fine furry hides.

That afternoon Bonig and Hen Smouse carefully skinned the bear and the next morning I bought a dollar's worth of the meat right out of a ham, and took it to the house and gave it to your mother to render the grease—and gave her orders to cut out all the lean meat and fry it for dinner, which she did, but your father and I, and I think each of you boys, tasted and ate some of the meat, but your mother and the girls could not stomach it. Like old Pap Lohr said, "I couldn't eat bar meat either, its too much like eatin' of a dead Nigger."

(Signed)

Yours respectfully,

Uncle M. P. L.

Grantsville, Md.

## DEMOCRACY AND EDUCATION

By Allen B. Christophel

To be successful, a democracy must be based on education. A democracy based on ignorance is doomed to failure. Democracy means government by the people, and only an educated and intelligent people can govern themselves successfully. Democracy and education progress hand in hand. Democracy is a force that has come into the world to stay, and the education that fails to prepare to adjust the individual to this force is a misnomer and is doomed to failure. Monarchism and despotism are relics of past ages. The right of the individual can no longer be continually suppressed, and it becomes imperative that education is so outlined as to best adapt the individual to prepare to live in the realm of independence. However, genuine democracy also recognizes the right of fellow-beings and education, to develop a successful democracy, must adapt the individual to think and act for himself, while he is withal mindful of others, and laboring for their best interests.

Democracy is dependent upon individuals, and must take account of individual tendencies. But individual tendencies left to spring up unbridled would be as destructive to democracy as absolutism would be. It is the purpose of education to so develop the individual's tendencies so as to fit him to take his proper place in democracy.

Man is a four-fold being. Of the Perfect Man it is said, "Jesus increased in wisdom and stature, and in favor with God and man." Christ was perfect in sinlessness, in purity, in righteousness, in all the Christian graces. But He underwent a perfectly normal human development. In His secular activities, He was

subject to the same problems as any other human being, but He never committed any sin. His humanity is typical of all humanity. He possessed a physical self, a mental self, a social self, and a moral self. Genuine democracy and genuine education recognize physical, mental, social, and character development. To develop

### INITIATIVE

The world bestows its big prizes, both in money and honors, for but one thing—

And that is Initiative.

What is Initiative?

I'll tell you: It is doing the right thing without being told.

But next to doing the thing without being told is to do it when you are told once. That is to say, carry the Message to Garcia; those who can carry a message get high honors, but their pay is not always in proportion. Next, there are those who never do a thing until they are told twice; such get no honors and small pay.

Next, there are those who do the right thing only when necessity kicks them from behind, and these get indifference instead of honors, and a pittance for pay. This kind spends most of its time polishing a bench with a hard luck story.

Then, still lower down in the scale than this, we have the fellow who will not do the right thing even when someone goes along to show him how and stays to see that he does it; he is always out of a job, and receives the contempt he deserves, unless he happens to have a rich Pa, in which case Destiny patiently awaits around the corner with a stuffed club.

To which class do you belong?—Selected.

these in their proper importance is the goal of real education.

The physique is often an index of character. One's bearing reveals his character. Many strong minds and characters have failed because the physical self was too weak to bear up under pressure. Success is not dependent entirely upon physique, but properly developed and controlled physique is an inestimable asset to prosperity. One

outstandingly constructive feature of Jewish education was that every child was required to learn a handicraft. To fail to teach a child an honorable occupation was virtually equal to teach it to steal. The great Apostle Paul and even Christ Himself enjoyed this advantage and found it of great advantage in later life. Better a simple occupation well-mastered than none. The young man who faces life without some useful occupation is woefully handicapped, regardless of mental, social, and moral excellencies. By divine institution, "the body is the temple of the Holy Ghost" and God desires a clean dwelling house. A strong physique is not every one's privilege, but a clean body, as well developed as possible, is an important feature of democratic education.

True mental training consists of truth, conviction, and utility. Wisdom consists of knowledge and the right use thereof. "Intellectual giants" have contributed a very little to humanity. Better limitations in amount of knowledge with ability to apply what is possessed than a limitation in ability to apply. The knowledge one uses is the measure of his value to himself and society. Wisdom is to the mind what health is to the body. There is no force in all the world as powerful as an idea. The mind is the seed bed of all action and character. The mind is master over matter, and we cannot hope to make any material progress with undeveloped minds. The first point in wisdom is to discern that which is false; the second, to know that which is true." Mind is the brightness of the body. It is the mind that makes the

body rich. Mental development increases physical ability indescribably. To be of greatest use, education must not only fill the mind with truth; it must train it to act and to serve independently, efficiently, and unceasingly.

The training that makes men happiest makes them most serviceable to their fellows. A fundamental need in sociability is unselfishness and the ability to see and appreciate the other's viewpoint. Man is fundamentally a social animal created to please and enjoy society. A life that is closed to others becomes narrow, selfish, and miserable. Society is the atmosphere of souls and we imbibe from it something that is either infectious or helpful. Of Christ it is said that He increased in favor with men as He increased in favor with God. Genuine sociability springs from real character. Material progress has brought people closer together and makes them more dependent upon each other. To live

most effectively we must learn to live with others. The person who sees only his own interests is doomed to endure the scorn and hatred of intelligent and unintelligent alike. To live with others and to help them and receive their help is life's noblest ideal.

Character is perfectly educated will. The noblest contribution people can make to

(Concluded on page 285)



# THE SUNDAY SCHOOL

## POSSIBILITIES OF THE SUNDAY SCHOOL LIBRARY

In presenting the possibilities of the Sunday school library it may be of interest to know that one of the most zealous lovers of books is to be found among the New Testament writers, and that one no other than the Apostle Paul. Whether journeying from synagogue to synagogue, on land or sea, preaching the unsearchable riches of Christ Jesus and Him crucified, or whether bound in fetters behind the Roman prison bars, books were his boon companions. Without them the prison floor was cold and damp; with them the floor made him a comfortable place to lie down to pleasant dreams. Not only in his youth, as a student, and in the prime of life, as a missionary, but also in the declining years of his life were books his comforting friends. Thus, while awaiting his trial in the Roman dungeon, he sent a request to Timothy that among other things he also desired his books to be brought to him. His books meant as much to him in his last days as did his cloak. The cloak brought him physical comfort; the books mental comfort. Poring over them, he again sat at the feet of his great teacher, Gamaliel, and followed God's chosen people down through the centuries of Hebrew history.

However small Paul's library was, we are not able to measure the extent to which he was influenced by it. Neither are we, even though clothed with the wisdom of Solomon, able to measure the far-reaching results of giving the Sunday school pupils, whether young or old, the opportunities of a library full of good books.

### Dungeon Pillows

Books are more than bags of gold. Down in the dungeon they made softer pillows than the gold would have done. What would a bag of gold mean to a lonely traveler lost in the wilderness? It would mock him, laugh at him and deride him for the trust that he placed in it. But a good book would be a sympathetic friend, bringing words of comfort and cheer. With them he would again sit at the fireside in the old home and enjoy the companionship of those whom he loved.

Books multiply one's experience by as much as a hundredfold. How meager would be a man's experience, even if he lived to reach fourscore years, if he were to rely altogether upon himself and learn nothing from anyone else! At the end of the fourscore years he might have to his

credit a few experiences of fundamental value, but they would be of very limited scope. But when to his own he adds the ripe experiences of men not only of his own age, but of all the ages gone by, his life becomes broad and deep. Instead of being lopsided or one-sided he becomes many-sided. If he reads the life of David Livingstone he adds to his own short journeys, which might have been no farther than to a near-by village, the experiences of a trip through the wild jungles of a dark continent inhabited with savages with whom no white man had ever associated. He would be with Livingstone as he heals the natives. He would see them as they wonder at the miraculous healing. With a book in his hands he is able to gain all this knowledge in a short time and with little or no expense, and more than that, without the many dangers confronting an African traveler. How he has enlarged the scope of his travels! Without the book it would have required him a lifetime to gain the experience.

With a history in his hands he gains the experiences of those who have gone before him in the centuries. He reads the fall of the great nations of the earth and profits by their mistakes. He reads the story of those who have made good and profits by their successes. He reads the story of great men,—Luther, Lincoln, and the host of others,—and incorporates the best in them into his own life.

Five years ago my neighbor and I took a trip to Europe to see London, the Rhine and the Alps. We walked up and down the streets of London, visited the British Museum, Westminster Abbey, the Tower, and other places of interest. Thence we crossed over to the Rhine and sailed up that beautiful stream. Our next interest lay in a trip up the rugged side of Stans Horn. It cost me several hundred dollars and seven weeks of precious time to make the trip. But my neighbor had no such outlay to make. He read a book on travel which required a few sunny afternoons under a shade tree. Books are short cuts, indeed.

### Doubling Our Experiences

How many laws in the realm of science would a boy be able to discover for himself in the four years he spends in high school? He would scarcely discover one law, yet when he carefully follows his textbook he is able to master

many of the laws which cost the first scientists long years of research and tiresome study. If each generation would be compelled to learn anew every invention there would be little or no progress. As it is, however, these things are handed down from generation to generation on the printed page.

What is true of science and travel is to a still greater degree true in religion and the art of right living, the realm in which especially the interests of the Sunday school library rest. When the Children of Israel left Egypt, to start on their way to the land of promise, there were no books in which to read the history of those that had lived before them. And how long it required them to learn that it was better to follow God than to long after the fleshpots of Egypt! While books are not everything, yet they mean much. To read the record of these people is to double our own experiences and bring us to a better knowledge of God's will. To enter life without books is like entering into a harvest field with an old-time sickle; not much grain can be harvested. So he who enters life without books gathers very little of life's experiences in the art of right living. The eye can not see beyond the horizon, but books have a record of what is beyond. We can but converse with those whom we chance to meet, and they make up a very small percentage of the great thinkers of the world, but through the printed page we are able to hear men speak of every century gone by.

### A Cabinet—Advisors—Counselors

It is the duty, therefore, of the leaders of the Sunday school to surround the boys and girls with such good books as will enable them to gain a great deal of information in the short time they have to live. The President of the United States surrounds himself with a cabinet,—advisers and counselors. The boy and girl need advisers, too. Give them good books, and you are giving them the benefit of those who have said something about the pitfalls into which the young may fall, as well as the way in which they should go.

What have we, as Sunday schools done toward establishing libraries? One thing is certain,—there are not as many as there ought to be. Let us venture a few reasons for this. First, we as a church have not written many books ourselves; we have been a little too selfish to believe that some of our number ought to be set apart and paid to think and write.



By the sweat of our face, rather than by thinking and writing, has been our rule for bread earning, and thus we have produced few books. It would not require much of one's time to read all the books that have been written by our brethren, and much less time to read those that have become standard books. Another reason for so few libraries in our Sunday schools,—we have failed to realize the possibilities that are bound up in the library. And this fact is true because we have as leaders not been reading enough books to realize that we have been helped by books.

#### Competent Book Judges

A word relative to the starting of the library might not be out of place in a discussion of this kind. One of the first things is a competent judge to select the books. Both young and old must be taken into consideration in the selection. It is so easy for us to think that only the young are to be considered. How anxious we are that the young are preached to, advised, instructed and taught! We think that when they have reached the age of twenty-one, and are married and settled down, the danger is over. The aged, too, need advice, and sometimes they would profit if they would accept the viewpoint of the young. They, also, need good books, so that they may remain young in thought and life. The judge must know the good books from the bad, as the shepherd knows the sheep from the goats. The world is full of bad books and plenty of agents to advertise them. A bad book may ruin a life. One stormy night a majestic tree fell out in the forest. It was in its prime and every indication pointed toward its being a perfect tree. The next morning, when the forester examined the fallen tree, he discovered the cause of the fall. A boy had sunk his ax into the tree when it was a mere sapling. The wound healed over, but decay began to set in from within,—at first small, but as the years passed the decayed spot enlarged until the tree was ruined. So it is with a bad book read by the young. At first there may be no signs of decay, but some day the life will fall.

#### Start Well

On the other hand, a good book, placed into the hands of a child, will set into motion influences for right living that will never die, and these influences in turn will kindle flames in other lives, and so on throughout the years to come. What, then, are the books that ought to be bought? Devotional books, such as J. R. Miller wrote; biographies and history,—these are a few of the books that ought to be found in a Sunday school library. Start a library, even if you have only one book, but do not go to the garret and hunt up some old, dusty, discarded book to start with. Get a real book to start the library. Do not forget that when Paul made the request for his books he said, "Especially the parchment."—Exchange.

#### PRESIDENT COOLIDGE FRIEND OF THE SABBATH SCHOOL

In a letter written to H. D. W. English, President of the Allegheny County Sabbath School Association, Calvin Coolidge, then Vice President, said:

"If the country is to meet successfully the problems confronting it to-day, there must be first of all a greater recognition of the spiritual side of life; there must be a more wide-spread acknowledgement of the obligation that we owe to use our power and strength for the general welfare and for the redemption of humanity.

"The Sabbath Schools furnish to-day the great agency by which these spiritual ideals may be made a part of the lives of the younger generation of Americans and the growth of the Schools will mark the spread of these principles. I wish you every success in any effort which may strengthen and build your Sabbath School Association."

#### BOOKS SUITABLE FOR READING CIRCLES OF A MISSIONARY CHARACTER

Ann of Ava  
American Girl in Korea  
America on the New Trail  
A Message From Mt. Lebanon  
Almost a Man  
Black Bearded Barbarian  
Burton Street Folks  
Chinese Slave Girl  
Cobra's Den  
Congo Chattel  
Christian Habits  
Daybreak in the Dark Continent  
Daybreak in Korea  
Down on Water Street (Better than Waifs of the Slums)  
Dr. Grenfell of Labrador  
Fifty Missionary Heroes  
God's Way and God's Book (S. S. Times)  
Inside Views of Mission Life  
In His Steps  
In the Tiger Jungle  
Henry Clay Trumbull's Life  
Helen Keller  
Judson, The Pioneer  
Jimmie Moore of Bucktown  
John G. Paton  
Leila Ada, the Converted Jewess  
Light of Life's Duties  
Life of Charles Finney  
Life of Fanny Crosby  
Life of Holy Ann  
Lotus Buds  
Mary Reed  
On the Throne of David  
Opportunities "In the Paths of Great Physician"  
Over against the Treasury  
Quiet Talks on Personal Problems  
Ruth, the Satisfied Stranger  
Sketches of the Dark Continent  
Sunshine Mary  
Things As They Are  
Through Gates of Pearl  
The Home Beautiful

The Ivory Palace  
The Inner Life  
The Life Worth While  
The Personal Touch  
The Crucifixion of Philip Strong  
The Moffetts  
The Girl in her Teens  
Thousand Miles of Miracles  
Under Marching Orders  
Up From Slavery  
Uganda's White Man of Work  
Wrongs of Indian Womanhood  
Waifs of the Slums and Their Way Out  
What is Worth While

These books may be procured from the Mennonite Publishing House, Scottsdale.

#### THE CHINESE WAY

Very queer ways they have in China for doing almost everything, at least, from a United States point of view—a kind of left-handed-wrong-side-before-inside-out way. For instance, here are some things a Chinaman does:

He puts on his hat in salutation when we take ours off.

He feels it unmannerly to look a superior in the face, and takes off his spectacles in his presence.

He deems it polite to ask a casual caller's age and income.

His long nails are not a sign of dirtiness, but respectability.

At his left hand is the place of honor. He rides with his heels instead of his toes in the stirrups.

His visiting card is eight and sometimes thirty inches long.

He keeps out of step in walking with others.

His compass points south, and he speaks of west-north instead of north-west.

He whitens instead of blackens his shoes.

He prefers a wooden rather than a feather pillow.

He often throws away the fruit of a melon and eats the seeds.

He laughs (to deceive evil spirits) on receiving bad news, and his daughters loudly lament on the eve of their weddings.

His favorite present to a parent is a coffin.

His merits often bring a title, not to himself but to his ancestors.

A Chinaman's Christian name comes after, not before, his family name.

He shakes his own hand instead of his friend's.—Young People's Paper.

"The poet was right when he said that 'more things are wrought by prayer than this world dreams of.'"

"The hand of God can do the business of God, though it have but a sling and a stone, or the jaw-bone of an ass, or lamps and pitchers; and the Spirit of God can do the business of God with souls, though He use but a word, or a look, or a groan."



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

The Junior topic for this month is an interesting character study of Saul, who also is called Paul. It brings out a particular characteristic of the Lord Jesus as a soul winner and shows the triumphs of grace in that He wins an enemy and makes him His faithful servant. Make it as vivid as you can for the juniors and also as helpful as possible to all.

We continue the study of **Missions in the Early Church** in the study of **Problems**. It ought to be an encouragement and an eye opener to all. We are liable to get one-sided on Missions and think that everything is just preaching the Gospel and gathering in the lost, when there are still problems in the work much after the same pattern which they met in the early Church, and those who work out these problems with God are as truly missionaries as are those who bear the message of saving grace in other ways.

One of the subjects that all Christian people ought to be intelligent upon is the **place a woman may serve** according to God's plan. In times when the principles of truth are so largely ignored, when woman's vote is urged with eloquence and argument by politicians, and when women are breaking across bounds on the dress and hair question, and ignore the necessity of recognizing the Devotional Covering as an ordinance, it is very essential that we keep our young people intelligent on these matters and encourage them to stand as lights to the world.

In this number we begin the first **Study in the Epistle of James**. There is no study on practical holiness of life so pointed as the Epistle of James. The place of doing in its relation to the Christian life is brought out very particularly. Unless we are able to see the message which James brings and behold its harmony with the message of Paul on Justification by faith, we will be very lame teachers and workers in the service of Christ. Enlist the earnest attention of every one possible in the study and if possible get all to read the Epistle of James through carefully each week during the study, giving special attention to the portion assigned for the lesson.

### JESUS WINS AN ENEMY (Jr.).— Acts 9:1-23; I Cor. 15:7-10

Topic for September 12

#### MOTTO

"Christ Jesus came into the world to save sinners, of whom I am chief."

#### MEDITATIONS ON THE TOPIC

**I. Saul is Won for Christ.**—Saul was a very zealous Pharisee. He thought he was doing a great work when he was persecuting the Christians. He was determined to destroy Christianity from the earth. He had approved of the death of Stephen, the first martyr for Christ. He arrested many Christians and put them in prison. He made it so hard for them that some of them even blasphemed their Lord in order to escape the suffering. He went to strange cities to find Christians that he might persecute them.

It was while Saul was thus engaged in destroying Christians, that Jesus came to him by the way and rebuked him for his wicked work. A great light suddenly shone round Paul and he fell to the earth. He heard Jesus' voice saying, "Saul, Saul, why persecutest thou me?" And when Saul inquired who it was He told him that it was Jesus whom he persecuted. Then Saul knew as never before that Jesus was Lord. He was honest enough to take heed to the truth and not fight against it any more. He was so blinded by the light that he could not see. His companions led him to Damascus. There he spent three days in fasting and prayer. The Lord sent a disciple named Ananias to teach Paul and lead him to the light and receive him into church fellowship.

Saul was a changed man after that. He began to boldly confess Jesus in the synagogue of Damascus. The Jews sought to kill him as he had sought to kill Christians before he was converted. But God was with Paul and led him to a great

service in witnessing for Jesus through the world. He became the apostle to the Gentiles and established many churches and wrote many helpful letters, and suffered much for Jesus' sake.

**II. The Text.**—Acts 9:1-23.—This tells the story of Saul's great change. Jesus did not cut him off in his sins but had mercy on him because he did it ignorantly in unbelief.

**I Cor. 15:7-10.**—Here Paul tells that he saw Jesus at the time of his conversion and of how unworthy he feels of the great mercy and grace bestowed upon him.

#### OUTLINE STUDY

##### I. Saul was an Enemy of Jesus.

1. He helped to kill Stephen.—Acts 7:58; 8:1; 22:19, 20.
2. He made havoc of the Church and imprisoned the saints.—Acts 8:3; I Tim. 1:13.
3. He compelled many to blaspheme.—Acts 26:11.
4. He planned to do more mischief.—Acts 22:4, 5; 9:1, 2.
5. He thought he was doing right.—Acts 26:9.

##### II. How Jesus Brought about a Change in Saul.

1. He bestowed His grace upon him.—I Tim. 1:14; I Cor. 15:10.
2. He appeared to him.—I Cor. 15:9; Acts 26:13-15; 22:6-10.
3. He caused a light great enough to blind him.—Acts 22:11.
4. When he prayed, God answered his prayer and saved him.—Acts 9:10-20.
5. After this Saul would do anything for Jesus.—Acts 21:13; 20:24.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Saul," or "Paul."
2. Tell the story of Saul as the Enemy of Jesus.

3. Tell the story of How Jesus turned Saul from his evil way.
4. Tell some things Paul did for Jesus after He was Saved.

##### For Others.

1. Give some Practical Lessons from Saul's Conversion.

#### PERSONAL THOUGHT

Jesus loves me, though I am faulty, and wants to lead me to a life of usefulness for His Cause.

#### SEED THOUGHTS

"The mistakes of my life have been many. The sins of my heart have been more, And I scarce can see for weeping, But I'll knock at the open door."

"I am lowest of those who love Him, I am weakest of those who pray; But I come as He has bidden, And He will not say me nay."

"My mistakes His free grace will cover, My sins He will wash away, And the feet that shrink and falter Shall walk through the gates of day."

"The mistakes of my life have been many, And my spirit is sick with sin, And I scarce can see for weeping, But the Savior will let me in."

—Urania L. Bailey.

### MISSIONS IN THE EARLY CHURCH —PROBLEMS.—Acts 15.

Topic for September 19

#### MOTTO

"If any man lack wisdom, let him ask of God."

#### MEDITATIONS ON THE TOPIC

##### I. Problems Solved by the Early Church.

—The work of spreading the Gospel has been attended with problems from the beginning. We have in the early Church the solution of problems that will be a guide to us in meeting similar problems today. The first move of success at the outpouring of the Spirit seems to sweep all before it and there was such a manifestation of power that there seemed to be no problems to speak of that could in any way hold the progress in check. But while such waves of power and grace are always in evidence where the Lord is working in the hearts of men through the Gospel, it is also true that sooner or later there will be difficulties to face that must have the special attention of men in whom the wisdom and grace of God is present to properly solve the problems connected with it.

We can see how the Holy Spirit led the apostles when there was too much for them to look after in caring for the increasing number of disciples. More workers had to be appointed who were qualified to meet the new tasks that arose. As the Spirit led out into new fields, He also led to the appointment of workers for those fields. Contact with new people in new fields brought new questions to solve that would not have been a problem at all among Jews alone. The Holy Spirit led



in the matter of whether Gentiles should be required to keep the law of Moses and God's plan was carried out and all were submissive. He led His messengers in meeting the false doctrines that were taught by self appointed teachers who busied themselves in perverting the teachings of the Gospel. Our behavior in the house of God to-day is regulated by the standards set forth in the actions of the early Church in disciplining her members and extending her work.

**II. The Text.—Acts 15.**—This chapter contains an account of the manner in which the principal problem of a doctrinal nature was settled in the early Church. The God appointed leaders were brought together in council and discussed the matter and came to decisions that were in harmony with the Word of God and the evident leading of the Holy Ghost. Having reached conclusions of this kind, the matter was accepted by the Church and the work proceeded on that basis.

#### OUTLINE STUDY

##### I. The Problem of Overloaded Leaders.

1. In the Jerusalem Church.—Acts 6: 1-7.

##### II. The Problem of Calling Workers.

1. At the Antioch Church.—Acts 11: 24-26.
2. For the Mission to the Gentiles.—Acts 13:1-3.
3. Among the churches.—Tit. 1:4-11; I Tim. 3:1-15.

##### III. The Problems of Judaistic Questions, etc.

1. The question of circumcision and the keeping of the law.—Acts 15: 1-6.
2. Meeting Judaizing propagandists.—Phil. 3:2-7; Gal. 6:12-18.
3. Meeting perverse teachings.—II Tim. 2:16-23; I Tim. 6:3-5; II Pet. 2:1-3.

##### IV. Problems of Church Discipline.

1. Ananias and Sapphira.—Acts 5:1-10.
2. Simon the sorcerer.—Acts 8:18-24.
3. Receiving Gentile converts.—Acts 11:1-18.
4. Immorality.—I Cor. 5:1-13.
5. Causes of divisions.—Rom. 16:17; II John 9-11.
6. The disorderly.—II Thes. 3:6-15.

##### V. The Problem of Finances.

1. Not really a problem.—Phil. 4:10-14.
2. Solved by the warm-hearted brethren.—Phil. 4:15-18.
3. The Lord's solution.—Phil. 4:20.
4. Solved by faithful missionaries.—Acts 20:33-35.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Wisdom."
2. Commit Rom. 12.

##### For Young People.

1. Taking God's Way in All Missionary Problems.
2. Compare Modern Missionary Problems with Early Church Missionary Problems.
3. How Faithfulness Solves Many Problems.

##### For Older People.

1. The Leader of All Missionary Enterprises and His Part in the Solution of Problems.

#### PERSONAL THOUGHT

It is well that we learn the principles of the early Church and guide the mission forces to-day along the line in which they moved.

#### SEED THOUGHTS

"Without the guidance of the Holy Spirit we cannot see how the early church at

this critical period could have escaped an awful catastrophe."—Selected.

"Let us only practice and teach what seems good to the Holy Spirit, and let us ask that we may be so attuned to Him that what is good to Him may be equally so to us."—F. B. Meyer.

"Stand up! stand up for Jesus!  
Ye soldiers of the cross;  
Lift high His royal banner,  
It must not suffer loss;  
From victory unto victory  
His army He shall lead,  
Till every foe is vanquished,  
And Christ is Lord indeed."

—Geo. Duffield, Jr.

#### THE CHRISTIAN WOMAN'S SPHERE. —I Cor. 11:1-16; 14:34-40.

#### Topic for September 26

#### MOTTO

"Chaste conversation, coupled with fear."

#### MEDITATIONS ON THE TOPIC

**I. The Christian Woman's Place of Service.**—God created the woman "for the man." This in brief would define her sphere of service. Let her work out every activity in life with its relation to the man and she has found her sphere. Whether we find her at work in the home or in the community or in the Church she has the greatest power and most effectual work when she works as **for the man**, her head. That does not necessarily mean that every woman must be married to fill her sphere. While that is possibly the normal condition of a normal woman and a position which such has been fitted of the Creator to fill, it does not necessarily follow that she cannot be in her sphere of life until she is married. Whether a daughter, or a sister, or wife, or a mother, or simply a friend, there is a place to be filled that no man on earth can fill in this sphere of work. She need not covet the place of a man nor murmur that she is cut off from opportunities because she is a woman.

It is not a place where she usurps authority over the man, whether that be man as her husband, or man as a sex in society. Man as a sex is given the leadership and government in the work of society generally. Woman as a sex is given the place of helper to man, and is under him as her head in every sphere of activity. Woman cannot occupy a place of headship in the home, in the Church, in the nation, or anywhere that she takes the place God has given to man, without stepping out of her sphere and weakening her power for most efficient service. Her nature, her form, her hand, heart, and brain, her hair, her dress, all speak to those who see her and say, She is in the place for which God created her. But if any of these are out of order, it becomes a shame and a reproach.

**II. The Text.—I Cor. 11:1-16.**—In this passage Paul discusses the relationship of man and woman in creation and in their relation in the Lord and shows that not only the hair is to be worn long by women and short by men, but that a special covering is to be worn by the Christian woman as a sign of her submission to man in the Lord.

**I Cor. 14:34-40.**—This passage takes up the matter of woman's work in the assembly and shows that she does not occupy a place of authority there. Any women who speak (as a leader or one in authority) are out of their sphere and are a cause of shame in the Church of Christ.

#### OUTLINE STUDY

##### I. In Relation to Man in the Flesh.

1. Created after man.—I Tim. 2:13; I Cor. 11:8.
2. Created for man.—I Cor. 11:9.
3. Meet for man as a helper.—Gen. 2:18.
4. Loved and cherished as one flesh by her own husband.—Gen. 2:23, 24.
5. Subject to man as her head.—I Cor. 11:3.
6. To show her relation outwardly by her dress and hair and general behavior.—Deut. 22:5; I Cor. 11:14, 15; I Pet. 3:1-6.

##### II. In Relation to Man in the Church of Christ.

1. Under man who is under Christ.—I Cor. 11:3.
2. Not to occupy a place of authority over man.—I Tim. 2:11, 12; I Cor. 14:34, 35.
3. Recognizing the weakness in the fall.—I Tim. 2:13-15.
4. May serve in the congregation when properly occupying her place in due order:—
  - a. With her head covered.—I Cor. 11: 5-10.
  - b. With modest apparel.—I Tim. 2:9.
  - c. With good works.—I Tim. 2:10.
  - d. Under obedience.—I Cor. 14:34, 35.
5. Services she may render under man's leadership.
  - a. Pray or prophesy.—I Cor. 11:5; Acts 21:9.
  - b. Sing.—Luke 1:42-55 (in the home); Ex. 15:20, 21 (in public).
  - c. Relief work.—Rom. 16:1, 2.
  - d. Personal work.—Acts 18:26.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Woman."
2. The Behavior of a Christian Woman.

##### For Young People.

1. Woman's Place in the Creation.
2. Woman's True Place in Society.
3. Woman's Place in the Church of Christ.

##### For Older People

1. The Significance of the Devotional Covering.
2. Modern Transgressions of Women and Men Beyond their Sphere.

#### PERSONAL THOUGHT

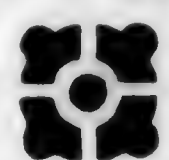
Are we in order as men and women?  
Are we seeking to improve our service to the fullest extent in our sphere of action?

#### SEED THOUGHTS

"Man and woman are essentially different: one is the counterpart of the other physically, mentally, and temperamentally. What the normal man lacks the normal woman supplies, and what the normal woman lacks is found in the makeup of the normal man. It will be seen therefore, that God in the very beginning recognizes the fact that there is a man's and a woman's sphere. Happy the man, happy the woman, who recognizes this provision of the Creator, and who works within the bounds of usefulness for which God intended him or her."—Daniel Kauffman, in Bible Doctrine.

"The inward change in woman as she becomes a Christian and worships Christ and God independently of man (for in Christ there is "neither male nor female"—Gal. 3:28) does not dissolve her original relation to him (as "a help meet for him," a "glory to him"), but rather it intensifies her relation by creation and brings her back to her Edenic position. While it is true as Paul teaches, that, so far as woman's connection with Christ goes there is no distinction of sex (to the woman as to  
(Continued on page 286)





# MISCELLANEOUS



## THE OLD, OLD STORY

Fanny Kreider

Fellow pilgrim on Life's Highway,  
Are you yet outside the Fold?  
Has the glorious Gospel Story  
Never unto you been told?  
Listen, then, while I repeat it,  
Old it is—yet ever new—  
How a Savior came from heaven,  
And this Jesus died for you.

He came down to dwell among us,  
Highest of the high though He,  
Left His home in heaven's glory,  
Just to rescue you and me;  
For He saw our lost condition,  
Saw our souls enticed to sin,  
Knew the pain He needs must suffer,  
Ere our souls from hell He'd win.

Knew the awful, awful anguish  
To endure on Calvary's tree,  
That His heart would there be broken;  
Yet He yearned to set us free;  
So the Father gave Him to us  
As a little helpless child,  
And He grew to perfect manhood—  
Jesus Christ, the meek and mild.

Healed the sick and cleansed the lepers,  
Gave unto the blind their sight,  
Raised the dead and guided all men  
Out of darkness, into Light;  
And the demons saw and trembled,  
And the storms obeyed His will,  
Ceased their wild and angry surging,  
When He calmly said, "Be still!"

But His enemies were plotting,  
How that they might take His life,  
Kill the Son of God the Father,  
He who came to end all strife;  
He who ne'er a sin committed,  
He who showed to all the Way,  
Wished all men to dwell as brothers,  
Taught them how to watch and pray.

Shall the Lamb of God be slaughtered?  
Must such innocent blood be spilled?  
Christ needs must drink the bitter cup  
That the Scriptures be fulfilled.  
Oh, the love of God the Father!  
That He gave His only Child  
To redeem a world of sinners,  
Wicked, sinful, and defiled.

And such bitter, bitter anguish,  
While the tears and bloody sweat,  
As He prayed alone at midnight  
Fell so fast on Olivet.  
All alone He prayed at midnight  
"Let this cup pass from Thy Son,"  
But in meekness, humbly yielding,  
"Not My will, but Thine be done."

There in agony and sorrow  
Jesus drained the bitter cup,  
And then stood before the soldiers,  
Ready to be offered up.  
Then they crucified the Savior,  
Pierced His hands, His feet, His side,  
On His noble brow the thorn-crown;  
Thus in anguish Jesus died.

But He rose o'er death triumphant,  
And now lives with God in heaven.

Interceding for us always,  
That our sins be all forgiven.  
Brother, see! He stands before you,  
See His pierced and bleeding hands,  
In His side the cruel spear-wound,  
Pleading gently, thus He stands.

In His eye the wondrous Love-light  
That can melt the heart of stone;  
Do not, oh do not reject Him,  
But accept Him as thine own!  
For He bought you with His Life-blood,  
Paid the price on Calvary's tree;  
Hark! He calls you, hasten to Him,  
For He died to set you free.

Lancaster Pa.

## "THEY SAY"

That phrase has blasted more characters  
and wrecked more homes than any other  
in the language.

Call a halt on the lecherous peddler who  
comes at you with his wares—"They say!"  
Put it straight—"Who says?" That hits  
the spot. You can not afford to miss.

The person who circulates a scandal is  
a social vampire. He sucks life blood.  
No combination of words in the language  
has caused more trouble, pain and sorrow.  
It is anonymous. It has no personality.  
It cannot suffer any reaction. It is wholly  
irresponsible. The phrase ought to be put  
under the ban. It is this way: You speak  
to some one of a mutual acquaintance.  
There is a shrug of shoulder, a lifting of  
the eyebrows. There is a lowering of the  
voice, with the preface, "They say." Even  
when the gossip fails to give his authority  
he has put an evil idea into your mind re-  
specting the person to whom he speaks.  
You cannot rid yourself of the suggestion.  
The impression stays. The suspicion lurks.  
A great wrong is done. "They say." The  
ears that are eager for that always find a  
mouth to pass it on to other ears. The  
assassination of character has begun.

What "they say" may sometimes be a  
true message. But is it a necessary mes-  
sage? Will it make the old world better  
or worse by telling of it?

It is very plain that much suffering and  
sorrow might be prevented by cutting these  
ugly words clear out of your vocabulary.  
If a man or a woman won't cut them out,  
you steer clear. And be quick!—J Marvin  
Nicholas, in Herald and Presbyter.

"Let the word of Christ dwell in you  
richly in all wisdom; teaching and ad-  
monishing one another in psalms and  
hymns and spiritual songs, singing with  
grate in your hearts to the Lord."

## IN CASE OF ACCIDENT

So many automobile accidents occur in  
which persons are thrown violently out  
upon the ground or pavement everybody  
should know what to do to the injured.

Only one phase of accidental injury  
will be considered here, injury to the head.

The first impulse is for loved ones to  
lift the head of the injured and unconscious  
one and with the head in arms, weep  
over and caress the person. The next  
impulse is to pick the injured up and  
rush to some doctor, or to a house, then  
call the doctor.

For at least fifteen or twenty minutes,  
the unconscious one should lie flat or with  
head a little low, and be left quiet so that  
the blood may again return to the brain  
and continue the functions that will keep  
the injured one alive. The shock of the  
injury has driven the blood out of the  
brain, just as is the case when one faints  
from fright or other cause. To lift the  
head further drains the blood from the  
brain and paralysis of the respiratory or-  
gans may result so that the person dies  
before getting to the doctor or to a house  
near by. To add the shock of transfer to  
the shock of accident may be the fatal  
thing. If transfer is made at all keep the  
head lower than the feet and handle as  
carefully as possible and ride as smoothly  
as possible.

In case blood is flowing from a scalp  
wound simply bind a clean handkerchief  
pad over it and make no attempt to wash  
the dirt out. The doctor will do that  
with antiseptics. In case of blood flowing  
from nose or ears do not check it by plug-  
ging. Let it run. In case of brain matter  
protruding from a fractured skull do not  
poke it back. A person can lose con-  
siderable brain matter and become all right  
again.

If the injured one is left quiet for fif-  
teen or twenty minutes while someone has  
gone for a doctor, or gone for aid in mov-  
ing the person, the unfortunate one may  
regain consciousness, or at least get some  
blood flowing back into the brain so para-  
lysis will not result if the person is then  
moved.

These simple things are worth remem-  
bering in case of accident to the head.  
They will save many a life that might be  
sacrificed by ignorant kindness. Circum-  
stances alter cases. The weather and oth-  
er things must enter into the decision to  
move the injured one at once or wait for  
a few minutes.—Successful Farming.



## DEMOCRACY AND EDUCATION

(Concluded from page 276)

one another is character. Character is the inertia of life, carrying it on when surrounding elements stop. It consists of habit-formation and conversion. Conservative psychological estimates assign nine-tenths of our activities, mental and physical, to habits. They are friends or foes, depending on their kind. The psychological explanation of conversion is that it breaks up evil habits and diverts them into good channels. All nobility and ability of bodily, mental, and social greatness are neutralized by a defective character. The most dangerous criminals have been those that have had their other faculties highly developed but their characters neglected. Not mental, social, or physical development, but character is man's greatest need and his greatest safeguard. "The great hope of society is in individual character. And genuine, enduring character is the result of receiving and manifesting Christian ideals and life. Of all failures in life, the neglect to receive and incorporate Christianity is the greatest for it is the fundamental basis of character.

To function most effectively, education must recognize, and develop man's four-fold nature. Ample provision must be made to overcome disease and develop health, and all curricula should incorporate a certain amount of practical training in the practical arts of life. No curriculum is complete that does not provide development in the avenue of life in which one is best fitted to serve. Not only do we need studies that furnish a wealth of knowledge, but all education should stress "mental discipline" to a reasonable extent. The pendulum in educational endeavor has swung too far away from the mental discipline ideal of a few generations ago. The mind needs to be controlled and directed if it is to be of any value and a certain amount of work devoted to this alone is absolutely essential to a complete education. School should be as nearly like life as it can be. Educational programs should be more and more socialized. In the classroom, there needs to be a co-operative exchange of ideas. And an ideal school makes abundant provision to develop and direct constructively the social instincts. If character is not developed in schools, the state, or whatever constituency provides the support, financial and otherwise, has wasted its energy. There should be no graduation from any course of study until certain reasonable character tests have been attained. And there should be character tests as well as educational tests before anyone is admitted into the high calling of the teaching profession. A moral leech in a schoolroom can do more harm by his influence on character than all the physical, social, and mental help he can impart. To the development of man's highest efficiency physically, mentally, socially, and morally all ideal education and democracy should be dedicated and the more nearly and completely this ideal is reached, the safer, saner, and more efficient will democracy

be. To make democracy safe, we need to develop and direct man to his highest possible sphere which is the purpose of true education.

Goshen, Ind.

## GAN'-SHO-HAN'-NE!

C. Z. Mast

Thou mother, we love thy streams,  
Jesus leads us in glittering sunbeams,  
For we are here to walk the way the Christ  
life leads,  
And entreat the Indians with all good  
deeds.

We lift our eyes to pastures new, Oh  
beautiful Gan'-sho-han'-ne!  
Our songs break forth like thy bubbling  
fountains,  
Where life is so free on the slopes of thy  
mountains.  
Oh beautiful! beautiful! Gan'-sho-han'-ne!

In the glorious sunrise we watch thy waters  
run on,  
And trust in Thy mercies from dawn unto  
dawn,  
Your accents so sweet, forests and moun-  
tains ring,  
To make Thy glories cause us to smile  
and sing.

Our little sons play on the banks of the  
An-te-le-han'-ne,  
And view the rap'trous scenes of Man'-ah-  
te-han'-ne,  
Oh come, hear God's Word in the vale of  
Tul'-pa-we han'-ne,  
And herald the message o'er Al'-le-ga-  
han'-ne.

Oh mother of waters, sustained by thy  
daughters so bright,  
Together ye flow, Yea! unity brings a  
saint delight,  
And thither while racing and ever em-  
bracing  
Could we wish the hours more slow, Oh!  
Gan'-sho-han'-ne!

We love to worship the God of our fathers  
in undisturbed repose,  
And walk in His pathway among the for-  
est foe,  
He will mark the mourning tears from our  
agonizing fears,  
On the bloody Indian trails of Gan'-sho-  
han'-ne.

Before the forest savage with his wild  
terrific yell,  
The Hochstetlers with the scalping knife  
have fell,  
Ten mournful bloody years with tears on  
bended knee,  
We in faith shall soar above the fading  
scenes of Gan'-sho-han'-ne.

By Conestoga, Tuscarawa and Kisacoquil-  
las's shady rill  
Our bleeding hearts can ne'er describe with  
tongue or quill,  
To see His deep streams of mercy check  
the forest foe,  
And lead us to celestial towers from man-  
kind so low.

Schmuckers, Stoltzfuss, Shontz, Kurtzs  
Masts, Zugs, Yoders and Planks,  
With Beilers, Millers, Hertzlers, Hollys  
Lapps and Troyers are all in His  
holy ranks,  
In the shadow of life's evening we rejoice  
in our boys,  
Lord teach them Thy power to save of  
never ending joys.

Long after our mouldering bodies in the  
church-yard lay

Let this posterity send Thy Gospel light  
and speed the humble on our way  
Now help them stand as monuments with  
thy Word sincere  
All clothed in unspotted garments when  
thou doth appear.

Elverson, Pa.

Note.—Gan'-sho-han'-ne, meaning "the  
mother of waters," is the Indian name for  
the Schuylkill river. The Dutch name,  
Schuylkill, means hidden stream. The out-  
let of the Schuylkill flowing into the Dela-  
ware river being so wide as not to be  
observable.

The Schuylkill is the principal stream of  
the county of Berks in southeastern Penn-  
sylvania, with important branches—Onte-  
launee and Manatawny.

## POSTMAN

By Virna Shearld

I like postmen.  
They are the winged Mercurys of our  
streets,  
Though they may not realize it.  
They only realize they carry letters—  
Of different kinds.  
Just letters—Letters.  
But they know the different kinds,  
By intuition,  
Or something.

I like postmen. You don't have to explain  
to them.  
They understand.  
They are gifted that way. Dowered mys-  
teriously.  
If you are looking madly for a letter,  
They know. Without being told.  
If they don't bring it, their eyes say,  
"Sorry";  
And their husky voices (usually husky;  
it's the weather)  
Say, "There's another mail from the East;  
Or west"—as it may be, for they know—  
"To-day."  
If they bring the letter—they smile in a  
priceless way.  
It is as though one of the Fates smiled at  
you.

\* \* \* \* \*

I like postmen, their unruffled spirit.  
They make so few mistakes,  
Even when the writing seems to have  
been done  
With a whisk.

They are wise, these men of letters—  
Graduates of the School of Humanity.  
One I know has a limp.  
Hill 70.  
He has four medals that he keeps in a box.

I like postmen.  
Their weather-beaten faces, when they grow  
old;  
Their understanding eyes.  
They just appear—and disappear—without  
any fuss.  
Sometimes—like the Angels on the hill—  
they bring  
Tidings of great joy.  
Always they are the last link between our-  
selves  
And our own, who are away.  
They are the winged Mercurys of the  
dull town.  
Though they may not know it.  
I like postmen.

"Preachers who saturate their sermons  
with the Word of God never wear out."



## Y. P. M. TOPICS

(Continued from page 283)

the man, the offer of salvation is directly made) yet it is equally true that the Christian woman is to recognize her social position as decreed by God, and she should acknowledge faithfully and willingly that man is her human head."—D. D. Miller, in Bible Doctrine.

## A STUDY IN JAMES.—Jas. 1:1-21

Topic for October 3

## MOTTO

"Blessed is the man that endureth temptation."

## MEDITATIONS ON THE TOPIC

**I. Meeting Temptation.**—The writer of this epistle does not picture life as an easy task but an experience where temptations assail us on every side. But when we fall into different temptations we should not become discouraged, but "count it all joy." There is no spiritual difficulty that must be met except it brings to us an increase of spiritual power and blessing if we meet it and endure it by the grace of God. We must be willing to submit ourselves to God's will in the time of trial and to let the grace of patience have a perfect right of way in us to be perfected through the trials that come to us. God has opened to us the place of prayer where we can lay in supplies of wisdom and grace for the asking in faith. The Gospel of Christ is a great leveler. It brings down the rich to the grace of lowliness and permits the lowly to taste of the privileges of occupying exalted places in Christ Jesus.

Temptations themselves do not have their source in God, but in our own lust which can be touched by and drawn away by them. God is the source of every good and perfect gift. It was by His will that we were privileged to be born again by the Word of truth. It is by His grace that we have the righteousness of God wrought out in our lives if we meekly receive the Word of truth and let that have its right of way in our hearts and lives. Our tongues must be controlled and all things that are filthy and naughty must be put away, while we meekly receive the instruction of the Word which will bring about the salvation of our souls.

**II. Subjects Touched by this Passage**—(1:1-21):—Joy in trial; Patience; Wisdom; Prayer; Faith; Humility; Riches; Endurance; Regeneration; Controlled speech; Wrath of man; Righteousness of God; Salvation.

## OUTLINE STUDY

## I. Address and Greeting.—1:1.

## II. Trials and Temptations.

1. Blessing in trial.
  - a. Count it all joy, knowing what it works.—1:2-4.
  - b. If you lack wisdom you may ask of God.—1:5.
  - c. You must ask in faith without wavering.—1:6-8.
  - d. The lowly man is lifted up and may rejoice.—1:9.
  - e. The rich is brought down and may rejoice in that.—1:10, 11.
  - f. Trials endured result in a crown at last.—1:12.
2. The source of temptations.
  - a. God is not the author of them.—1:13.
  - b. They are through our lust by enticement.—1:14, 15.
  - c. God is the source of good gifts.—1:16-18.
  - d. These facts should lead us to prepare to receive God's saving gifts.—1:19-21.

## SUGGESTIVE ASSIGNMENTS

## For Children.

1. Text word, "Patience."
2. The Blessing of Patience.

## For Young People.

1. What has God Provided for Trials?
2. How Can we Obtain Joy in Temptations?
3. How Temptations Lead to Death.

## For Older People.

1. God's Perfect Gifts.
2. How to Appropriately God's Gifts.

## PERSONAL THOUGHT

The Christian life is a life of trial and temptation, but there is one who will help us if we ask Him and who will reward us if we are faithful.

## SEED THOUGHTS

"Now, to exercise Christian practice aright, we must (1.) let it work. It is not a stupid, but an active thing. Stoical apathy and Christian patience are very different: by one men become in some measure insensible of their afflictions; but by the other they become triumphant over them. Let us take care, in times of trial, that patience and not passion, be set at work in us; whatever is said or done, let patience have the saying and doing of it: let us not allow the indulging of our passions to hinder the operation and noble effects of patience; Let us give it leave to work, and it will work wonders in time of trouble."—Matthew Henry.

## THE CALL OF CHINA

Tune: Battle Hymn of the Republic

Like the sound of many waters comes a cry  
from o'er the plains,  
'Tis a cry from long lost China, pleading  
now with you and me.  
They are lost in heathen darkness, and from  
sin they would be free,  
Do we our best and pray?

## Chorus:

They are calling from the Northland,  
Calling, calling from the Southland,  
Calling, calling from the Inland  
For salvation full and free.

See the many yellow faces with their mute  
and dumb despair,  
We all know their hearts are heavy for 'tis  
Satan ruling there,  
He's a hard taskmaster, and no burden will  
he bear,  
And gives them death for pay.

But we have a great commander, and his  
name's Emmanuel.  
He has power o'er death and Satan; he has  
the key of hell,  
Fling his banner to the breezes and his mes-  
sage gladly tell,  
To souls in gross darkness.

Right before us is the pathway that the  
missionaries trod,  
They who faced the many hardships with  
a courage born of God,  
They who gave up their lives freely, they had  
faith in Jesus' blood.  
Will we do less than they?

Let us buckle on the armor, let us keep His  
face in view,  
For we have a mighty Leader, who will see  
this battle through,  
If we follow at His bidding, and forevermore  
be true.  
Win China for our King.

When at last the gates swing outward for  
the nations to march in,  
With a mighty swelling chorus China too  
will loudly sing,

We'll rejoice with all her children, and pre-  
sent them to the King  
As trophies at His feet.

China's millions now are calling,  
They are calling o'er the sea;  
Will we heed the tender pleading  
As it comes to you and me?

**Quakers Develop Work for Former Refugee Children.**—From Austria come reports of increasing popularity of the so-called 'after care clubs' developed by the Friends' service committee. These clubs are composed of boys and girls who lived in private homes in England during Austria's famine years, 1920-22. On their return to their own homes these boys and girls were gathered into clubs in order to improve their English and to promote fellowship with one another. As the members of the clubs have grown older these have ended to change into discussion groups with a strong interest in international problems. There are now about 130 members of these clubs in Vienna."

## ANNOUNCEMENT

Goshen College will open for registration this fall on September 22. The college was recently accredited by the Board of Education of Indiana and the curriculum and teaching staff have been enlarged to meet these requirements and also the special needs of Mennonite young people.

Courses will be offered in the following departments: College, leading to the A. B. degree, Academy and Bible. Courses will also be offered in vocal music and voice.

Goshen College is owned and operated by the Mennonite Board of Education which is the official body of the church, recognized by General Conference to carry on this work. It is the aim of this body to furnish her young people the opportunity of securing a thorough education in a Christian environment within the church. Parents or young people looking for a school offering thorough work, free from the fallacious teachings so prevalent today are invited to correspond with us.

Parties desiring information regarding courses of study, etc., should write to Noah Oyer, Dean. Information regarding tuition, board and rooms may be secured by addressing C. L. Graber, Business Manager. Catalogues will be sent upon application.

S. C. Yoder, President.

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# CURRENT EVENTS

**One-Man Rule.**—"One-man rule is fast returning to this earth. A Book completed almost two thousand years ago predicted it, and current events confirm it. Sir Philip Gibbs, the brilliant English writer, has recently published in the newspapers an article on the decline of democratic government and the rise of dictatorships. He cites the dictatorship of Marshall Joseph Pilsudski, in Poland, as the latest instance, and notes that "Russia, Italy, Greece, Spain, and Turkey have led this movement against popular representation and are governed by either one-man rule or despotism by committee." In spite of "the endless talk of human brotherhood" that followed the World War there has been, he says, "a new and tremendous conflict in the soul of Europe between those who stand for peace by persuasion and those who believe their objects may be obtained by force. In those countries I have named, force has won." In Italy, "Parliament could not hold the country together after the disillusion and disappointments of war.....Those who accept dictatorship proclaim that democracy has failed and that people are unfit to govern themselves through elected representatives. Has that happened in Europe? To some extent I think it has." So Satan and his world-system are making swift, triumphant preparations for the emerging and enthroning of the final dictator whom the Bible calls "that man of sin.....the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped.....even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (II Thess. 2:3-10). This dictator, who will be Satan's last and supreme achievement in this age, is not final after all, but is the one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—Sunday School Times.

**Japanese Students Against Militarism.**—"America is not the only country in which military training in schools and colleges is becoming a vital issue; the youth the world over are revolting against it. The Japanese youth are no exception to this world current as they are also human and object to wasting time in training for war. "A campus daily published by the students of St. Paul's University, Tokyo, was suppressed on the ground that it contained an editorial favoring combined student anti-military-training movement sponsored by the newspaper unions of Tokyo Imperial University, Waseda University, and St. Paul's University, and also an article written against an oppressive attitude taken by the principal of the University toward Prof. Hoshijima in the course of lectures given under the auspices of the above named unions. Tokyo Imperial University, once deemed a stronghold of conservatism, today puts its academic halls at the disposal of these protesting students, while most of the other institutions in Tokyo have been as lenient. In Tokyo, however,

the anti-military-training movement has been more marked on the campuses of Waseda University and Aoyama Gakuin, a Methodist College. In one of the high schools in Tokyo, it is reported that four students were discharged for rather vigorous expression of radicalism, followed by hissing of one of the speakers who tried to convince them that American students were eager for military training. These students have organized a National Federation Opposed to Military Training in the colleges, and sent a delegation, representing six universities, to call upon the Minister of Education who is responsible for introducing military training into school curriculum....."—Japanese Student Bulletin, March, 1926.

**Disorders in Mexico.**—Numerous disorders, some of them serious, accompanied the taking over of all church property by the Mexican government and the withdrawal of the Roman Catholic priests from all religious services. Three people were killed in a clash between Catholics and federal troops detailed to keep order at the churches as the government's new religious regulations became effective. Twelve others, six women and six children, were suffocated in a crush when the people tried to close a church in Pachuca against government agents. Nine persons were arrested in Mexico City on a charge of plotting to assassinate President Calles and fifty others were taken into custody for creating disturbances. While some Catholic members of Mexican labor organizations announced opposition to the government's religious policy, a majority of the organized workers have rallied to President Calles' support and fifty thousand joined in a parade to demonstrate their loyalty to the government.—Exchange.

**Looking Into the Philippines.**—Colonel Thompson, who is the President's special commissioner to the Philippines, has been cordially received at Manila, even by the advocates of immediate independence. He was invited to address the legislature, and did so. That body took occasion at once to pass a resolution demanding absolute independence for the islands, but there appears to be a lack of real popular enthusiasm on the subject. Senor Aguinaldo, who was the leader of the Philippine nationalist revolt in 1900, is now in favor of the American connection and is acting in close support of Governor-General Wood. The Moros of the southern islands are also favorable to the American occupation, and want their territories made into a separate state independent of the Filipinos.—Youth's Companion.

**What is France to Pay Us?**—Secretary Mellon is out in a statement calling to the fact that, if France finally makes the payments on her debt to us provided for in the Washington agreement, she will actually repay us only the amount of advances made to her since the armistice of 1918. The effect of the agreement, he says, though it is not of course so defined in its terms, is to cancel all loans made to France during the actual progress

of the war. This statement was made in answer to the charge that the United States has been ungenerous to France. Whether it will mollify the French objectors to the agreement is doubtful.—Youth's Companion.

**Many Die in Storm.**—"A severe hurricane which threatened shipping throughout the Bahama Islands and along the Florida coast resulted in more than 150 deaths by drowning and destroyed property conservatively estimated to be worth \$3,000,000. Nassau harbor was churned to a boiling rage, waves dashing over the wharves to Bay Street, almost a block inside the city. Most of the lives lost were aboard small sloops and schooners, between 75 and 100 of which were driven to sea and sunk."

**Receives Death Threat.**—"Myron Herrick, American Ambassador to France, has received two death threats recently and as a result additional guards have been thrown around his Paris residence. Dispatches from Paris indicate that both threats came from international anarchists who are leading an agitation against infliction of the death penalty in the United States on Nicolo Sacco and Bartolomeo Vanzetti, Italians convicted of slaying a paymaster in Massachusetts."

**Indict Bootleg Ring.**—"Federal officials discovered at Buffalo what they believed was one of the most important illicit liquor organizations in the history of prohibition. Ninety men were indicted by a federal grand jury. The organization had ramifications as far west as Detroit and extended to the Atlantic seaboard. The ring, the government charges, withdrew 4,000 gallons of denatured alcohol monthly, redistilled and mixed with Canadian whiskey, and sent back into the United States for sale."

**Treasury Surplus Large.**—The Treasury Department has announced official figures covering the Government's fiscal year ending June 30, 1926, showing a budget surplus of \$377,767,816 and a reduction in the gross public debt of \$872,977,572. The report disclosed that total ordinary receipts were nearly \$200,000,000 more than in the fiscal year 1925, despite a considerable cut in the income and profits tax rates during the last year."

**Catholics Charge Oppression.**—The Roman Catholic Church has ordered the suspension of all religious services in the Republic of Mexico pending a lifting of the government's new regulations, declaring the decree makes it impossible for the Church to function. The government, however, declares its position is final and that the Church must function in conformity with the Constitution.—Exchange.

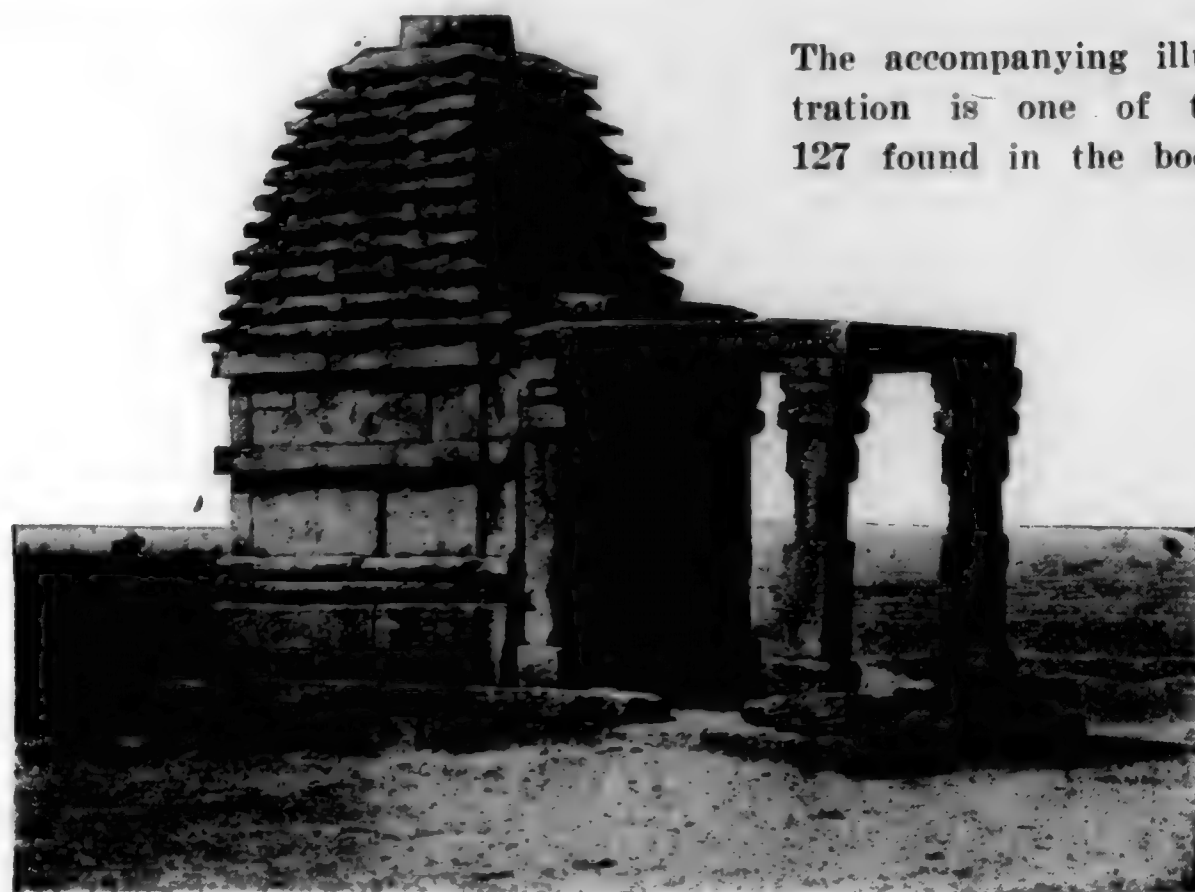
**Pope's Envoy Deported.**—Declaring that his presence in Mexico was "inconvenient," President Calles ordered Mgr. Tito Crespi, in charge of the Apostolic Legation in Mexico City since Archbishop Caruana's expulsion a few weeks ago, to leave the country within forty-eight hours.—Exchange.



## OUR INDIA MISSIONARIES

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### THE PRESIDENT'S PENNY

The importance of pennies in President Coolidge's life is illustrated by a story he recently told to the Ohio Society of Washington. When a boy Coolidge asked his father for a penny. His father replied that there would soon be a presidential election, and there would be hard times, and he would have to save up for them; so young Calvin did not get his penny. But in the election Garfield was the victor, so that

Coolidge proceeded promptly to his father and argued that as a Republican administration was now assured his penny might safely be spared. He got it.

The President has always been obliged to work for his pennies, and count them carefully. His wise and manly economies are well known in his own state and city. He calls upon the entire nation to practice an equal thrift. We must save, if we would have; and we must have, if we would give.

Arrow, in C. E. World.

### MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices.

GEO. H. HAKES,  
290 Broadway, New York, N. Y.

### INSPIRATION vs PERSPIRATION

The writer of this poem is young in the service, and quite youthful as a poet, but we believe that it contains a message worth our consideration. We have too many people who are looking at the stars when they ought to get busy for the Lord where they are. He also feels that inspiration has a large place in our lives, that is, the inspiration that comes from the Word of God, the fellowship of Christ and the indwelling of the Holy Ghost.—Editor.

Oh it isn't inspiration that gets the world's work done  
It's common perspiration from morn to set of sun.  
For it takes some force to batter down the obstacles ahead  
And success' battering-ram's not inspiration fed.

For with our store of energy we each our work begin  
With a confidential chuckle and an everlasting grin.  
With coats thrown off and sleeves rolled up we work with wits all sharp,  
And we outdo the fellow leaning on inspiration's harp.

So let them mention painter's brush or poet's magic pen  
As strongest forces in our lives. I'll say to, them just then.  
"Oh it isn't inspiration that get's the world's work done  
It's common perspiration from morn till set of sun.

Anonymous.

The lie that is half truth is even the blackest of lies.

Tennyson.

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# CHRISTIAN MONITOR

OCTOBER, 1926

## ZINNIAS

Ursula Miller

O, lift your russet heads, flowers of unlauded beauty,  
You brave staunch things—to bloom when hot winds blow—  
Patient and modest! Like a sentinel on duty  
You stand, nor shirk. You grow—and bloom—and grow.

And, with all your hues of loveliness stand in rows, lifting  
Your blushing faces to the smiling sky—  
Beg for a drink from Elijah-clouds, dim and lazily drifting.  
Given no water—steal and multiply

Scarlets, yellows, purples, from the dawn or glorious sunset.  
Look up, and up, things of unlaureled beauty!  
Up, up to God Who knows your patience sweet, nor will forget  
Your faith calls forth a poet's rhapsody!

O, Zinnias, modest, humble flowers of blushing faces,  
Your hues of crimson as an autumn tree—  
Gladden the hearts who see your beautiful growing graces—  
Growing for poets, and this melody!

Hesston. Kansas.



# SELECT READING

## THE SON OF ABRAHAM LINCOLN

Memories of a great age and of a greater man are evoked throughout the nation by the death of Robert Todd Lincoln, last of the male descendants of the great Civil War President. Robert Lincoln, even though, as dozens of commentators remind us, he never quite escaped from the huge if proud burden of being the son of one of the world's most famous men, was a distinguished citizen in his own right. "One of the few sons of Presidents who achieved a national reputation," the Philadelphia Public Ledger calls him. As ambassador and Cabinet member, as lawyer and finally as president of one of the country's greatest corporations, he showed qualities that singled him out from the crowd. He might have gone much further if he had wished, believes the Jersey Journal, "but he did not want to spoil the picture. His father he loved; and he lived to see his father elevated to the same plane with George Washington, among the great names of the Presidents....As it was his undoubted wish, attested by his actions during his long life, the glory of the name of Lincoln will continue to center in the person of his father, no little enhanced by the unassuming success of the son, Robert T. Lincoln."

A peculiar incident came to light, the day after the announcement of Mr. Lincoln's death, related in a special dispatch from Washington to the Baltimore Sun. The narrative runs:

Edwin Booth, the celebrated actor, saved the life of Robert Todd Lincoln from being crushed out by a train at Jersey City a short time before his brother, John Wilkes Booth, killed Abraham Lincoln, then President of the United States, in Ford's Theater shortly after the Civil War.

The strange part played by the Booth brothers in their relation to the Lincoln family was revealed by Dr. Charles A. Moore, head of the manuscript department of the Library of Congress, and was based on first-hand information given him by Robert Todd Lincoln.

In recent years Robert Todd Lincoln had many conferences with Dr. Moore relative to the disposal of 10,000 letters written or received by his father, Abraham Lincoln, while President. It was during one of those conferences that Robert Todd Lincoln told how Edwin Booth saved his life. In substance, his story, as told to Dr. Moore, was as follows:

"During the Civil War I was a student at Harvard, and on a holiday, while waiting for an assignment of a berth on a train at Jersey City, I was leaning against a car when suddenly it started off and I was thrown off my balance. Just when

I was about to fall under the moving train a strange man grabbed me and pulled me on the train. I discovered soon afterward that my rescuer was Edwin Booth. It certainly was a strange coincidence in view of later events."

This incident, together with the strange fatality by which Mr. Lincoln was to be present at the assassination of three Presidents, had a deep influence on his life, says William O. Trapp, writing in the New York Evening World. Only three Presidents of the United States have been assassinated, and "this President's son was present at all three murders."

He saw his father killed by John Wilkes Booth in Ford's Theater, Washington, on April 14, 1865. He witnessed the killing of Garfield by Guiteau in the Washington railroad station on July 2, 1881. He was within earshot when Czolgosz, at the Pan-American Exposition at Buffalo on September 6, 1901, fired the two bullets that ended McKinley's life.

This triple coincidence in one man's experience—hardly believable if used in fiction—had its effect on Robert Lincoln.... Since that day there is no record that Lincoln was ever seen in public with a President of the United States, although it is known that he had countless invitations from all of them.

### A LETTER FROM "THE FOLKS"

When you're looking for a letter  
From the loved ones there at home,  
Then you sort o' feel forgotten  
If there doesn't any come.  
When the folks all 'round are strangers  
And there's no one near to share  
In your loneliness, you wonder  
If the home folks really care.

Every day you keep a-thinking  
Mebbe there is something wrong,  
And you wonder what's the reason  
That they wait so awful long.  
You keep looking for the postman  
As he makes his daily call,  
And then when he's nothing for you  
My! You feel like you could bawl.

You can get the home-town papers  
And they'll give you all the news;  
Your friends can send you postal cards  
That'll show some pretty views,  
Or send a comic magazine  
Filled up with the latest jokes,  
But what you need to cheer you up  
Is a letter from "The Folks."

Then, when at last a letter comes  
That tells you they're all O. K.,  
You have to blink your eyes a bit  
To drive tears of joy away,  
And when you think of all your doubts  
It will cause a blush of shame  
To know that though they failed to write  
That they loved you just the same.

—Selected.

It may be that somewhere in the spiritual makeup of Robert Todd Lincoln was a strain of the same peculiar mystical leanings that marked his own father, particularly in the closing years of the President's life, when Abraham Lincoln was often strongly moved by strange portents and weird dreams. But Robert Todd Lincoln was a silent man and whatever he may have thought about the uncanny coincidences that played so prominent a part in his life he said little.

In the judgment of close students of Lincoln, reports Charles T. White, who writes, in the New York Herald Tribune, one of the best current biographies of Lincoln's son:

Robert T. Lincoln did not really appreciate his father during their association. He knew of his unvarying gentleness and solicitude, but the strange reserve which prevented any one from sharing with him the secrets of his soul kept even Robert beyond a barrier.

Despite the fact that his father sent him to Exeter and Harvard and paved the way to his being appointed captain on the staff of General Grant, and the further fact that later hundreds of letters came to him asking him to speak on or write about his father on recurring Lincoln Days, so far as the biographers have been able to discover he never made but one address on his father, and that was at Galesburg, Illinois, on October 7, 1896, the thirty-eighth anniversary of the Lincoln-Douglas joint debate at Galesburg. John H. Finley, president of Knox College, presided. Ex-Senator Depew and S. S. McClure also were speakers.

Breaking his rule of refraining from eulogy of his father, Robert T. Lincoln said on that occasion:

"On an occasion of this peculiar significance it would suit me far better to be a listener or to give you hearty assurance of the grateful emotions that overcome me on witnessing this demonstration of respect for my father.

"He knew that here he had many sympathizing friends, but what would have been his feelings could he have known that after nearly forty years, after his work was done over thirty years, there would come together such a multitude as this to do him honor! It is for others and not for me to say. I will give expression to but few thoughts.

"The issues of 1858 have long been settled. My father called the struggle one between right and wrong. In spite of the great odds against him he battled on, sustained by conscience and supported by the idea that when the fogs cleared away the people would be found on the side of right.

"He was right, and to-day not a man could be found who would not resist the evil against which he protested. This should give us confidence in our battle against the evils of our own times. Now, as then, there can be but one supreme issue, that between right and wrong.

"In our country there are no ruling classes. The right to direct public affairs according to his might and influence

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# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### "AND TO-DAY"

By Mabel Johnson Camp

The following interesting and truthful article is copyrighted and published in booklet form, but permission is granted to be used to the glory of God. The Editor knows Mrs. Camp personally, having been in her home in the interest of songs which were used in the book, "Spiritual Songs." She has the endorsement of universally known Bible Teachers as to her integrity of character. The reason for publishing this article is to increase our faith in the healing power of God in this age, to restrain some of the fanatical statements made by some so-called Divine Healers, as well as the heresy of Christian Science. You will be well paid in reading this interesting and helpful article. Editor.

In rehearsing the following down-to-date experience of the miraculous power of our God, the writer wishes, first of all, to emphasize the fact that she had no special nor peculiar claim upon His mercy and love. What He did for her, and more, He is not only willing, but anxious to do for any of His children who put implicit trust in Him. And the greater the need, the more wonderfully will His power be manifested in meeting that need. "Man's extremity is God's opportunity."

Let none, however, seek a similar vision of Christ. His wonderful appearance to me, when at the point of death, was wholly unlooked for; indeed, I had never thought of the possibility of such an occurrence, neither have I expected nor experienced any repetition of it. It is as though I, "less than the least of all saints," and certainly the most helpless of God's children at the time, had been chosen "as one born out of due time" for the manifestation of His power, "that its excellency might be of God and not of man." This as a witness that the Lord Jesus Christ is the same today as when He walked the earth nearly 2000 years ago; and that His return, "in power and great glory," is at hand.

A wasting illness, which began in May, 1916, had by October reduced me to little more than a skeleton. Through catarrhal colitis (a severe diarrhoea) which continued steadily for ten months, and complications of inflammatory rheumatism, jaundice and heart trouble, I had lost seventy-five pounds and was not able to raise my head from the pillow except by the greatest effort. On October 11th, at the expiration of three weeks spent in a hospital of our city, where, as a last resort, I had been placed under the care of noted specialists, the doctors gave up hope, and announced that I could live but four or five hours longer. I was in a state of coma, and they were using every effort at their command to prolong life for a brief period.

It was at this crisis that my husband, being a man of faith and prayer, announced

to the doctors that he was going to trust the Lord to raise his wife up. He asked them to discontinue all remedial measures of every kind, telling them he had appreciated what they had tried to do for me, but that he could not accept their decision as final: that he would appeal the case to the Great Physician Himself.

Alone with God he battled for my life throughout the long watches of that night. From time to time, during brief intervals of consciousness, I asked him to take farewell messages for various friends, and told him to remember that, no matter how much of a struggle there might be at the end (for I felt I could not let go of life easily) not to think that I had lost my faith in Christ, whom I had known as my Saviour for more than sixteen years—for it was strong and unwavering, and I knew that death would but open the portal to a glorious life with Him.

However, instead of the early morning light stealing into another chamber of death in the great hospital, the first rays of dawn revealed that a remarkable change for the better had taken place in one invalid, at least. The Lord enabled my husband to definitely claim **James 5:15** for me during the night, and had already begun the work of "raising her up."

(Sometime afterward, when opportunity offered, the instruction given in the fourteenth verse was literally followed, at my request, by a minister and several elders of the church.)

Thoroughly conscious once more, in fact never more alert mentally in my life, I felt a new impulse to live. I begged to be taken home; and as soon as an ambulance could be arranged for, was carried out to it on a stretcher—out into the sunshine of a beautiful autumn morning, to undertake the ten-mile journey.

How happy I was! Never did golden coach rolling over flower strewn way contain a more joyous heart than did that forbidding looking ambulance on October 12th 1916, as it passed along the sordid streets of Chicago. For though still very

weak and wan, and, to the human mind, with not a chance in the world for recovery, we knew that the Lord Himself had undertaken the case, and that the end was to be "life more abundant," not death.

From that night when the Lord bared His arm, and held back the black chilling waters which were threatening to engulf the frail bark of His child, her convalescence steadily progressed. "For He who hath begun a good work will perfect it." Frequently the Lord gives positive assurance that the petition has been granted long before we see the full fruition of our desires.

At home again, the long climb back up the hill to perfect health and strength began. I weighed ninety pounds at this time, and as my height is five feet ten inches, the emaciation of my body may well be imagined. Slowly I began to gain, however,—almost imperceptibly at first. But within six months I weighed 140 pounds; the colitis had long since entirely disappeared, as well as the other complications. With this exception however:

During my hospital experience, the lower limbs drew back until the knees were bent at right angles. It was absolutely impossible to straighten them even the fraction of an inch. The tendons were as unyielding as ropes of steel. The doctors tried to pull the limbs straight by attaching heavy iron weights to the feet by means of cords, and suspending the weights over the foot of the bed. But the pain occasioned by this was so excruciating that I would be screaming in agony after twenty minutes of torture—and the limb trouble was "nothing bettered, but rather grew worse." Operation was then advised as the only possible remedy, but no hope was held out as to my regaining normal control of the limbs, and being able to walk perfectly again, even though the tendons should be cut. Just why the Lord did not remove this trouble the same time He did the rest, I could not understand. "But hereafter ye shall know." I have since come to see that I have had much greater opportunity to testify for Him because this part of the healing was delayed, than I would otherwise have had, particularly among strangers. But I anticipate my story.

Owing to this condition of the limbs, I was confined to a wheel chair for over a year after being able to leave my bed, in February, 1917. Being drawn back in the shape of a chair, the condition of the



limbs was not noticeable when I was sitting. But I was unable to take a step, of course, or even to stand alone. My chair was a ball-bearing three-wheeler, and I could get about the first floor of the house in it quite easily, which I did, attending to the many duties of a house mother. The negotiation of the stairs was more difficult, but I managed to traverse them as occasion arose by sitting on the steps and "hunching" up backward, or sliding down step by step.

My restoration to health did not progress without many hindrances. The faithful and efficient doctor whom we felt the Lord sent to me a short time after my return home from the hospital (and who, I may say in passing, does not give medicine; consequently I have had none whatever as an adjunct to the healing of the many ailments which beset my body) said he had never known anyone to have so many set-backs. "We are not ignorant of Satan's devices," in that he is not willing to allow a strong testimony of the Lord's omnipotence to go uncontested, but rather seeks to hinder in every way possible, the fulfillment of the divine will in our lives. And so, when a serious accident befell me some months later, and when various other things occurred which would have taxed the endurance of a robust person almost to the breaking point, we felt we knew the source from which they emanated, and were buoyed up by the Word, "Fear not"; "Greater is He that is in you than he that is in the world."

\* \* \* \* \*

The winter of 1917-18 was most severe. Extreme cold and very deep snows prevailed. The conditions were trying to everyone, but particularly so to a wheel-chair occupant who, for weeks at a time, was unable to leave the house. With my husband away out west in evangelistic work, and my elder son in France, I was much alone all winter. In January a siege of tonsillitis kept me in bed for a week, and reduced my resistance to a further illness which attacked me a few weeks later, and which came on so insidiously that I did not myself realize I was again becoming critically ill, until, on a certain morning, I found myself once more at the point of death. Except for a newly-engaged maid who was slightly deaf, and whose attention I was unable to attract, I was entirely alone in the house, too far gone to send a comprehensible message by telephone to a friend or a doctor, and not a member of my family was reachable even by telegram. Could a more precarious situation be imagined?

That momentous day, when in my great extremity the Lord found opportunity to reveal himself as the one all powerful, is the time of which I wish particularly to speak in this testimony of His unmerited favor. It was on February 22, 1918.

Having felt ill for several days, but thinking the indisposition of no particular consequence, I was lying in bed in my room on the second floor of my home,

when suddenly I felt myself sinking into unconsciousness. It was not a fainting spell; by that time I had been through so much that I knew my own symptoms quite unmistakably. Once more my feet were touching the shallow waters that edge the "cold, sullen stream." (I could not have given a pathological name to the condition, never having so much as heard of "acute nephritis," nor had I ever had any kidney trouble. Later on, I found this to have been the cause of my collapse, however, and that my body was full of uremic poison.)

As I lay there, and realized that I was sinking, I presumed that it was God's will to take me so—and I was quite reconciled and satisfied. I felt that no life could be of less consequence than mine, having been invalidated so long, and that it would scarcely create a ripple if such an one should quietly "slip away."

Then it was that the "still small, voice" seemed to speak to my innermost heart. It was almost as if the Lord had said, "Come now and let us reason together." I was shown how my family would be unjustly accused of neglect if I died there alone; how the doctor would be blamed, after all of his faithfulness in caring for me; how Christianity would be censured; finally, how the Lord's Name would be blasphemed instead of glorified as He meant it to be through my recovery. I could see it plainly then, and that my submission to what I had thought to be His will was really a mistake. And when He further admonished me to make an effort to summon assistance, my heart replied, "I will."

Instantly using all the energy at my command, with my fast failing strength, I slid out of the bed into a small rocker beside it, and managed, by working it back and forth, to reach the stairs. Slipping off onto the top step, I slid down to the wheel-chair which stood at the bottom. Once in that, it was comparatively easy for me to get to the telephone in the library. "Doctor," I gasped, "I am dying. If you are here in ten minutes, or fifteen at the most, you will be in time—not otherwise." He gave an incredulous little laugh, and began to explain how a number of office patients were awaiting his attention, and that he could not come for several hours. I dropped the receiver, not having sufficient breath for further explanation. I sank back into the chair, feeling my efforts had been of no avail. In a few moments, having recovered a little strength, I felt impelled to telephone the wife of my pastor to come. Not wishing to alarm her, I did not tell her the seriousness of my condition, so it was some time before she arrived. Meanwhile, however, divine assurance was given to me so strongly concerning my deliverance from this illness that I wrote it down with a blue pencil which was lying on my writing table, so that the Lord's dealings with me could not be gainsaid later—"I know that I am at the point of death, but the Lord has given me the assurance that

He will deliver me. It is now 2:15 P. M." This note I placed on the table under a paper-weight, so that, even if I had lapsed into unconsciousness before anyone came, they would receive the testimony and understand the situation.

(Concluded next month)

## THE SON OF ABRAHAM LINCOLN

(Continued from page 290)

and conscience belongs to the humblest as well as to the greatest. The elections represent the judgments of individual voters. Perhaps at times one vote can destroy or make the country's prosperity for thirty years. The power of the people, by their judgments expressed through the ballot-box, to shape their own destinies, sometimes makes one tremble. But it is times of danger, critical moments, which bring into action the high moral quality of the citizenship of America. The people are always true. They are always right, and I have an abiding faith they will remain so."

Robert T. Lincoln would talk at length with his friends about his father, and during his latter years it delighted him to hear his father extolled. But he would not discuss his mother with any one outside his own immediate family circle. The terrible shock of her husband's assassination temporarily unhinged the reasoning powers of Mrs. Lincoln, permitting her to do and say things which as mistress of the White House would never have come to the surface.

Henry B. Rankin in his volume of personal recollections of Lincoln tried to induce Robert T. Lincoln to assist him in writing a chapter about his mother that would set her in the most favorable light, but the son decided it would be better for him not to do so.

"But he was valiant and jealous about anything directly or indirectly reflecting on his father," reports Mr. White. For instance:

When William H. Herndon, Lincoln's law partner for about twenty years, in 1889 published his "Lincoln: The True Story of a Great Life," he handled the paternity of Abraham Lincoln, and especially the paternity of Nancy Hanks, in a manner to incense Robert T., who construed it as an act of malice, for he wrote of Herndon and his work: "I became convinced that he was actuated by an intense malice, and was possessed of a most ingenious imagination. The malice arose, I am quite sure, from the fact that my father could not see his way, in view of Herndon's personal character, to give him some lucrative employment during the War of the Rebellion."

Mr. Lincoln's love and veneration for his father, especially during the closing years of his life, was most marked. While he would not accept invitations to Lincoln dinners and speak, he frequently wrote brief appreciative letters to be read.

Lincoln's regard for his son Robert was deep-seated. Himself deprived of high educational advantages, he early determined that his oldest son should have the best. He sent him to Exeter, N. H., and later to Harvard, and to show his interest in the boy he went to Exeter on Saturday, March 3, 1860, and there made an address, covering the principal features of his Cooper Institute address in this city on the preceding February 27. He spent Sunday, March 4, with Robert, speaking at Hartford the next night.

Historians agree that the Cooper Insti-



tute address together with those which followed in New England contributed mightily toward his nomination at Chicago the same year.

That Robert T. Lincoln was a vigorous fighter when aroused was shown by his success in rallying friends on both sides of the sea to prevent the installation of replicas in London and Paris of the George Gray Barnard Lincoln statue, the original of which is in Cincinnati. He enlisted former President Taft, Joseph H. Choate and others in this campaign. To former President Taft he wrote:

"When I first learned through the newspapers that your brother, Charles P. Taft, had caused to be made a large statue of my father for presentation to the city of Cincinnati I very naturally most gratefully appreciated the sentiment which moved him to do this. When, however, the statue was exhibited early in this winter (letter dated March 22, 1917) I was deeply grieved by the result of the commission which Mr. Taft had given to Mr. Barnard. I could not understand and still do not understand any rational basis for such a work as he has produced. I have seen some of the newspaper publications inspired by him, one of which, printed in The North American of Philadelphia in November and another in The Literary Digest for January 6 last, attempt to make explanations which are anything but satisfactory, to me at least. He indicates, if I can understand him, that he scorned the use of the many existing photographs of President Lincoln and took as a model for his figure a man chosen by him for the curious artistic reasons that he was 6 feet 4½ inches in height, was born on a farm fifteen miles from where Lincoln was born, was about forty years of age and had been splitting rails all his life.

"The result is a monstrous figure which is grotesque as a likeness of President Lincoln and defamatory as an effigy.

"I should, of course, have filial pride in having a good statue of my father in London and in Paris, of a character like the two great statues of him made by Augustus Saint Gaudens and that which I have good reason to expect in the Lincoln Memorial, now being modeled by Daniel Chester French. That my father should be represented in those two great cities by such a work as that of which I am writing to you would be a cause of sorrow to me personally, the greatness of which I will not attempt to describe."

The Lincoln Memorial in Washington, reports Mr. White, was a crowning joy to Robert T. Lincoln. A resident of Washington during cold weather, he watched each step of the progress in the building of the memorial. Former Representative John Dwight, of Tompkins County, New York, was the Republican House whip while the enabling legislation was under way, and, continues the report:

When the appropriation finally was passed under the energetic management of Mr. Dwight, Mr. Lincoln called on him one day and, handing him a manuscript, said that it was the original of President Lincoln's address to the great throng which greeted him on the night of his second election in 1864.

"I know of no one more entitled to some memento of my father than yourself," he said. Mr. Dwight was taken utterly by surprise. He since has kept the manuscript in a safe-deposit box.

Robert Lincoln's sense of respect for his own was shown when he caused a headstone to be erected over the grave of his grandfather, Thomas Lincoln, a mile

and a half west of the village of Farmington, Illinois.

When the citizens of Springfield moved to make the Lincoln house in Springfield a national shrine Robert T. Lincoln aided in every way he could.

He had an easier start in life than his illustrious father, who left an estate of about \$110,000 to be divided among Robert, his mother, Mary Todd Lincoln, and his younger brother, Tad.

President Lincoln gave his son Robert a sharp lesson in political amenities. Col. H. C. Huidekoper, who was in Harvard during the early part of the Civil War and who knew Robert Lincoln while a student there, tells of a fight for the Cambridge post-office in which the friends of a particular candidate succeeded in interesting more or less the President's son. At the earnest solicitation of these friends Robert wrote a letter to his father, who replied:

"If you do not attend to your studies and let matters such as you write about alone I will take you away from college."

Robert wisely preserved this letter and made good use of it. When after that any one attempted to secure his influence in favor of any candidate, Robert produced the letter and it proved to be an effective protection.

"Mr. Lincoln's death removes one of the most misunderstood citizens of the country," says "Uncle Joe" Cannon, former Speaker of the House of Representatives, as quoted in a dispatch from Danville, Illinois, to the New York Herald Tribune.

"Uncle Joe," a close friend of Mr. Lincoln's for a number of years and now himself over ninety, presents this keen analysis and appreciation:

"Robert Lincoln's position in the world was unique because of his birth. Able, well educated and trained for his life work, he was constantly under the shadow of the great immortal Lincoln. Despite his handicap in life of being the son of a great man he made enviable places in politics, which, however, he abhorred in his later years; in diplomacy and as the directing head of one of America's big industries. But the fact that he was the son of Lincoln was always mentioned about him sooner or later.

"I first met Mr. Lincoln in Washington shortly after I was elected to Congress in the fall of 1872, and while he was a polished gentleman and wholly different in views, actions and physique from his father, I got the early impression of him that thousands of others had. Later, as I learned him I loved him. He was intensely patriotic and accepted political posts at great sacrifices to his fortune which in those days was not any too great. As Secretary of War under Garfield and Arthur, at which time I was the head of the Appropriations Committee, I found that he was extremely efficient and well informed upon the armies and his duties as a Cabinet officer.

"Mr. Lincoln has been accused of being a sort of hermit and was very little seen in public in latter years, but this was because of his abhorrence of things political, and the fact that he was being eternally pointed out as 'Abe Lincoln's son.' Mr. Lincoln, shortly after his election to the head of the Pullman Palace Car Company, after the death of its founder in 1897, was prevailed upon to make political speeches in the campaign of 1900, the year McKinley and Roosevelt were candidates. It required a lot of persuasion to get him to come out in public and only when it was shown that the

success of the Republican party was not assured did he consent.

"One of the few speeches that he made was in my home town. An incident that illustrates the private side of the man came up there. It was the last and biggest rally of the year, the climax of the campaign. Mr. Lincoln arrived as quietly and unostentatiously as he could during the morning hours and registered at one of the leading hotels. A reception was started and then, because of complaining of being fatigued, Mr. Lincoln was excused. Several hours afterward when we thought he had rested long enough we sent to his room. The door was locked. No one responded to repeated knocks of the bell-boy. Half-frightened, we went to the room fearing that something had befallen him. A chambermaid soon opened the door, but the room was empty. Lincoln's baggage was there, however, and we started to hunt for him but without avail.

"Then we did what few Republicans are supposed to do—we consulted a Democratic editor. He was born in Springfield and was quite a bit of a boy before the Lincolns left there for Washington. He had not seen him but he put us wise, and we soon found him. Lincoln, the orator of the day, was found in the north part of the city at the home of an aged negress, Mrs. Maria Vance, enjoying one of the finest meals of corn pone and bacon you ever tasted.

"Mrs. Vance had been cook before the war in the Lincoln household at Springfield and nurse part of the time for young Robert Todd. Lincoln had heard that the woman was still living there and hunted her up. They had spent several hours together. We hustled him away and to the park, where a great and impatient crowd awaited him. No sooner was his task over than Lincoln returned to the Vance home, humble as it was, and enjoyed more hours of talk with the aged woman, until it was near time for his train. From that day until her death 'Mammy' Vance received a substantial check each month from Chicago."

One of the most interesting details emphasized by the death of Robert Lincoln is the fact that "there are as many as ten thousand letters written to and by the martyred President that have never been examined by historians." According to the arrangements made by the son and executor of President Lincoln, these documents must remain for twenty-one years under lock and key. While there are some complaints of unfairness at this arrangement, considering the importance of his father's career and the times he dominated, the New York Evening World concludes that "there is, however, in this reticence something refreshing in view of the tendency in recent years for living men to rush into print with the private letters of historical personages."—Literary Digest.

#### GOD'S WORD

"And God said, Let us make man in our image, after our likeness:

"So God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:26, 27.



# CHRISTIAN MONITOR PULPIT

## WHAT IS TRUTH?

By Geo. R. Brunk

In this message given as the Baccalaureate Sermon to a large crowd at the Eastern Mennonite School all were helped, and we want to give this desirable message wings over our entire constituency, as far as possible. After reading the sermon you will be glad that such a message has been uttered. May the Lord bless the giver and reader of the same. Brother Brunk the Monitor columns are open. Editor.

In addressing this large assembly I feel a great weight of responsibility before God and the people, and I always feel unworthy to have so many persons sit in respectful and attentive silence while I endeavor to deal with subjects which involve the temporal and spiritual welfare and eternal destiny of souls.

Not only is it a great responsibility but it is a grand opportunity to sow the seeds of righteousness and truth.

It seems proper in such a service as this to deal as fully as we are able in our limited time, with the proper relationship between church and school, religion and education, the student and the problems of life, as they confront us in these times of drift and conflict.

I call your attention to a text of three words of Jno. 18:13, "**What is truth?**" which text is adapted to my purpose in that it allows a wide field for thought and consideration.

The normal student mind is athirst for truth, anxious to know the solutions to the great problems of life, but in danger of being led astray by the sophistries of human philosophies.

Some, indeed, there be like Pilate who face the questions but are not sufficiently concerned to hear an answer, but others of good and honest heart receive with joy the enlightening word.

Great and wise men throughout the ages have searched and pondered over the great problems that confront every intelligent and reasoning creature such as **Who is the author of the universe? What is the truth concerning the origin of the earth and man? What is the truth in reference to human duty and destiny?**

No satisfactory conclusion has ever been arrived at, or ever can be **by unaided human reason**, as soon may the grovelling mole learn the secrets of astronomy, or the bird of Paradise dig out from the earth the mysteries of geology.

"The world by wisdom knew not God" I Cor. 1:21. The Savior declared it to be His mission on earth to witness unto the **truth**—truth that had been hidden from men from the foundation of the world.

Where **reason** has failed to lift us to the level of our problems, divine **revelation** has brought them down within the reach of **humble and sincere souls**.

God gives light and guidance only to the good and honest heart and allows

confusion and blindness to the proud and insincere. The wise men from afar received supernatural help to find the infant Christ to give gifts and worship Him, while a king with evil motives and the resources of a kingdom at his command could not find Him though only a few miles away.

Many are deceived today into thinking that there has been great progress made in Christian virtues because church-men in general no longer dispute over such questions as the **mode of baptism, manner of dress, the resurrection of the body**, etc., with such frequency and flaming zeal as was done fifty years ago, but this is not the real explanation of the change—then men were deeply concerned to conform fully to the requirements of the Word of God and the present calm is not occasioned by **charity and forbearance** but from a **lack of concern as to what the Bible teaches or requires!**

Through the centuries we as a church have held and maintained the doctrine of the **infallibility of the Book**—that it **fully meets our human need**—(all things that pertain unto life and Godliness) and that **we are in duty bound to accept for ourselves and spread abroad to others the fullness of its message.**

A question that has confronted us for years and confronts us still today and with which we are bound to deal is, **What is the truth before God in reference to the founding and operating of church schools?**

There are two extreme views—one makes education almost everything—the other makes it almost nothing and both are manifestly wrong and hurtful. There is a balanced view of scripturally regulated use that we believe is pleasing to God and highly necessary to the church.

Fire and water **renounced** or **uncontrolled** mean death and destruction but **properly regulated** mean health and blessing.

If you say to me that the Scripture nowhere provides definitely for the establishing of church schools, I answer that neither does it for **Sunday schools or church houses** but it **commands the results for which these things provide.**

If you say that higher education is not needed in the church—I point to Moses, learned in all the wisdom of the Egyptians, the founder, under God, of the Jewish church and writer of the Law which has

stood a wonder to the world for more than 3000 years and which has been the means of help and blessing in the shaping of the laws of every civilized nation in the world. I point you to the apostle Paul who was educated with kings and familiar with both Jewish and heathen learning as the man chosen of God to bear the testimony of the Gospel before kings and meet the heathen philosophers upon their own ground.

On the other hand, if you exalt human learning to the skies and despise the unschooled but divinely enlightened messengers of God—I will point to the fact that Christ in highest wisdom in choosing men as pillars of the Christian Church, the highest and most authoritative organization in the world, passed by all the wise and learned and chose twelve **ignorant fisherman** to propagate and maintain the Gospel and confound the world?

Such men as **Spurgeon with limited schooling** and **Moody with none** rose high in spiritual usefulness above thousands of college and university men of the same time and fields of action.

Some may wonder why we cannot do without church schools now as well as in former years?

It must be conceded that in former years we suffered appalling loss and greatly lacked in aggressive missionary endeavor—who can deny but what **properly regulated** schools might have greatly extended our usefulness as a Church and preserved to us thousands of our own who drifted off to form the strength and fiber of other churches?

We call attention to another fact that bears upon this question: in earlier years the secular schools gave definite recognition to God and the Bible, and the school boards inculcated moral and religious principles, while in the present time such indispensable things are **carefully** and almost wholly eliminated making a **dangerous void** which must be filled in some way by the Church of Christ.

That secular education is not adequate to supply the need of the Church is manifest in this that crime, lawlessness and irreligion in our land are apparently increasing with the general extension of higher education to the masses.

The cause of this is evident. Man has not only a **physical and intellectual** nature but also a **moral and spiritual** nature, and in true education the nourishment and development of the latter must be provided for as well as the former; but moral and religious training have practically no place in secular schools.

Well may world leaders and all people tremble, for fear that civilization itself will tumble into ruin?



Jesus foretells that in the last time men's hearts will fail for fear of the dreadful things which will come to pass upon the earth, a sample of which we can see in the Russia of today, where students vote in masses against God and pious parents who are forbidden by law to teach their children the fear of God.

Sharpen your pencil and figure out in mathematical precision the per cent of crime and lawlessness in the products of the secular schools outside the evangelical churches—mark the result. Now take that of the membership of any really evangelical church—take our 35,000 Mennonites under strict and careful moral and religious training—what accounts for the amazing difference? **The saving and uplifting influences of the moral and religious standards of the Holy Scriptures inculcated by the church, and rejected and eliminated by the secular school standards of today.**

The Christian Church is a divine institution and is the highest and most authoritative organization in the world. It has power to bind and loose on earth sufficiently to be recognized and supported by heaven. Has she not authority then to provide for the Scriptural training of her young people, and is it not the height of folly for us to suppose that the world that knows not God will provide for her moral and spiritual need?

It is objected that the great centers of learning in the United States were founded by ministers and churches and established upon Scriptural principles largely for the defence of the Gospel but are now come to the point where they **undermine and destroy what they were founded to defend** and that most church schools have failed to carry out the purpose for which they were established.

While this is true it no more proves that a true and loyal school cannot be a great blessing to the Church than ten rowdy prodigals by parental neglect prove that a loyal son or daughter is not a blessing to a Christian home.

**We plead for and advocate no Church school which does not recognize the parental authority of the Church to bind and loose, and a free hand to shape its standards and policies.**

We have learned I hope that only failure can result from placing church schools under control of independent spirited men who bear the trade mark of the liberal institutions of learning and are not in sympathy with the Church, and whose conscience, (or lack of it) allows them to eat bread from the table of the church while they undermine her foundations.

The Church has authority and power to regulate her schools—it is her bounden duty to do so—whether she will do so remains yet to be seen—just as it remains to be seen whether she will still preserve her doctrines through the coming years.

I look upon this school as a champion of the Mennonite faith and as such it can be rightly considered as a mission institution and commends itself to the support, in finance and patronage, of all our people

who are grieved at the universal drift and agree that a strong standard should be lifted up against the armies of error. You are small and weak today compared with the citadels of error but you have the marks of vitality and sturdy growth, which it is good to see. You have been scorned and mocked at just as Tobiah the Ammonite mocked at the reformation of Nehemiah—"What do these feeble Jews?..... if a fox go up he shall even break down their stone wall.....it is reported among the heathen and Goshman saith it....." But be not dismayed at a little opposition. It may even bring you friends and sympathizers and if you keep humble and loyal under God here shall arise a temple of learning that will widely bless the church and produce a type of men and women that can hold the Gospel ground against the world.

I congratulate your constituency for the hearty spirit of sacrifice and helpfulness that made possible the lifting of the heavy indebtedness that had hung like a mill stone about the neck of this institution and makes possible the enlargement now under construction to meet the growing need.

I am highly gratified at the wise, careful and effective management and at the fine spirit of co-operation and good will between student body and faculty.

Turning our thought now to our outgoing students, how may they best serve this generation and bless the souls of men? Must it not be upon the pattern of Christ to know and adhere to essential truth?

Here arises the age-old question, what is essential? Can we bring ourselves to believe that the Almighty God who made the sun and moon and all the stars of light—the forests and mountains, the rivers and the sounding sea, in preparing a revelation of Himself and human duty and destiny—a God who will bring men into judgment at last for every idle word—can we believe that such a God has filled the Bible with **inspired nonessentials**!

In nature are millions of truths not essential to us in our sphere of life but the Bible in every jot and tittle is given to thoroughly furnish the Christian and as the soul is more important than the body so revelation is more important than natural truth.

A common tendency for students is to almost unconsciously absorb the world sentiment of today that the statements of the Bible are to be weighed and sifted and what appeals to our judgment and taste to be accepted as wheat and that which does not appeal to us to be rejected as chaff—but on the other hand the "assured results" of modern science (though ever changing) are to be accepted without question.

Let us not get our wires crossed. Keep faith in the infallibility of the Book and place a flat denial after the "assured results" of modern science that militate against the Bible testimony.

When I was young I used to tremble when these bombastic giants would come

forward bellowing out their scientific facts (?) which for the hundredth time demolished the infallibility of the Bible—but these toadstools that so suddenly sprang up in a night withered again in a day so that now it would only make me laugh if the subject were not so serious.

**Here is an example of undermining heaven with a bone.** Another missing link is found—scraps of a skull that, (manipulated just so,) have too much brain capacity for a monkey and too little for a man—and then the lower jaw clearly not of man. True, to slant the skull bones a little inward would make it monkey brain capacity and to slant the bones a little outward would make it a human brain capacity; but it makes a better story to fix it half and half. True, the lower jaw was found two miles away from the other bones—and some do declare that the teeth of the lower jaw are **not the same age** as that of the upper, but that is a small matter for it makes a better story to believe that the monkey jaw belonged to the half human skull!—Such faith I have not found in Israel! **What is Truth?** Such as this, or the story of Genesis that God made man in His own image?

After all the keen cogitations of the philosophers through the ages what have they established in reference to the origin of the world? Not a thing. Open the Book of Truth and begin: **"In the beginning God created the heavens and the earth."**

Could there be a grander conception? Could there be anything more worthy of God? "Thy word is truth."

**What is Truth** on the nature of God?

See the poor heathen, groping in darkness and ignorance, torturing themselves in fearful ways as they try to appease the wrath of imaginary gods—If we look up into the pure, peaceful sky and consider all the beauties and grandeur of nature we feel that God is good—but when we consider the blood and tears that have stained the world, the tempest, plague and wrathful storm, **nature** seems to say that God is terrible. Opening the Book of Truth we read, "God is love," "He hath not appointed us unto wrath," "It is not His will that any should perish." "Come unto me all ye that labor and are heavy laden and I will give you rest."

But what of the tears and blood? Open the Bible, "An enemy hath done this"—Satan—Sin—Sorrow—Death—Hell!

If the world according to evolution came from stardust, whence came the stardust and what is the ultimate end?—No answer. If man according to evolution came up from an invisible cell, whence came the invisible cell and what is man's ultimate end?—No answer, **but a hum of conflicting guesses.** Appendix gone, tonsils gone, ductless glands all gone, what shall be next! Why, say some, the whole race rolling, rolling every where on wheels, the legs of men and women will atrophy, curl up into unsightly vestiges against the body and gradually disappear,

(Continued on page 319)





# EDITORIALS



## The Missionary Messenger From the Lancaster Conference

For some time the Lancaster Conference has been publishing a paper, called the MISSIONARY MESSENGER, but only lately has it come to the Editor's desk in Kitchener. It is edited by the Brethren Orie Miller, Akron, Pa., and J. W. Weaver of Union Grove, Pa. It is printed at the Mennonite Publishing House, Scottsdale, Pa.

It is an organ of that Conference and seeks to encourage the work of various kinds sponsored by that Conference. We confess we like the paper, and take time to browse through the entire sheet. It shows a Conference at work, and with their numbers and resources of many kinds this Conference under God can do much for the Kingdom of God in the days before her, if the Lord tarry.

Here is wishing success to the Conference that sponsors the same, to the editors in charge, and to the constituency to which it goes. May the Lord continue to use the same.

## The Eucharistic Celebration and A Warning Note

We want to make some passing comments upon the Eucharistic Celebration held at Chicago by the Romish Church. It took on the character of a world wide affair. Strange scenes were enacted in connection with the same. In parts of the parades the Papal Flag flew along side of the Stars and Stripes. This certainly is the spirit of Rome. Its crowning ambition is to rule and sway the scepter over the world. This has ever been her crime. This is partly and to a large extent her trouble in Mexico. Her so-called "Princes of the Church" were well nigh worshipped. Many actually knelt in the dust as these ecclesiastical princes passed by. This is idolatry pure and simple.

Everywhere in the newspapers we notice items of comment, nearly all favorable. It thus remains for the religious press to speak out. Even some of them are silent and take an attitude of compromise to the whole matter. It seems dangerous to say anything these days to Rome and its followers, for she is the same as she always has been when it comes to persecuting the true followers of Christ. If we had not read history, if our forefathers had not spoken, if they had not bled and died, if they had not been hounded and driven to every country offering a haven of rest from oppression from this regime, then we might remain silent. Perhaps then the stones of the ground would cry out.

We have heard some of these "Sons of Compromise" speak in our own beloved Church of the Romish Church in favorable terms, even exalting some of her favorable characteristics to the ignoring of her crimes. It seems some have no sense of propriety when they

enter Hospitals of this Unscriptural Organization, where they are treated kindly so as to make them disciples of her errors, covering over her crimes with the Mantle of Charity. We need to beware.

## Ideals For Our Church Schools

One of the outstanding problems challenging the Mennonite Church at the present time is the matter of making our schools what they ought to be. It will take the combined and united effort of the entire Church to realize our ideals in Christian Education. It is easy to sit in our homes and find fault. It is easy to see at long distance the mistakes that are being made. But what we need are men who will enter heart and soul into the problem, and who will give of their best talents, their prayers, their counsel, and their means.

The State Schools' conditions are anything but satisfactory for our sons and daughters to attend. To say to them that they must stop going to school at a certain point in their search of knowledge is to commit intellectual suicide. The Mennonite Church, whose early leaders were well trained and godly men, dare not launch out on a program that advises intellectual and spiritual stagnation. The Bible says clearly that a wise man will increase in learning, but fools despise knowledge. It seems upon the following program the Mennonite Church could co-operate in spite of some differences that always were, and likely always will be. Unity can never be gotten on all points of human practice, but upon faith that produces good practice and conduct we can all unite.

**First.** Schools that recognize the Bible as its Infallible Authority on all questions upon which it speaks. And accepts without question all the Fundamentals of Evangelical Christianity.

**Second.** Schools that keep love of the Bible to the forefront, and encourage a deep devotional spirit.

**Third.** Schools that maintain a strong Evangelistic Passion for the Salvation of men. Where the Gospel of Salvation is not substituted for the Gospel of Social Service.

**Fourth.** Schools that emphasize the "Finished Work of Christ" in behalf of mankind, for their Justification, rather than the deadly doings of an unregenerate man.

**Fifth.** Schools that foster an intense, reasonable, and Christian loyalty to the Denomination and its principles that gave them birth.

**Sixth.** Schools that keep Christian Service, rather than pleasure seeking and sinful indulgences before them as their cardinal ambition.

**Seventh.** Schools that keep a Healthy Moral Atmosphere. Here the schools need to be helped constant-



ly by the home churches; as Bro. D. H. Bender said, "Send us good logs, and we will send you good lumber."

**Eighth.** Schools that stand for healthy athletics, sufficient for recreation, but looks with disfavor upon the world of sports.

**Ninth.** Schools that seek to meet all reasonable State requirements, that are no compromise with our principles as a Church.

**Tenth.** Schools that are supplied with sufficient Endowment to save them from yearly solicitation.

**Eleventh.** Schools that provide the Church with Godly, Consecrated and well Trained workers.

**Twelfth.** Schools that maintain an openness, and publicity of their problems, so that there will be mutual understanding and sympathy by all the members of the Church at large. Thus a hearty co-operation.

To show that we need our schools read this from one attending a State School:

"I must say that if conditions in this town are representative of national state school conditions, leaders who are interested in the welfare of America will certainly have to do their uttermost to save her. I never before felt so keenly the worth of the simple life we profess, or the need for its promulgation."

#### Practical Sunday School Topics

The mails are constantly bringing inquiries for topics for discussion at various meetings. Quite often they are wanted for Sunday School Meetings. Since our statement that the Sunday School Department of the Christian Monitor is not overstocked with articles awaiting use we received requests as to the kind of articles we could use. For the dual purpose, the increase of articles in this direction, as well as the giving of topics to those on Sunday School Meeting Committees we give these suggestive topics:

- The Value of Punctual Attendance of Teacher and Pupil.
- The Problem of Securing Substitute Teachers.
- My Responsibility To Be a Live Teacher.
- The Sunday School a Worthy Endeavor.
- "Slip Shod" Sunday School Work and Workers.
- The Sunday School Teacher with the Master Teacher.
- The Characteristics of a Living Sunday School.
- How to Improve our Sunday School Work.
- The Appeal the Sunday School Makes to the Boy. b. The Girl. c. The Parent. d. The Aged.
- Reverence in the Sunday School.
- The Summary by the Superintendent.
- The Spirit of True Devotion in the School.
- A Healthy Appetite for the Word.
- Studying the Word for Ourselves.
- Studying the Word for Others.
- My Task as a Teacher. As a Superintendent. As a Pupil.
- The Effectiveness of Regular Attendance.
- The Aid of the Sunday School in the Solution of the Problems: a. For the Young People. b. In the Church. c. For Missions.
- Spiritual Losses Through Negligent Services.
- Handling the Lesson in the Time Allotted.
- The Art of Good Questions.
- How to Provoke Discussion During the Lesson Hour.
- What Constitutes Diligent Lesson Preparation.
- The Study and the Presentation of the Lesson.
- What Makes Good Pupils.
- Berean Teachers for the Present Day.
- The Value of Teachers' Meeting.
- How Conduct a Good Teachers' Meeting.

The Sunday School Teacher and His Quarterly.

Teacher's Helps—Their Use and Abuse.

The Place and Value of a Sunday School Library.

Teaching Through Objects in Children's Meeting and the Review Period.

The Place and Selection of Good Illustrations.

Consideration of Rewards for Meritorious Work in the Sunday School.

Supplementary Work in the Sunday School.

Memorizing Scripture.

Ought Regular Attendance To Be Rewarded by the Sunday School.

The Problem of Grading Our Pupils.

The Problem of Grading Our Teaching Material.

The Value of the Uniform Lesson System.

The Teacher and His Pupils During the Week.

May this suggestive series put our ablest writers, and best workers to the task of giving us that which you have given the most consideration. All may not agree, but all can learn from each other.

#### One Dollar Loyalty and Co-operation

Once in a great while we get a letter, "please cancel our subscription, the paper is good, but we don't find time to read it." There are two things worthy of consideration in such a letter. The first: is it right to be so actively engaged in any line of business, that one does not find time to read the paper produced by his own denomination for the express purpose of meeting such an one's needs intellectually and spiritually? Too often we are swallowed up by the whale of Materialism, drowned in the sea of Worldliness, and it isn't until the Lord lets us get into tight quarters that we realize that we have been departing from the living God. We have been pitching our tents towards Sodom, with its business and its pleasure. May we heed the advice of the Apostle Paul, "Redeeming the time." May we corner the market when it comes to buying up time to take care of our minds and souls.

The other and very important consideration is the fact of co-operation in the production of a paper that is needed throughout the length and breadth of the Church, as well as beyond its border. The dollar which the paper costs is only a dollar. Dollar loyalty we call it. But still it is a dollar. Its only one subscriber, but still it is one. The one subscriber is what makes the entire list of a large subscription, for when they all stand up together, they look well, and constitute a quantity. But still they come into the office largely as individuals. We hope that we will not hear of many who have not the interest or the concern, or the time to contribute to the Church Paper what we in this editorial have called Dollar Loyalty.

We again thank you for the hearty co-operation during the year, and ask your permanent continuance upon the subscription list. Besides we are anxious to add many new subscribers to the list. May every Pastor and Worker in the Church do their bit in this direction. We also call your attention to the Special Half Price offer found elsewhere in the magazine. Taking advantage of this may solve some of your Gift Problems for Christmas. May the Lord reward you, we appreciate your service.



# CHRISTIAN LIFE

## THE PROMISE OF HIS PRESENCE

By Nancy Shank

This article is not of the hair raising, and blood curdling magazine type of which we are surfeited, but of the kind that will make you think, and feel, and will move your will in the direction you ought to go. May our young people feel the "UNSEEN PRESENCE," and "whom having not seen" love. Editor.

"A broken and a contrite heart, oh God, thou wilt not despise." In every age the mercy of God has made provision that they of a broken and contrite heart could have vital contact, through appointed means, to draw saving virtue from the stores of virtue, in the finished work of Christ.

In Eden a seed was promised who should bruise the serpent's head. Through Abraham was promised a seed to bless the whole world. Through Moses was promised a great Prophet to whom all must hearken or perish. Through Isaiah was promised a virgin's Child who should be called "The Prince of Peace" and "The Man of Sorrows." These promises were like the morning star, not making the night turn to day, but turning the faces of the people away from the night of sin to face the breaking day. The Bible is full of promises, and we know God's promises are true.

We must know that the salvation of men would forever have remained unaccomplished had not the redeeming work of Christ by His life, death, resurrection, ascension and giving the Holy Spirit, been added to the golden promises and Holy teachings.

In John 16:17 Jesus says: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away the Comforter will not come: but if I depart I will send Him to you." How may we know that we have received this Comforter? The Apostles' experiences are hard to analyze. It may fairly be said that their experiences are not ours, in this respect, that the Apostles lived before Christ came, while He walked the earth, and after He left it. They thus had one experience of the Holy Ghost as Old Testament believers, another when Christ talked with them, and another when Christ poured out His Holy Spirit upon them at Pentecost. But this is not so with us. The experience that matches ours is not so much that of the Apostles who had believed on Christ before the gift of the Holy Ghost, as that of the Apostles' converts who believed on Him exactly as we do, after the work of Christ was finished, and after the Holy Ghost was given. The thought

is not so much, then, what did the Apostles experience, as what did they teach. For on that same Pentecostal day the Apostles' teaching was just as clear as their experience was wonderful. If ever there was a time when the presence of God filled a human body, burned in a

human heart, and inspired human lips, surely it was when Peter preached his great sermon on the day of Pentecost. He was all aflame with the mighty anointing of power. It was the God of truth Himself who spoke through Peter, and answered the pleading cry of the multitude: "What shall we do?" by His own divine word of direction and teaching.

What does He say? "Then Peter said unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Here God through Peter taught the great truth that the two conditions for receiving the Holy Ghost are "repentance" and "faith in Christ for the remission of sins." No other conditions are required. Two things for us to do, and one thing God does. If we have fulfilled our part, we have received the Holy Ghost. God says so. The promise is sure: I Cor. 3:16, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" Not that we shall be hereafter, but that **now**, we believers are the temple of God, and that the Spirit dwells within us.

Let us notice Christ's attitude toward this same truth in His constant use of the word "Abide..." "Abide in me and I in you," "If ye abide in me," "And now little children abide in Him." When Paul said "Except these abide in the ship ye cannot be saved," we know that they were already in the ship. Now Christ's word to the sinner is "come," because he is out of Christ. But His word to the believer is "abide" because he is already in Christ. "And he that keepeth His commandments abideth in Him, and He in him. And hereby we know that He abideth in us by the Spirit which He hath given us." I Jno. 3:24. No one can be in Christ and not have received the Holy Spirit. It is impossible, for He is the giver of the Spirit. In Him is life, and the moment we are united to Him by faith we must receive the Spirit. The wire can no more be joined to the dynamo and not receive the electric fluid, the branch can no more be joined to the vine and not receive the thrill of life, than we can be joined to Christ by faith and not receive His great resurrection gift. This "presence" is, therefore, first of all and constantly to be recognized by faith. We are quietly and reverently to believe that He dwells within, even when we cannot see the least evidence of His working. There was once a man who was accus-

### "IF—"

By Frank Edwards Hinkle

If I could write but one more line  
With this my crude and falt'ring  
pen,

I'd write in words of hope and cheer  
To human kind with souls bowed  
down

And bid them rise anew and live  
And dare to smile again.

If I could speak to sons of men  
But one more word of counsel true,  
'Twould be, I know, the word of Him  
Who on the mount in days of old,  
When God's own footprints marked  
the path

That leadeth men the upward  
way,

Spake "Whatsoever ye would have  
That men should do to you, do thou  
likewise, my children, unto them—  
For this is love, and love, O men,  
Is God's own perfect way."

If I but one more psalm could sing,  
'Twould be, 'Thou, Lord, my shep-  
herd art—

Thou leadest me Thy pastures  
through.

Beside Thy streams in quietude,

Thy presence ever, ever near;  
And though I tread the lonely vale  
Where dark'ning shadows round me  
fall,

My hand in thine shall trusting lie,  
And naught my soul shall fear."

So had I only one more prayer

To waft to Him who guideth me,  
'Twould be, "O God, Thy will be  
done—

For Thou dost know as ne'er can I  
Just what is best for me."

And had I then but one farewell,

To utter to a loving friend,  
'Twould be no sad "Good bye" nor  
yet

A last adieu: 'twould only be,  
"Until we meet again."

--Selected.



tomed, at times, to lift his hat from his head as he walked along the street. One day a friend asked the reason for this unusual action. He said, reverently, that he did so because he felt the Lord so near.

Christ is ever present, though at times His presence may be felt more than others. The Christian can never be cut off from Christ, but his communion can be interrupted by one sinful thought, or some secret sin unsundered, which makes it impossible for him to feel the peace of the soul manifested through the presence of the Holy Ghost. The felt presence of the Great Comforter can transfigure the most common duties and every phase of life. What a glorious and contented condition it brings! "The lowly stable in Bethlehem became a holy place when Jesus was born there. The little home in Nazareth was more glorious than any earthly palace. He brought untold joy to the home of Lazarus and his sisters." The touch and presence of Jesus still glorifies common places and duties. A happy woman tells an incident of her four year old daughter, who was vigorously polishing furniture with her tiny duster. She stopped to ask eagerly, "Does Jesus see me dusting?" When assured that He did, she went on with her work remarking, "I hope He thinks I'm dusting well." We surely owe Him our very best service wherever we are and whatever we do, for He never fails to notice when one has done his appointed tasks well. Do we ever disappoint Him because of an unwilling or half-hearted service? Let us do everything with a worth while ambition, for when we are washing His dishes or sweeping His rooms He is close beside, and often whispers secretly, "Daughter thou sweetest well my floor." We may think He does not notice such small things, but it is the little things that make or mar. He is with us all the time and will lead us if we let Him.

To be led of the Spirit means the full surrender of our lives to His work. He will convict us of sin and cleanse the soul and body for His temple. "For as many as are led by the Spirit of God these are the sons of God." That is, as many as allow themselves to be led by Him. The Holy Spirit is the Spirit of the Holy life which there was and is in Christ, and which works in us as a Divine power. He is the Spirit of Holiness, and only as such will He lead. Through Him God works in us both to will and to do of His good pleasure. It is as the Spirit fills, sanctifies and rules the heart and life, that He enlightens and leads. This requires faith. "Faith is the means by which the soul recognizes the unseen: which receives the impression of the Divine Presence when God draws near."

The Holy Spirit is the closest communication of the Divine life. Faith may not judge by what it feels or understands, but submits to God to let Him do as He has said. Faith meditates and worships,

it prays and trusts ever afresh, it yields the whole soul in acceptance of the Savior's words: "He shall be in you." It rejoices in the assurance that the Holy Spirit, the mighty power of God dwells within. We may depend upon it that He will lead us in His own way. It is not enough to have Him indwelling in us. It is not enough to have His love, peace and power in ourselves, and for ourselves alone. There is someone else in the universe besides God, the giver of the Holy Spirit, and us. There is an unsaved, dying, perishing world, whom He loves even as He loves us. Unless they see Christ through us, they will die in darkness.

When He walked the earth He was constantly pouring out His own life in sacrifice, ministry and blessing to all about Him. Now He is no longer in the world, but we are in the world as members of His body, branches of Him, the Living Vine, and He longs to continue pouring forth that life through us. "Faith is thus the Divine inflow. Love is the channel of Divine outflow. Through faith God has a chance to work in us; through love He has an opportunity to work through us." This is "faith which worketh through love" as Paul says in Gal. 5:6.

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance" (Gal. 5: 22, 25). The fruit of the Spirit can be spoken of in one word: "love." "Joy is love exalted, peace is love in repose, longsuffering is love enduring, gentleness is love in society, goodness is love in ac-

tion, faith is love on the battlefield, meekness is love in school, and temperance is love in training." There is no emotion that so nearly approaches the spirit of heaven as love. Of all the emotions of the human soul there is none so pure, so holy or so divine. "The Fruit of the Spirit is Love."

Why did Christ promise us His presence? Why have we the Holy Spirit? The book of the Acts clearly reveals that the descent of the Spirit from our glorified Lord in heaven to His disciples, to reveal in them His Presence, His Guidance, and His Power, was to fit them to be His witnesses even to the uttermost parts of the earth. Missions are the special work of the Holy Ghost. No one may expect to be filled with the Holy Spirit if he is not willing to be used for Missions. No one who wishes to work or pray for Missions, need feel his feebleness, or poverty. The Holy Spirit is the power that can fit us to take our divinely appointed place in the work.

What is the missionary spirit but the Spirit of Christ. It is the pure love of Christ to souls burning brightly enough in us to make us first willing, then longing to go anywhere and suffer any hardships, in order to seek and find the lost in the distant mountains and trackless deserts of the earth. Remembering that we have His precious promise, "Lo, I am with you ALWAYS, even unto the end of the world." "The promise is to you, and to your children and to ALL that are afar off."

Markham, Ont.

## WHY I LOVE MY CHURCH HOME

By Ruth Hooley

In speaking of my Church Home, I shall consider first the Mennonite Church in general, then also the particular congregation in that denomination of which I am a member.

After an individual becomes converted and accepts Jesus as Savior, it is necessary that he become a member of some church which he may call his church home, for various reasons.

We find that an organized church which has its doctrine based on the principles found in the Bible, and which has stood for years, is a strong safeguard from evils for the Christian. Its leaders for years have searched the Bible and through the Holy Ghost's power have established certain definite things as a standard for the church. Rules and discipline have been established.

If an individual becomes a member of that church, and expects to be faithful to its teachings, and understands that what the church stands for, is based on the Bible, he will be able to overcome many temptations that come to him. It is often the case too, that the Christian who tries and is faithful to the Church and God, is not tempted in those things which God

and the Church forbids.

Then also, a Church organization offers many opportunities for development and growth in the Christian Life. Who can estimate the wonderful work which the Sunday school has done in bringing Bible knowledge to children, young people, and older ones as well. We may hear the Word of God preached from the pulpit which will be a real power in our lives, if we heed the teachings. Then, too, the Young People's Meeting means much in helping to bring a knowledge of the Bible and developing the power and ability of both young and old in Christian service.

**I love the Mennonite Church, my church home, because I firmly believe that its teachings are based on the Bible.** It emphasizes that first we must be converted and live a new life in Christ Jesus, and then lays down principles and rules to follow which are based on the Bible and which will be a valuable aid to us if we follow in the right spirit.

I believe and know that the teaching which the Mennonite Church upholds today and which has been handed from one generation to another for years, has come

(Continued on page 305)



# • MISSIONS •

## ALONG A TROPIC HIGHWAY

By Agnes Maguire

A small group of missionaries, returning from a conference at Highgate, Jamaica, had rested on the summit of Stony Hill and with reverent gaze were viewing the scene before them. The great Liguanea Plain lay at their feet; off in the distance the waters of the Caribbean Sea could be seen, not a ripple on its surface, and just across the plain the majestic mountains presented such a picture as to make the weary travelers silent with awe.

"Clouds in heav'n's loom  
Wrought through varieties  
Of shape and shade."

The glory of God was upon these mountains that day, yea, the whole panoramic scene could bring forth no other thought than a thought of God.

Breaking in upon their meditation came a subdued sound. Peering out from behind some trees, were a few mountain children who with puzzled wonder in their eyes gazed first at the group, then out over the plain to the mountain beyond—sweeping their gaze around in a vain effort to see what had attracted the attention of the passing missionaries. In the sublime scene they were utterly unconscious of anything worthy of notice.

"Earth's crammed with Heaven,  
And every common bush aflame with God—  
Yet only he who sees takes off his shoes."

These rare pictures of God's handiwork, though not consciously prized by the Jamaicans, whose little huts nestle right in the midst of them, are yet fully appreciated by, and constitute one of Jamaica's greatest charms to the tourist.

Jamaica, though small in size, is truly of great beauty. The mountains rise, as it were, right out of the ocean, rearing themselves up to a height of seven thousand feet. They are covered with luxuriant tropical vegetation and bamboo stalks, which, swaying gracefully with each breath of wind, resemble a great bed of feathers, so fluffy, so delicate they seem.

But what of the people of this little isle of paradise? The Jamaicans have much in common with us. They speak the same language we speak and they worship the same God we worship. There are no heathen deities in Jamaica. Yet much of African superstition still clings to many Jamaicans in the eastern part of the island. The Obeahman can yet be found doing his dark, evil work causing much havoc among the poorest and more ignorant of the Jamaicans. It is also admitted that throughout the mountain districts there is

oftentimes much zeal for God that is not according to knowledge. Many things are done in the name of religion that are far from conforming to the principles

### THE NAME

I say it with a sense of shame,  
"How slow we are to speak the  
NAME!"

We prate of "Providence;" we say  
"Almighty Goodness plans our way."

And "The Eternal Heart is kind!"  
To speak of this we do not mind.

But 'tis the essence of bad taste  
To be too definite; to waste

One's peace. To cast one's holy  
things  
Lightly, to those that have no wings.

Still, on occasion, it may please us  
To mention God; but never Jesus.

To do so stamps oneself a canter;  
A fool, or, worse, a brainless ranter.

Oh, no one nowadays can be  
Religious in society.

And yet, that Name,  
Name of a Carpenter, Who meekly  
came

With neither scrip nor purse;  
JESUS, the Name slurred over  
scornfully,

Is yet to be  
The sun and centre of the Universe.

And oh, we shall be glad to name  
Him then!

Be glad to claim  
Acquaintance with His high exalted  
Name.

We shall be proud to say:  
Yes, this is He,  
Who helped me in my sad extremity."  
We shall speak boldly then of Cal-  
vary.

For this will be a theme  
More popular than any flimsy dream  
Of wealth, or fame, or mere pros-  
perity.

The Lamb, Who once was slain,  
Will be the Song; yes, and the  
Song's refrain;

Ten thousand times ten thousand  
tongues shall sing

That JESUS, JESUS ONLY, is  
their King!

(Shall you join in?  
Well, then, why not begin?)

—Selected.

which Jesus taught. But who is to blame? Surely not the poor ignorant peasant who is merely the prey of some unscrupulous so-called "religious" leader.

The people are very responsive and very lovable if one goes to them in the spirit of love. And the little children! How they do touch one's heart! For them there is little of the opportunities that come so easily to the boys and girls of this country. Life is a hard struggle for them—so little hope in it for the future—so little chance for them to rise out of their environment into the big, free life that God would have his children enjoy.

A great number of religious bodies are represented in Jamaica, each trying, in its own way, to help bring to this people a better knowledge of Jesus Christ, and to lead them out into a clearer understanding of their relationship to him, and their need of him as a personal friend and Savior. Kingston, the metropolis of Jamaica, has some fine churches, sponsored by the Methodists, Baptists, Catholics, Presbyterians, Episcopalians, Moravians and scores of others. In the mountain regions the people are not so fortunate, many times being obliged to trudge along hard, steep mountain trails for several miles to reach the place of worship.

Most of the churches in Jamaica are under the direction of British missionary boards and British missionaries occupy the pulpits in practically all of the Kingston churches. However, the Jamaicans are rapidly qualifying themselves to fill these positions, though in many cases preferring to let the missionary have this responsibility. Yet every true missionary longs for the day when he can leave the complete responsibility in the hands of the people themselves.

Some of the denominations have built up fine educational systems for the training of ambitious, consecrated young men to qualify as pastors, as teachers in denominational schools or simply as well trained, consecrated lay workers in the church. They are making a splendid contribution to religious education in Jamaica.

Churches are often situated on the mountains, usually on the summit of a hill, making it necessary to "go up to the house of the Lord." And a pleasant sight it is to see the men and women and the little children swinging along the mountain sides, many times with a song on their lips as they joyously "go up" to the church house. There is always gladness in the hearts of our Jamaican brethren as they go to church.



Wonderful, indeed, is the luxuriant tropical flora of this little isle, covering the mountains to their summit. But more wonderful even is the abundant life of its people who are awaiting the Master's touch. Can God's human messengers fail to do their bit in glorifying the island

when his messengers of rain and sunshine have done so much?

Of Jamaica it can well be said, "The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."—World Call.

## GREATER AND LESSER LIGHTS IN CHRISTIAN INDIA

### I. India's Wordsworth

By G. J. Lapp

It is indeed fitting that we familiarize ourselves with those whom God has raised up in their native lands to be lights. Such has been the greatest of all Indian Christian poets who so recently as 1920 was laid to rest in Western India. It is very difficult to adequately portray the lives and works of such men and women of God for they lived and labored under environment so different from our own. They spoke a different language and yet, passing strange as it may seem to the uninitiated, the language of the Spirit, is a heritage common to trusting believers of every clime, and nation, and tongue.

Narayan Vanam Tilak has rightly been called the Wordsworth of India. He may not have possessed as much of a retiring spirit yet in his loves and longings there was a strong similarity. He was born in Karazgaon in the Bombay Presidency in 1862. His father studied the horoscope of each child carefully and found to his dismay that his eldest son was born under an unlucky star. Consequently he favored his other sons more. The father was of an orthodox Brahmin family and from the same stock which produced Pandita Ramabai and Nehemiah Goreh of whom we hope to write later. This same line also produced not a few non-Christian patriots who threw in their lot with the different elements which are working for the political emancipation of India. One such who had risen to great prominence was Bal Gangadhar Tilak, an uncle of our subject.

The father seldom stayed at home for any length of time, and generally planned that he live separately from his family. Therefore Narayan's early life was most largely influenced by his mother who had poetic genius and was not narrow in her religious views. In later years the son would often say with tears in his eyes, "I love her most ardently to this day." She was not a Christian and yet, "My mother, I do not know how," he himself said, "was a woman of faith and love. Though she never talked to us about Christ, yet she taught us to fear God and love all." His maternal grandfather was also a companion to him in his boyhood days and often they would wander through the woods together and sing nature songs of their own composition and frolic in boy

fashion among the trees. His school teacher awakened in him a love for his own country which in later years manifested itself in his patriotic verses each of which breathed so strongly the spirit of Christ.

After his mother's death his lot was a hard one. He not only suffered the neglect of his own father but the care of his brothers and sisters was thrust upon him for which he received only a small allowance from his father who still persisted in living separate from his family. These stern experiences did not kill out in him the strong desire of learning and to find some outlet for his life by which he could be of real service for his country. Occasions presented themselves for diligently studying the sacred literature of the Hindus, for the study of English language, and for delving into English literature. His thirst was insatiate and he braved poverty and all kinds of hardship in order to satisfy his longing. He was deeply religious and while he searched libraries, interviewed learned teachers of all classes he never could disassociate any achievement from the deeply devotional. He loved his Indian compatriots and longed to sweep away from them the fetters of caste and idolatry. From his much reading he in his young manhood formulated for himself a creed of religious belief something as follows:

- (1) There is an intelligent Creator of the universe to whom all mankind are as children.
- (2) All Scriptures of whatever religion, are the works of man; the book of Nature is the only true Scripture revealing God.
- (3) There is no previous birth, nor rebirths. A man's state in this life depends on his heredity and environment and on his own efforts.
- (4) Love to God and to man is the essence of all religions.
- (5) Idolatry is the supreme foe to be fought by true religion; but such virtues as love, truth, mercy, may be personified and worshipped.

Up to this time he had not thought of the Bible or of Christ. In 1892 while riding in the train to Raj Nandgaon he entered into a conversation with a missionary to whom he told his newly formulated creed. The missionary instead of arguing the merits of Christianity with him merely said, "Young man, God is leading you. Study the Bible and the

life of Jesus and you will surely be a Christian." He prayed with him and gave him a New Testament. Tilak went through the book marking with a pencil the points worth noting. The Sermon on the Mount gripped him, and he read and read until he had reached the last page of Revelation. He found in Christ his highest ideal in five points. First, an ideal man; second, He and He alone makes love to God and love to man of the same importance; Third, His perfect identification with the Father; Fourth, His inconceivable faith in Himself as the life and light of the world; Fifth, His Cross and the whole story of His crucifixion. But he still had to learn the power of the personal possession of the living Christ. Through diligent reading of Christian literature and correspondence with Indian Christian friends, finally Christ became his, and with Him he began to enjoy most intimate fellowship. The following hymn was written by him during the early years of his conversion:

My friend, Life of my life,  
My Jesus, where art Thou gone?  
Come quickly! I die for Thee!  
The world around me is darkness!  
Without Thee no hunger, no food; no  
thirst, no water!  
Thy absence sets me on the rack of pain!  
A sinner, miserable sinner as I am,—  
Oh Thou, the Friend of sinners, Thou  
my only Friend,  
Art Thou forsaking me?

(A translation)

These lines were penned during the years of real sorrow because of forced separation from his family due to his wife refusing to become a Christian and also because of his having become alienated from some of his former dearest friends who deeply deplored his "throwing his life away on this new religion." But after his baptism in Bombay in February, 1895 he resolutely abandoned himself to the Christ Who had redeemed him and Whom he had come to love more than his own life. He never ceased to pray for his family and pay them occasional visits and ever urge them to return to him. After five years of painful prayerful waiting the family was re-united and his wife and children also accepted Christ as their Savior and Guru (Teacher). From this on were years of unceasing joyous service for Christ, for his country, and for his fellow men. We cannot do better than to give space to his writings some of which have been translated from the Marhatti language and some of which were originally written by him in English. They show his heart's longings and burning zeal for the Cause. In them we have portrayed.

#### His real humility:

Grant me, my Lord, a mind that doth aspire  
To less than it may claim of proper right.  
Rather the lowest place at all men's feet,  
That do Thou graciously reserve for me.  
This only bounty I would fain entreat,  
That Thy will, O God, my will may be.



And yet one other boon must Thou bestow;  
Thy servant names it not—for Thou dost know.

#### His love for children:

Like morning light that laughs across the world,  
Or the sweet dream that thrills a poet's heart,  
She is Simplicity or Beauty's self,  
Lighting today upon this earth from heaven.

(Note. It is noteworthy that this ode is to a girl rather than a boy. He dearly loved his little daughter and made no difference between her and his sons.)

#### His love of flowers:

Nought else in all the world to poet's heart  
Giveth such inspiration as dost thou,  
And to no other creatures have I sung  
So many songs, sweet flower, as to thy kind.

#### His love of Nature in general:

I waited nor had to tarry long  
When earth broke into universal song.  
The trees with mute, gesticulating speech  
Proclaim Thy still new wonders, each to each.  
The birds pour forth their blithesome minstrelsy;  
Known unto them their language—and to Thee!  
What marvel if I too with them awhile,  
Sharing their secret utterance, nod and smile.  
The grasses' rippling merriment and dance—  
How could mere voice such utterances enhance?  
The babbling brooks entranced sing Thy praise;  
The mountains listen in entranced amaze.  
Saith Dasa, (Thy servant), O God, where'er I be  
In this Thy world, Thy worshippers I see.

#### His soul hunger:

The more I win Thee Lord, the more for Thee I pine;  
Ah, such a heart is mine.  
My eyes behold Thee and are filled, and straightway then,  
Their hunger wakes again!  
My arms have clasped Thee and should set Thee free, but No,  
I cannot let Thee go!  
Thou dwell'st within my heart, forthwith anew the fire,  
Burns of my soul's desire.  
Lord Jesus Christ, Beloved, Tell me, O tell me true,  
What shall Thy servant do?

#### His adoration of the Cross:

Hast thou ever seen the Lord, Christ the Crucified?  
Hast thou seen those wounded hands?  
Hast thou seen His side?  
Hast thou seen the cruel thorns woven for His crown?  
Hast thou, hast thou seen His blood dropping, dropping down?  
Hast thou seen who that one is who has hurt Him so?  
Hast thou seen the sinner, cause of all His woe?  
Hast thou seen how He, to save, suffered thus and died?  
Hast thou seen on whom He looks with loving eyes?

Hast thou ever, ever seen love that was like this?  
Hast thou ever given up thy life to be always wholly His?

#### His conception of prayer:

Prayer to the heart of lowly love  
Opens the gate of Heaven above.

Ah, Prayer is God's high dwelling place  
Wherein His children see His face.

From earth to Heaven we build a stair,—  
The name, by which we call it, Prayer.

Prayer is the gracious Father's knee;  
On it the child climbs lovingly.  
Love's rain, the Spirit's holy ray,  
And tears of joy are their's who pray.

To walk with God, to feel His kiss,  
Yes prayer, His servant owns, is this.

#### His complete resignation to the will of God:

My thoughts and words are all of Thee,  
Thou wisdom, Joy and Liberty.  
Now me and Thee no rift can part,  
One not in semblance but in heart.  
Set free am I, and for me shine  
The joys of heaven since Thou art mine,  
Brother beloved and King divine!

From this day onward Thou art mine,  
Brother beloved and King of mine,  
From this day-on.

#### The calm with which he faced death, in 1920:

Let me within Thy lap to rest;  
Around my head Thine arm entwine;  
Let me but gaze into Thy face,  
O Father—Mother mine!

So let my spirit pass with joy,  
Now at the last, O Tenderest,  
O grant that to Thy wayward child,  
This one, this last request.

What we have given is only fragmentary and but a very small part of his poetical productions. No one can but be impressed by the intense earnestness of the man, his thorough appreciation of the Faith he held so dear, his strong emotional life yet so beautiful under the control of his Savior and Lord, and by the message in each production of real devotion to the highest and best he had come to know.

He wrote of love, romance, loyalty to his country, parenthood, sorrow, the marriage tie, the life of Christ; all in verse and richly impregnated with the Truth as it is found in Christ Jesus. His hun-

dreds of Christian hymns have greatly enriched the worship of the Marhatti Indian Church. Being thoroughly Indian himself he sought in every way to fully Indianize every Christian activity and lead his fellow Christians to a life of entire submission into the hands of God. Near the close of his life he felt it his duty to resign from the position he held in the Mission (Of the American Board) and at the age of fifty-five he retired to his home at Satara near Mahabaleshwar. He fully trusted God for food and clothing for himself and family and continued writing to the last. He gathered together a body of consecrated men and women who would give their whole time to Christian work and unreservedly depend upon God for their all. He vowed with them to keep the following self-imposed regulations:

"Like Thee, O Christ, I will remain poor.

"Like Thee, I will serve.

"Like Thee, I will be a friend of all, an enemy of none.

"Like Thee, I will ever be ready to be nailed to the Cross.

"Like Thee, I will strive to do fully the will of God.

"Like Thee, I will love all mankind.

"In the strength of faith I will abide in Thy presence. Thy world and mine shall be one. I will strive after Thy likeness, and finally, being united to Thee—by mine own personal experience, I will prove to be true the saying of Paul, the chief of saints, 'Ye are dead, and your life is hid with Christ in God.'

As head of this organization he would take no other title than, The Chief Servant. This and other movements which he initiated have had much to do with leading the Indian Church to a larger realization of her own responsibility as a body of Christ in India.

He had always been healthy and strong but his body finally gave way and before he could rally for a necessary operation to save his life he fell asleep in the J. J. Hospital Bombay, India, Feb. 9th, 1920. So passed out a life which had the call of God to a higher life with Him whom He faithfully served. India will increasingly appreciate his many labors in her behalf.

Ghatula, Sihawa, C. P., India.

## LOYALTY IN STATE SCHOOL EXPERIENCES

By Bertha C. Burkholder

While Sister Burkholder was in training at the Pennsylvania State College we felt it advisable to ask her for this article, for we trusted her loyalty while "away from the home Church." The message should be missed by none. We wish her God Speed in her new responsibility as teacher in Goshen College this present year. Editor.

There is, perhaps, no sweeter incense ascending to God than rises from a soul faithful to its love for Him, though burning in the fire of the world's scorn.

And there is, perhaps, no more convincing argument directed to the unbeliever than that silent sermon: a consistent, loyal, Christian life. There is something about its quiet sincerity, that like the sweetest flower sheds its fragrance wher-

ever it is.

This matter of loyalty to God and His revealed Word in state school experience is a most pertinent one. It is to be questioned if ever in the history of America there was more urgent need for the influence of noble Christian young men and women.

The world curls its lip disdainfully when one intimates that day by day in



every way it is not getting better and better. Perhaps in some ways it may be better than it used to be—far be it from the purpose of this article to represent matters as worse than they are. However, it must be admitted that any one who seriously studies spiritual, economic and social conditions of our young America, especially, is appalled by what is revealed. Does it not bear a resemblance to the picture the inspired writer draws of the last days?

Sober editors, national leaders, serious-minded educators, ministers and—wide-awake laymen are confronted and wrestle with the problem of checking the tide of restlessness from various angles so regrettably characteristic of modern youth.

#### The Student of History

The student of history would gladly close his eyes to the painful reality of the striking comparison between conditions in ancient Rome, Greece and other fallen empires, and current conditions in our own beloved country. The world turns a deaf ear to those whom it is pleased to call pessimists. And certainly no one likes to face this sad condition of affairs, but nothing is gained by blindly shutting our eyes to the truth, dazzled by the glare of a ridiculous, false optimism. Further, may we insist that to see matters in their true light and endeavor to profit by the experiences other nations and peoples have had is not pessimism.

In the face of manifest spiritual indifference, indecent styles, an almost utter disregard for money values, the amusement craze, shameful social and political depravity, and the degenerating of the sanctity of the home, it is not a matter for self-righteous pride, but a solemn obligation and a priceless heritage that is ours as members of a church which endeavors to help men and women to simple, godly living in harmony with Biblical teaching.

#### The Bible Planned Life

Never does the beauty of the Bible-planned life stand out so attractively as when placed in contrast with just such deplorable conditions as we must face so often to-day. There is certainly nothing about Christianity of which the believer needs to feel apologetic, unless it is his inability to fully represent his profession.

Do we wonder, then, why the world does not accept Christianity instead of Satan's ways? Why are so many individuals willing to tear the Bible to pieces and make of it, in the ultimate analysis, only a code of ethics, each of a kind to suit himself? A Reformed minister is responsible for this statement, "I am convinced, against my will, from my years of experience in the ministry in contact with people, that they do not reject Jesus Christ because of intellectual difficulties, but because His way exacts so much from their moral lives that they are not willing to subscribe to it." A Methodist minister leaves the thought that there are individuals running up and down the land who would tell us what religion is, when

they are themselves wretchedly ignorant of the Bible! (And yet people hear them and follow them!) He emphasizes further that the excuses and objections men hold up as reasons for not being able to accept Christianity are only a screen to shield their lives from public opinion. He insists that it is no mark of genius, as many suppose, to advance intellectual difficulties as an excuse for rejecting Christianity. All these are bold, fearless statements. But do they not reach the heart of the trouble? ("Oh," you say, "certainly you do not mean to tell us there are no honest doubters?" To this we answer that the honest doubter will find the truth.) Is the behavior of the world not due to its distorted appreciation of values? It courts pleasure (?) to-day which will bring woe to-morrow, blind to the spiritual joy it might have to-day and to-morrow. It follows materialism with all its desires for fleshly self-gratification, wholly ignoring the higher realm in which the longings of the immortal soul find their satisfaction.

#### The World's Thirst

But sometimes it seems that in spite of the world's apparent recklessness, it longs for just that which it would find in us as Christians. When we think of this solemn probability, we can not but breathe a prayer for strength to be faithful to the least detail—for open eyes to see, open hearts to understand the duty God has laid upon us.

The duty? Yes, it is truly that. For do we not owe to our fellowmen the sharing of that good which others have shared with us? And does not our sense of obligation to God for all His benefits to us call for our loyal service? Moreover, he has commanded us to spread the Gospel.

Our duty? Yes. And more. Let us pray God we may look upon it as our privilege!

One of the tenderest incidents—the writer has ever seen took place in a large, well-filled church during a revival service. At the close of the sermon when the invitation for confessions was given, a small boy arose and walked to the front where the minister stood waiting. Scarcely had the Godly man released his hand than the boy turned and, walking hurriedly back to the family pew, solicitously took his brother by the arm and led him to the minister.

The moral is obvious: the joy that the boy had he wanted to share.

We wonder whether that might indirectly suggest one of the fundamental reasons for laxity and disloyalty so often apparent in the lives of young men and women when they attend state institutions? Can it be that they do not know the joy of close communion with God? Is their religious experience not real? that they do not burn with desire to share it.

Since the finest part of our personality is our spiritual life, may God give us a keen realization of its importance. May

it always be our first endeavor, with His help, to nourish and cultivate this life that it may have strong, vigorous, fruitful growth.

#### How?

How may we assure our ideal?

How does an artist fashion his great masterpieces? He carefully models his work from a pattern. Let us earnestly study the Bible and pray for a vision of our perfect Pattern. Could every one of us as professing Christian young men and women see Him, keep our eyes upon Him and mould our lives into His likeness, what love would permeate our beings! What burning desire would be ours to lift our fellowmen to godly living! With this vision ever before us, there would no longer be a need to urge us to loyalty. That would be but a natural reaction from the inner impulses of Christ in our lives.

It is a grave challenge, dear fellow young men and women, which we can not ignore. But the task looks so impossible? The world is large and there is so much evil?

Yes, but God does not hold each one of us responsible for the working out of His whole plan. Yet, each one of us has his own small, but vitally important part. We must recognize that we are each a link in that great chain which represents the force of Christianity in the world. It is our personal responsibility, with God's help, to be sure that our link does not weaken and break under the strain. If it should, only eternity would reveal the results, for

"Christ has no hands but our hands,  
To do His work to-day;  
He has no feet but our feet,  
To lead men in His way;  
He has no tongues but our tongues,  
To tell men how He died;  
He has no help but our help,  
To bring them to His side."

To be workers meet for the Master's use, we must be often in communion with Him, study His Word and allow the Holy Spirit to be our guide. Then our actions will inevitably influence those watching our lives—and there are always those who do watch them—toward right living, for communion with the Divine begets love, and Jesus has said, "If a man love me he will keep my words." There can be no greater incentive to loyal service. We conclude that our loyalty to the principles we profess will be in proportion to our love for God and His Word, and for His Church and her Godly messengers. Lives imbued with this greatest of Christian graces will be a force in state schools, or in the world anywhere, such as Longfellow describes in "The Golden Legend."

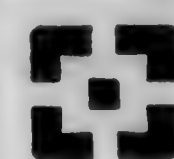
"O beauty of holiness,  
Of self-forgetfulness, of lowliness!  
O power of meekness,  
Whose very gentleness and weakness  
Are like the yielding, but irresistible air."  
May God not wait in vain for our response to His calling!

Goshen, Ind.





# BIBLE STUDY



## BIBLE STUDY COURSE

### Luke

This is the third Gospel, and, in point of time, follows in order as it is found in the New Testament books. Luke refers in his gospel to other writers, and hence no claim is made to priority in the account which he writes.

#### The Author

He is identified as the companion of Paul in his later missionary journeys. A number of facts are set forth as to his identity.

1. He is called Lucas, by Paul. The name means "Light giving." This is a Greek name.
2. A companion of Paul.
  - a. At Rome during Paul's imprisonment—Col. 4:14; 4:10; 1:23, 24; Phil. 1:24.
  - b. With Paul during his last imprisonment—II Tim. 4:11.
  - c. With Paul on the second missionary journey—Acts 16:10.
  - d. With Paul at a later period—Acts 20:1-21:18.
  - e. Accompanied Paul to Rome—Acts 27, 28.

In all these accounts Luke was an eye witness.

3. He is called a physician—Col. 4:14.
4. The place and date of his birth are uncertain. Some church fathers make him a native of Antioch in Syria, and others call him a Syrian and this would account for his knowledge of Greek and his associations with his friend Theophilus—Luke 1, Acts 1.
5. There is no data at hand to give information concerning his conversion, either the time or place of it.
6. Concerning his religious training there is no certainty, except the reasonable deductions from his writings and his associations with the apostles.
  - a. His writings show an intimate knowledge of the best Greek—see the introductions to Luke and Acts.
  - b. He is not included with those whom Paul mentions as of the circumcision—Col. 4:9-11; but is mentioned with the Greek, Demas—Col. 4:14.
7. It is probable that he was a Jewish proselyte.
  - a. He was very familiar with Jewish laws and customs.
  - b. He made easy and natural use of Jewish phrases, and compared favorably with the Jewish writers in this respect.
  - c. He was never accused of the Jews as being a Gentile although he was with Paul in Jerusalem at the time of Paul's arrest at the temple. Trophimus was pointed out as the Gentile—Acts 21:27-29.
8. His writings.
  - a. The Gospel and the Acts of the Apostles were both the work of Luke, the gospel being first. See Luke 1:1-4, Acts 1:1.
  - b. The two accounts were written before the death of Paul. The ac-

count in Acts leaves Paul in his own hired house in Rome at the end of two years—Acts 28:30.

- c. The circumstances and the purpose of Luke's writings, show him not to have been an eye-witness to the life of Christ, Lk. 1:2, 3. But his association with Paul made him a personal witness to much of Paul's work. Luke was endeavoring to confirm the faith of one, Theophilus, concerning the work of Jesus and the work of the Holy Spirit in the Church after the death and resurrection of Jesus.
- II. The nature of the Gospel by Luke.
  1. It seems to be adapted to the use of the Greeks, since written in a style explanatory of Jewish places, customs and events.
  2. It follows much after Paul's writings in nature and expression.
    - a. "After supper," "when He had supped"—Lk. 22:19, 20; I Cor. 11:23. Also the words, "Which is broken for you" and "Which is given for you, in remembrance of me."
    - b. Like Paul, Luke wrote to the Gentile also. He was concerned that the faith of Christ should be firmly established in the heart of his Gentile friend.
- III. The sources of Luke's information are not certain, but there is every reason to believe that he sought the original sources of information to set forth the things in order concerning Christ and His teachings.
  1. Other narratives were in existence at the time of his writing. "Many have taken in hand," suggests his acquaintance with those sources of information—Lk. 1:1.
  2. He must have secured very intimate information concerning the birth of Jesus and of John the Baptist, as is evidenced by the detailed account of those events, no other writer giving such details.
  3. He searched the records for the genealogy of Jesus.
  4. It does not appear that Luke copied only other authors. His distinct records make it impossible to have followed others, and his similarities of account show but a common source of information for all. Peter as well as Paul was at Antioch and Luke was at both Antioch and Jerusalem at different periods of his life, and ministry with Paul.

#### A Chapter Study of Luke

1. Chapter name.
2. Subjects mentioned in the Chapter.
3. Key verse of the Chapter.
4. Best text in the Chapter.
5. Persons mentioned in the Chapter.
6. Places mentioned.
7. Prophecies referred to.
8. References to Jesus as the Divine Man.
9. Special passages indicating that the

Epistle was written to a Greek.

#### 10. Practical Lessons.

- A General View of the Gospel of Luke
- I. It sets forth Jesus Christ and His work as worthy objects of the faith of the Christian Church. This is especially the purpose of Luke, as may be noted in his introduction—Lk. 1:1-4.
- II. The mystery and the majesty of the birth of Jesus—Luke 1:5-2:38.
  1. Its setting, in the midst of heavenly tokens.
    - a. Associated with that of the last and greatest of the prophets.
      - (1) The heavenly character of his annunciation and birth as the son of a devoted priest in God's temple—1:5-25.
    - b. Connected with the greatest of God's angels, Gabriel, in the annunciation to Mary—1:26-28.
    - c. Associated with the humble character and the lowly life of a carpenter in Nazareth and his espoused virgin—1:26, 27.
    - d. The power and message of the Holy Spirit in the prenatal existence of the child Jesus—1:28-55.
      - (1) The message of Gabriel.
      - (2) The Power of the Holy Spirit.
      - (3) The Inspired songs of Elizabeth and Mary.
    - e. The birth of John with its miraculous circumstances.
    - f. The angelic demonstrations at the birth of Jesus.
    - g. The Divine name given to Jesus at the time of His circumcision.
    - h. The demonstrations of the Holy Spirit through Simeon and Anna at the temple when the child was presented to the Lord as a first-born son.
  - III. The childhood of Jesus. One glimpse, but full of Divine significance. His business in His Father's house—Luke 2:39-52.
  - IV. The introduction of Jesus to His work. The Holy Spirit and Heaven ready to proclaim Him—Luke 3.
    1. John the Baptist a Divine messenger to prepare His way—Lk. 3.
    2. The Witness from heaven to Jesus, the Son of God—Jno. 3.
    3. The genealogy of the promised Son, through the line of promise from Adam to David's line and family to Joseph, the reputed father, whose son Jesus became as the husband of Mary, His mother.
  - V. The first tests of the divine power of Jesus, the temptation in the wilderness, Luke 4. His authority at Nazareth, His power over devils, sickness and infirmities, and His increasing sway over the faith of the multitudes—Luke 4.
  - VI. His personal testimony until the call of the twelve.—The miracles He did, and the first introduction to the observations and criticisms of the Scribes and Pharisees—5:1-6:12.
  - VII. The Period of testimony in company with the twelve—6:13-9:36.
    1. The doctrines of the kingdom—Lk. 6.
    2. The Gentiles benefited—Lk. 7:1-10.
    3. The dead raised—7:11.



4. The inquiry of John the Baptist—7:19.
5. The Pharisees' inquiry—7:36.
6. Witness by parables—8:1-18.
7. Witness to His own people—8:19.
8. Power of elements of the world and of hell—8:22-40.
9. Power over sickness as well as death—8:41-56.
10. The power granted to the twelve, and manifested to a multitude—9:1-17.
11. The result of His witness,—the great confession—9:18-27.
12. The witness of Divine glory, and the shadow of the cross—9:28-45.
- VIII. The road to the cross.
  1. Teaching others to succeed Him in the kingdom—9:46-62.
  2. Transferring His power to others—10:1-24.
  3. Teaching men the spirit of service for Him. The ruler and Martha—10:25-42.
  4. Teaching the disciples how to approach God—11:1-13.
  5. Teaching how to overcome Satan—11:14-28.
  6. Warning men of superstitions and erroneous teachers—11:29-54.
  7. Encouraging men to bear persecutions—12:1-12.
  8. Warnings against love of the world—12:13-48.
  9. The sufferings of the cross approaching—12:49-59.
- IX. Under the shadow of the cross.
  1. The repeated assaults of the enemies against Jesus—13:1-18:43.
    - a. A warning to repent—13:1-10.
    - b. The Sabbath day healing and the anger of the Jews—13:11-30.
    - c. The effort to drive Jesus away—13:31-35.
    - d. Another Sabbath healing and the results—14:1-35.
    - e. Accused as the friend of publicans and sinners—15:1-32.
    - f. The wisdom of preparing for eternal life—16:1-31.
    - g. The duty of gratitude and service—17:1-19.
    - h. The Kingdom, preparing and waiting for it—17:20-18:30.
    - i. Facing the cross and going on—18:31-43.
- X. Undisturbed by the cross.
  1. Jesus brings joy to Zacchaeus—19:1-27.
  2. The triumphal entry and its joy—19:28-48.
  3. Truth and treachery in conflict—20:1-47, 21:1-4.
  4. Destruction foretold. Glory in view—21:5-38.
- XI. Just before the cross.
  1. The last supper with the disciples, and the new covenant in His blood—22:1-30.
  2. The trial of flesh in the garden—22:31-53.
  3. A record of falseness and failures—22:54-65.
  4. Steadfastness under trial—22:66-23:31.
- XII. The cross.
  1. Numbered with the transgressors—23:32-43.
  2. Opening the door into the holiest of all—23:44-49.
  3. Heart's doors opened—23:50-56.
- XIII. The triumph of the resurrection.
  1. Unexpected—24:1-12.
  2. Explained—24:13-35.
  4. Proved—24:36-47.
  5. Proclaimed—24:28-53.

#### Notes

In studying the life of Jesus as set forth by Luke one should bear in mind his plan,—setting forth things in order.

At the same time there may be noted some discrepancies when comparing with other Gospels. These should be considered in the light of the difference in the source of information, two witnesses of the same thing not always agreeing in detail. The fact that details of an incident will vary is not proof of the untruthfulness of the incident or of the witness.

The students of this Gospel may not see in it the same outline of subjects or of thought. Each should have his own method of study, and may have his own line of investigation. This will necessarily change the nature of the general subject and emphasize a distinct line of teachings pertaining to the subject.

Remember that Jesus Christ, the Son of man and the Son of God is revealed in this Gospel. Let the seekers after truth keep open the eyes and heart to see and believe on the Only Begotten Son of God.

#### WHY I LOVE MY CHURCH HOME

(Continued from page 299)

through men who knew God, and walked with Him, and who through the Holy Spirit's power have laid down those rules and principles for us.

I would not say there are no Christians other than Mennonites, for I believe there are but I believe that the doctrines which our church upholds, if followed and kept in the right spirit will be sure to draw us near to God.

If a woman or girl once feels the real power there is in wearing a devotional covering, and considers it more than simply a piece of goods worn on the head, I am sure she wants to wear it, and is not ashamed to wear it. Can a woman honestly wear the devotional covering and feel that it is a power to her, unless she has first been in close touch with the Master?

The world laughs at the white cap of the Mennonite, as they call it, and it takes determination and the help of the Holy Spirit to wear it wherever you are at church but there are blessings in store for those who are true to their convictions, for when we pray for strength to do what is right are we not brought nearer to our Savior Himself? Then too, leaders in other denominations have said that since they have lost out with the devotional covering, they have lost hold on other vital doctrines in the church.

The same holds true with the doctrine of feet washing and others as well. We cannot possibly keep them in the right spirit unless we first come in close touch with the Master.

I love the Mennonite Church because of the opportunities it gives, and the efforts which it puts forth to have its people know the Word of God; also because of the efforts it puts forth to help its young

Christians to develop in the Christian service.

The work of the Sunday school, the preaching of the Word, the Young People's Meeting, Bible Study Classes, Mission Study Classes and our Church Schools, all are a valuable asset in helping our members to develop in the Christian service.

I love my Church because it believes that the Gospel is meant for all, and hence is taking a part in missionary activities.

Then too, I love the Mennonite Church because I believe that its faithful and sincere Christian members are a part of that greater Church which Christ Himself speaks of.

In referring to my Church home at Shore, as being a certain organized congregation in the Mennonite Church, I would say that I love it for several reasons.

**First**—the associations which it holds for me. Regular attendance at a certain congregation holds associations which no other congregation can hold for us. For instance the memory of the time and place when we first gave our hearts to God and accepted Jesus as our Savior.

Then too, perhaps we have had Sunday school teachers whose lives and teachings have been a help to us, as is true in my own life.

**Second**—because of opportunities which that certain congregation gives for definite service. I can readily call to mind the times, when, as a child, I was called upon to lead songs in Children's Meeting, and then later was called into greater service in the same field of work.

**Third**—I feel at home there, feel that I am a part of the family of believers at that place.

The way we can best show our love for our Church home, whether it be Shore, Emma, Forks, Maple Grove, or the Mennonite Church in general, is by giving our loyal support, by living out its doctrines which we believe, and by giving our service to the Master.

Before we can truly love the Church and be of any help to it, we must first come in close touch with Jesus. If we have Him in our hearts and lives, we will gladly give our support to the doctrines; gladly do the best we can in what we are asked to do.

If we can truthfully say that we love God and the church, are faithful to God and to the teachings which He gives in His Word, and are in many cases brought to us through the work of the Church, I firmly believe that we are members of that greater body, the Church of Christ.

Shipshewana, Ind.

It is time for the church to quit trying to win the world by running up the white flag. Victory, not truce or peace, is the first slogan of Jesus' militant church.



# EDUCATIONAL

## SOME PRESENT-DAY SCHOOL PROBLEMS

### V. School Activities

By Clayton F. Yake

(Continued from last month)

#### The Elementary Grade

No school is without its activities. Some call it school life. It makes little difference as to the name; the meaning is the same. In the elementary grades these activities normally express themselves in play. Play is part of a child's life, and a great part at that. No one who understands child life would ever think of protesting against the child's right to play. We expect children to play; we want them to play; we wonder what ails them if they don't play. It is their life, their health, and strength. We wonder sometimes how they can really enjoy their school play periods with the little space allotted for playgrounds. There are many schools that do not have a nearly sufficiently large playground for the children. We would plead for the boys and girls here. Give them the elbow room they so much need for physical development.

When one thinks of the old time schoolhouse and the playground with it he is reminded that in at least one thing the modern town school, and sometimes the county school too, has to go a pace or two to give its boys and girls similar advantages. Indeed, we dare say that in most cases there is very little schoolyard with the schoolhouse. We are glad however that this feature is being provided for more carefully in many of the new building programs of public school boards. Children have a right to this consideration. They need physical as well as mental exercise. "All work and no play makes Jack a dull boy," is true to-day as in times past.

Where the Folk Dance is not brought in as part of the play exercise of the elementary grades the play of the boys and girls has been generally wholesome. We cannot conceive of the idea that such dancing is necessary for the graceful development of the body. There are other methods of exercise that are more wholesome and do not lead into habits that have a tendency toward modern evils later. We protest against them, and encourage all Christians to raise their voice against the introduction of such dances on the pretext of physical exercise or dramatization.

#### In the High School Grades

**Athletics.**—Starting with the grammar grades and sometimes even before this the

play life of the boys in particular, and the girls too where there is a gymnasium, assumes a quite different aspect. The high school has its football, basketball, and baseball teams usually. Boys get the desire to qualify for one or more of these teams quite early in their school career. When such a desire grips a boy usually other things have to take secondary place. He has little time for anything else. There is more than one reason for this, too.

In recent years the athlete has become idolized. It is not the one who has the best standing in deportment and scholarship that stands highest in school life. It is the hero on the gridiron, in the gym, and on the diamond that takes first honors from the school. Boys admire him and girls idolize him. The star on a football team may be ever so in exemplary in his conduct but girls will go "wild" and "crazy" about him. And that very attitude of girls has a tendency to make boys all the more desirous of becoming heroes in games rather than in mental activities.

This athletic craze has gripped our high schools everywhere. It has not stopped here. Colleges and universities have become saturated with it that it became necessary to counteract it in some way or other. So a cooperative movement between some of the largest institutions of learning has been in effect since last fall to stem the tide and bring about a more normal and healthful school condition. Just what has been accomplished time will reveal. For in most instances it was the football craze that had caused students to run amuck. Millions of dollars have been spent toward the erection of stadiums for all kinds of athletic activities. And of course this influence comes down and actuates the high school boys and girls. There is nothing healthful about it. It is extremely destructive from the highest standpoint.

An Illustration—This excerpt from a western daily newspaper gives the reader an idea of the athletic craze and what people will do when possessed by it.

#### Ticket Seekers Bivouac At Doors at Haworth at Night

Sleepy, sneezing men, women and children filled Kokomo's school buildings, offices and homes to-day after a line of more than 350 people shivered and waited in front of Haworth gymnasium last night for the first chance at 700 available tickets for the Kokomo regional basketball tournament which went on sale at seven o'clock this morning. A line a block and one-half long spent the night waiting and automobiles lined the curb for two blocks. The first of the line took up their all-night vigil soon after darkness fell Tuesday night and as the hour approached midnight the line had grown to almost its full size.

#### Use Oil Stoves

At two o'clock, local officials moved by sympathy, opened the doors of the gymnasium and 350 people filed inside, giving their names one by one and receiving a number in the line. The rest of the ones who were in the line were sent home. There could be no tickets for them.

Armed for comfort against the chilly night air, the line was a cheerful and noisy aggregation at midnight. Glowing oil-stoves cast off a welcome heat to a little group near the front. On down the line sat girls as well as boys, wrapped in bed clothing, lap-ropes, blankets and newspapers. Some reclined on improvised beds made of boxes. Others found the boxes useful to keep their feet warm. One boy had a portion of an old mattress for his bed. Little bonfires spread a yellow glow up and down the sidewalk.

At one o'clock this morning a Victrola made its appearance and a girl gave an entertainment with the Charleston for an hour.

Gradually the noise ceased and nervous slumber stole here and there and hunger commenced to get in its work. Soon sandwiches began to appear and be devoured. Then came milk bottles filled with hot coffee, brought by friends.

#### Refreshments Served.

Some of the anxious ones in line worked in relays with one finding a place to warm and sleep for a time while the other held the place.

Two small boys near the front of the line said they were receiving twenty-five cents an hour to hold the places for adults who would appear when the sale started.

The reader will understand that the playing of various ball games, for the sake of exercise, in themselves may be entirely legitimate and all right. It is the wrong use of these otherwise healthful exercises that we are speaking against. In tournaments and inter-school games how many get exercise out of the games? About the most exercise that the crowd gets is the rooting exercise, and you know how much good that does!

**Military Training.**—Ever since the Great War, agitation has been continued by militarists for some form of military training in our public schools to in part take the place of recreation. Numerous bills have been before Congress and different efforts have been put forth strenuously urging such a course to make our nation safe in time of war. But there has been so much opposition by Christian people against this movement that it has gained



little ground. But the war lords are ever on the job, and at many places various military drills and salutes are required at least. It remains to be seen what will be the eventual outcome. It behooves us to be alert along these lines and throw our influence on the right side.

#### The Federal Department of Education

The Curtis-Reed Bill, (S. 291, H. R. 5000) is a bill advocating the establishment of a National Department of Education with a secretary as a member of the President's cabinet. So far as we know at this time of writing this bill has not received much consideration in the House, due, no doubt, to the fact that there is quite a difference of opinion as to the matter throughout the country at large.

Those opposed to the bill are such who are opposed to the centralization of control of our education in course of time, for this is what they claim would happen eventually, even though the department would be merely an agency to assist the states to greater uniformity in educational activity for the present. Again those who are opposed to it claim that it is merely an agency through which in course of time military training would be required by law in our public schools. Pacifists take strong opposition to the bill for this reason. This is sufficient reason why we should take a positive attitude against the establishment of such a bureau and whenever opportunity affords express ourselves accordingly.

Those in favor of the bill are many, and much influence is being exerted toward the establishment of such a department. Militaristic organizations are interested in such a Department of Education, and there is reason to believe that there are many at our national capitol who are favorably inclined toward it. Our people should form a definite conviction about this matter and use their influence rightly.

#### Social Activities

In connection with athletic activities social activities run hand in hand. There is the football banquet, the basketball and baseball banquet, each one following the closing of their respective season. Well, again we can't raise our voice of protest against eating, for eating in its rightful place is indeed a very essential thing to life. And a banquet rightly given may be made a pleasant and profitable social function. But it is the part and type of banqueting that does not lend itself to such usefulness that we wish to talk about; and this type of banquets are the ones that are most commonly in vogue.

The modern high school banquet is but the portico to a season of dance and midnight revelry as a rule. In a town in which we are not strangers the last football banquet ended with a dance and drunken revelry. Liquor was present and boys and girls were under its influence on the dance floor. A number of the professors were drunk. Well, little needs to be said about the immoral end of such a

season of festivity, for that is where it ends. And no one can measure the amount of evil done.

The other banquets and dances held as social functions fare little better; for there are those of the same type who control and direct them. How could they be? And the one example cited above is no exception. The same is true in most of them. There are few exceptions, if any.

**Another Example.**—In one of our middle western cities an eyewitness told me personally of the awful conditions at the close of the annual high school banquet of one of the schools in that city. The banquet was held in one of the biggest hotels and the girls were supposed to have been chaperoned by their mothers, so that no irregularities would occur. The feast and dance lasted long into the wee hours of the morning.

A friend of the gentleman who told me the story was employed at this hotel at the time and invited him to see the "sight" of the closing hour of this social function. Liquor had been present abundantly, and the mothers who chaperoned their daughters were under its influence as well as the daughters themselves. There was an intermingling of sexes in rooms where only the girls and their mothers were supposed to have been. The things pictured to us are not for the printed page. The affair became so bad that the authorities of the hotel had to call a halt to the devilish activities to save the respectable name of their hotel.

This gives one an idea of the trend of social activities in our high schools. They are not all so bad, not by any means. There may be many conducted legitimately, but usually they have an amusement tag of some sort or other attached to them that makes them questionable.

**Class Plays.**—Class plays and school plays fall in an amusement group that seldom furnishes anything particularly upbuilding. There may be exceptions among

these; but the modern trend along this line as in every other popular line is entertainment and amusement. And we know very well what the world classes entertainment and amusement. Unless there is the element of foolishness, or that bordering on or suggestive of the immodest or immoral, or some silly love scene it is not to be classed as entertainment. This is what the unchristian mind demands; and since apparently this type is by far in the majority, the wishes of the majority must be complied with.

There isn't a high school that hasn't fallen a prey to this play craze. Under the name of culture and the art of dramatization this is defended for the sake of entertainment and amusement. It is one of the dangerous phases of the activities of school life, indeed.

#### Literary Societies, etc.

And when one comes down to the final analysis of the activities of the modern high school that are really Christian and constructive there is very little of this to be found. Of course there are the Literary Societies which provide opportunity for the development of literary talent. They have a useful place in school activities if also properly used, of course. They do not lend themselves so easily to misuse as many of the other activities do. Boys and girls find here splendid opportunity for the development of talent in public speaking, reciting, debating, singing, etc.

When it comes to the various types of musical clubs organized for the development of musical talent, which may be ever so good in their rightful place, one has to contend with the problem of the song selections. Many of the songs are selected of course for the purpose of entertainment and we need not repeat here what this demands. It certainly raises the question whether or not Christian boys and girls can participate conscientiously.

(To be continued)

## AT HOME AT MINER'S

It isn't everyone who knows Jack Miner, of Ontario, but there are hundreds of thousands who know of him. Jack is a product of North America, as are his friends, the Canadian goose, the canvasback duck, and the whistler swan. Like his work, he does not belong just to Canada, but to North America, and the value of his great work for conservation is appreciated at Washington, as it is at Ottawa. He is one of the continent's benefactors.

Back in the year 1904, Jack owned ten acres of land at Kingsville, Ont., a brick and tile factory, three hungry small boys, and a debt. To own even that much, he had had to go hunting every autumn, and kill hundreds of wild geese, ducks and swans. He murdered these birds that others might eat them, and also to get himself out of debt. In the year I speak of he was deeper in debt than ever, but he was busy thinking, and his mind sprang

beyond the slaughter he conducted every year. He revolted at it.

"These clever honkers," he reasoned one day, "actually know me. They recognize me as their enemy. I wish they could recognize me as a friend. I wonder if I can change them? If I keep on as I am, when my boys grow up there won't be duck, goose nor swan to see, much less to shoot."

It was thoughts such as these that promoted Jack to stop hunting for market. By so doing he sacrificed a considerable income—a thing which he could ill afford to do, for his tiles were selling very slowly and at a low price. Fortune favors those who dare to sacrifice, however, and Fortune smiled on Jack while he was on a chance trip to the northland.

One day in late autumn, his love of the woods carried him up north of Fort William on a moose hunting trip. Crossing a



log, he saw a man lying on the ground. At first glance the man seemed dead but when Jack reached down and turned him over, he found him barely alive. He had been lost and exhaustion had claimed him.

Jack got the man on his back and packed him the ten miles back to camp. Then he nursed him back to life with food and hand massage. This man whom Jack had saved was a neighbor. He did not reward Jack with even a penny, but once at home, he brought his rescuer so much business that Jack was soon able to put up a better factory, and then a still better one.

That, of course, meant a larger income, and it was not long before Jack was plotting to make friends with the birds which up to this time had regarded him as their enemy.

#### An Enemy Becomes a Friend

Just what qualities enabled him to carry his plot through to a remarkable conclusion is difficult to say. Jack is a big man; his head and neck are large, as are also his chest and shoulders. He is red of skin, freckle-faced, and that some one had shot at, in the air, enough hair to make him so. He is much like a healthy working man. His eyes are bright blue and are always shining with the light of friendship for everyone and everything, but especially for birds and boys. The latter fact probably explains his success as a birdman.

Soon after his brick plant started to hum he was able to carry out the plans he had made about the birds. He wanted the migrating geese to forget his past; wanted them to be friends with him. As a beginning, he secured a small flock of wild Canada honkers from Prince Edward Island and placed them on a pond in his garden, near the windows looking out from his dining room.

The wild Canadas gradually attracted a few of the migrating birds as they flew by on their way north. Jack fed them while they rested on his ten acres. Presently, more wild geese stopped, hundreds of them! Jack continued feeding them and making friends with them. It was not long before thousands of these clever, cautious birds were making his little place their regular resting station on the way north. Then some of them commenced stopping off on their way south, but, so far, these come only by the hundreds, though their host hopes to see as many visiting him on the autumn migration as stop during the spring flight.

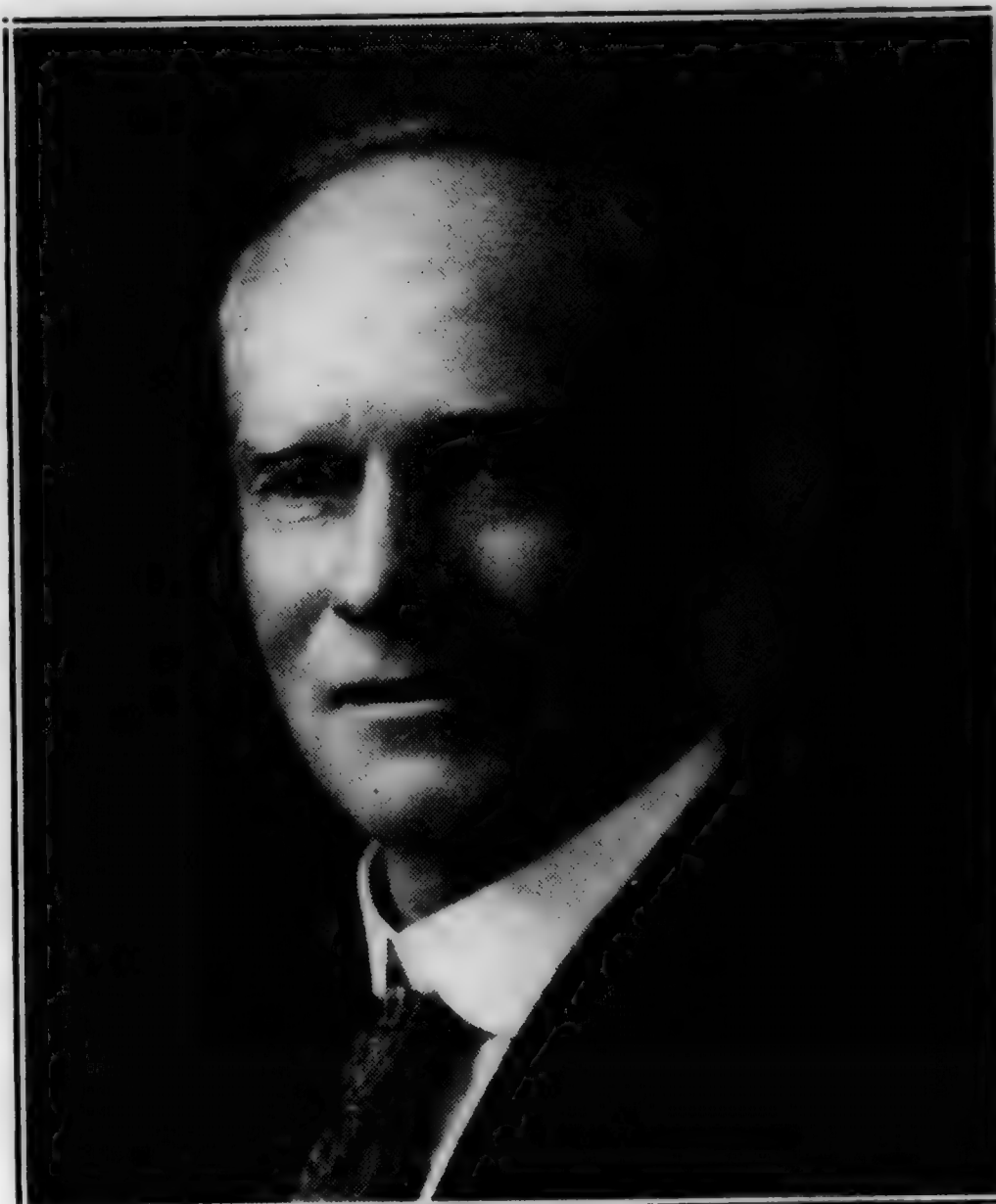
In addition to getting out of debt, increasing the size of his factory, making friends with the wily Canada honker, and traveling over the country to talk about his birds, Jack went to work and enlarged his ten acres to nearly three hundred.

Near the house he built pergolas and arches where great masses of rambler roses clamber in blossoming profusion. He has a long hedge of large native hazelnuts, a fine row of large mulberry trees which

he has planted for the wild ducks, wild turkeys, quails and others, as nearly all birds love the mulberry. The long row of these trees mean millions of berries for his bird friends.

#### The Old Gander's Wisdom

He plants many of his fields to Canada flint corn, which grows wonderfully well in his section of the country, and ripens hard. When the corn is ready for gathering, he stacks it in a large barn that is rat proof. Then, when the big, greyish-brown Canada geese come honk-honk-honking to his place by the thousands, on their journey north from Carrituck Sound and other winter feeding grounds, Jack takes down a huge three bushel basket and fills it to the brim with corn on the cob. This corn, a gift from Jack Miner to the wildest and wisest bird of North America, is thrown on the cob broadcast as he



Jack Miner

walks over the field amongst the birds. When a cob hits one or other of them, they start up to fly, but they are always called down immediately by the old gander who commands and receives absolute obedience. Then the fun starts. The grains of Canada flint corn are rounded at the ends and each grain fits in tightly to the cob and to its immediate neighbors, looking like china, or glass, or steel, until loosened from the cob. But the old Ganders know the secret and they seize and shake the cobs until one grain loosens, then they rip out the grains, up and down the rows on the cob until the last grain is gone.

Along the road leading to Jack Miner's, motor cars have been parked as tight as they could be during the month of every April for the last few years. Here the visitors see Jack, every April and November, walking through his fields in the midst of these birds, not just by the ponds

either, for he has at least three acres crowded with them and the garden grass will require no cutting for some time afterward, for the wild geese graze everywhere about the house grounds.

Some years ago the Federal Parks and Wild Life Protective Department passed a law that no one be permitted to shoot or hunt within one mile of Jack Miner's farm. Even Miner can't shoot or hunt, horned owls and golden eagles which now horned owls and golden eagles which now and then descend to try their luck.

One day Jack heard a great racket at the far end of one of his tile drying sheds. These sheds are long and narrow. Jack slipped into the house, took his rifle, ran out to the shed and down through it to the far end. Looking through a knot hole, he saw an extraordinary sight. Two eagles were on the ground trying to kill an old gander, a warrior, a bird that would still be red-haired if he had somewhere, knocking out one eye and injuring one wing, but not enough to prevent the gander from sailing on to Jack's place and safety. Once alighting it could never rise again on account of its injured wing, so it has stayed on the farm and Jack has made a personal pet of it for several years. Jack, looking through the knot hole, saw a second old gander punching right and left with his powerful wings at the two eagles who were trying to kill his friend. This pugnacious Jack Johnson, as Jack Miner after this incident always called him, was blocking the eagles' intention to the best of his fighting blood. Jack poked his rifle barrel into the knot hole, waited until both eagles got in line and then let go at them, bagging both at one shot.

At the sound of the rifle, every bird on the place rose immediately high in the air and Jack had to go at once and coax them back with corn to let them know all was well. A gun is seldom heard on Jack's place, but every bird knew that sound and was off at once. However, they knew Jack was their friend and came down when he called them with food.

Bird lovers from all over North America call on Jack Miner, including Dr. William Hornaday, William E. Saunders, George L. Fordyce, Herbert K. Job, John B. Burnham, R. P. Holland, Henry Ford, and many others, as well as bird men from European countries. George D. Pratt is the man who introduced Miner to New York City and Mr. Burnham also took him to New York on several occasions for his moving picture lecture.

#### Tagging the Visitors

Every year, Jack keeps tab on great numbers of his duck and geese by trapping them when they stop at his place, and putting a band around one leg of each bird before they start north. On the inside of the band he has printed a verse from the Scriptures; on the other side: Write



Jack Miner, Box 48, Kingsville, Ontario. Thus Jack knows of the trips of many of his birds after they leave him and is able to furnish the Departments at Ottawa and at Washington with much desirable data.

In Toronto some years ago during a Miner lecture, Mr. Walton, "Reindeer" Walton, the Episcopalian missionary to the Indians and Eskimos east of Hudson's Bay, who introduced the reindeer into that country in order to feed the natives of his immense parish when they were starving, was in the audience. He jumped up at one point in Jack's lecture, and walked down the aisle to the platform to give Jack a handful of aluminum bands which the Indians had brought him up in his own country.

Jack is a lover of quail as well as of swans and ducks and geese. Every summer he raises a lot of Bob Whites under bantams. He has them running around his house and under his feet as he steps out into the garden, and it is amusing to watch such a big powerful man using the utmost care not to step on the little things. No matter how busy he is he will utter a little whistle and stoop down and feed them out of a bowl with a spoon.

One day Jack picked up a pail of wheat and made for the north or more distant pond. In another minute or so, a flock of ducks hovered over the pond, in doubt as to whether or not they would descend. Waving his arms to them, Jack called "duckie, duckie"—he has a very strong, musical voice—as he scattered food for them about the pond.

"Now, if these ducks were mallards," he explained, "I wouldn't bother about them so much, for they would even go into my house if I asked them to come in, but these red-heads, pintails, canvasbacks, and others are always shy and I have to coax them with food. The pond is only mud and water. Now they know the food is here, as I never wave my arms and call them for nothing. We will go behind this hazel hedge and then we can see how many varieties there are."

"Neither ducks nor geese eat hazel nuts," some one once commented, "yet you have millions of them here. Why did you plant the hedge?"

"I planted it for the children," he answered. "It makes them happy to gather nuts and these are very large hazels, almost as large as the European filberts. Then I find that there is a spiritual law—if you make others happy that happiness will return to you and stay with you. So there you are."

A few years ago, before Jack Miner began his great work of conservation, thousands of Canadian geese were swept over the Niagara Falls and killed in the upper and lower rapids in the ice, as were, and are, great numbers of swans. Of late years, however, the geese ceased altogether to alight in the Niagara River to rest on their journey to the northland. Now, they go right along the shore of Lake Erie and stop at Jack Miner's place where they rest, where they have all the food they want.

On very windy nights between five and ten thousand geese will be in Jack's fields, nestling quite contentedly. At first, the geese always arose in the evenings and went out to Lake St. Clair or to Lake Erie, depending on which way the wind blew. Then, later, on very stormy nights, they would return and stay at Jack's. Nowadays, they stay always at Jack's until they continue their migration. At first, very few geese arrived in November, but of late years the November migrations have increased until now considerable numbers of the birds stop at Jack's place. The wild Canadas usually fly north by way of Lake Huron to Hudson's Bay and come south by way of the Atlantic Coast through Labrador and Quebec.

This last year, for some reason or other, hundreds of the Whistler swans, tiring of the treacherous Niagara River with its falls and rapids, passed over it without stopping and alighted on the shore of Lake Erie, near a marsh and quite close to Jack Miner's place. Jack sent down a few bags of corn to the birds, and the Dominion Parks Department sent two men post-haste to protect them, and see that no one even threw a stone at the big white birds. Jack is now hoping that his desire to have the

Whistlers visit him each spring will reach fulfilment, as he has a half dozen, wing-injured swans that he secured the year before, below the Niagara Falls, whither the swiftly flowing current of the upper river had carried them.

In the last twenty years, Jack Miner has done a great work with the Canada honker. He has pioneered in conserving the cleverest bird of North America. He has carried his message from end to end of the country, appealing to the ears of his audiences with stories of his birds, and to their eyes with pictures of them. Provincial, State, and Federal governments, wild life magazines are now interested in conserving the wild life of field and wood and stream but they cannot do everything nor be in every place. A great deal in wild life conservation—whether of birds or flowers or animals—depends on the individual, as Jack Miner has so ably shown us.

We cannot all be Jack Miners, but we can follow him in spirit at least. Jack will tell you that he who applies himself to the conservation of wild life will find something within himself that will make life worth living.

—Courtesy McLeans Magazine.

## OLD SETTLER STORIES

### The Burkholder Family

By C. Z. Mast

This family has been traced back two hundred and seventy-eight years into the persecuted regions of the Emmenthal, Canton Berne, Switzerland. They came from the villages of Langnau and Ruderswyl. They are among the early Protestants and also non-conformists of the Reformed. These people believed that the government had no authority over their religious worship, that the church and state should be under a separate organization, that baptism should be administered only to persons who had arrived at the years of understanding and had made their peace with God. **They believed in peace** and were opposed to war. Hence they were at variance with both the government and the established church in Switzerland. Since these ideas are accepted to-day these people were several hundred years ahead of the times. They suffered all kinds of persecution but held to their convictions. Some were sold to the Italian Galleys, some were imprisoned, some were executed, many were exiled to other countries and when the migrations to America began in 1710 they came direct from Switzerland to this country. The despised of Switzerland have made their new home the "Garden Spot" of America. The Burkholder family lived through it all. Members of this family were active in the Mennonite ministry from the early days in Switzerland and continuously since their arrival in America. Their activities have also extended into other denominations. They re-

main frugal and industrious, bring up their children in the fear of the Lord, and in their domestic affairs and everyday living, **reflect a happiness** that is not always to be seen with the naked eye in more pretentious and cultured circles of society.

Would to God that mankind, throughout the length and breadth of the land, possessed a proportion of their virtues! We would have less need of criminal and civil courts, lunatic asylums, pawnshops, divorce specialists, jails, trustees in bankruptcy, policemen and disinfectants.

#### Ulrich Burkholder

was the first pioneer of this family to settle in America. There is no reliable record of his arrival into this country. But the records in the Department of the Internal Affairs in the State Capitol at Harrisburg, Pennsylvania, show that he took up a warrant for 10 acres of land in Rapho Township, Lancaster County, Pennsylvania, on March 3, 1734. The name is spelled Buckhunter (alias Buckholter). By deed dated July 1, 1740 he sold his right and title to John Brubaker. In this transfer his name is spelled Burckhulter. It is believed that he settled in Lancaster County, Pennsylvania, in 1732 and located in what is now Lebanon County, in 1742. There were a number of this name located in Lancaster County prior to the Revolution. The Hans Burkholder whose letter the reader will find in this sketch located in Lancaster County near what is known as



the Stone Church in Pequa Township in 1717.

The above Ulrich Burkholder took another warrant June 8th, 1742 for 200 acres in Lebanon Township, Lancaster (now Lebanon) County. This original tract was resurveyed and amounted to 368¼ acres. This he sold to his son John, Sept. 16, 1764 for 59 pounds, 16 shillings and 7 pence.

On March 3, 1752 he bought warrants for three tracts of land, comprising 346 acres and 149 perches. It adjoined lands of Peter Reight, Abraham Ebersole, George Shinbaugh, and his other tract. There was evidently considerable land speculation at this time. For this land was first warranted to Richard Rampton, who sold it to Welty Miller, in 1748. It was successively owned by Jacob Barsinger, Jacob Stauffer, and Jacob Hopman who sold it to Ulrich Burkholder, March 3, 1752. These tracts were sold to his son Christian Burkholder, February 2, 1764, for 53 pounds, 15 shillings and 4 pence. He had other property and lands which he divided among his other children by will. His home was in Lancaster County until the formation of Lebanon County in 1785.

Ulrich Burkholder died in 1786 leaving his wife, Barbara and children viz: I. John, died 1779; II. Christian; III. Ulrich; IV. Ann, wife of Abraham Layman; V. Veronica, wife of Frances Dealer; VI. Esther, wife of James Sullivan; VII. Barbara, wife of Jacob Reiff, died before 1786.

I. John and wife Esther Burkholder had children, viz: 1 John. 2 Abraham. 3 Jacob. 4 Joseph. 5 Barbara, wife of John Romer. 6 Esther, wife of Christian Wenger and 7 Ann. 1 John Burkholder married to Esther Bienhauer. They lived in Lebanon County and later removed to Franklin County, Pennsylvania. Record book A-2 page 407 shows that John Burkholder and his wife Elizabeth of Franklin County, Pennsylvania, released the executor of her father's estate for \$1975.00 on April 27, 1827. 2 Abraham the second son of I John Burkholder married to Elizabeth Lehman. He lived in Lebanon County until 1793 when he located in Cumberland County, Pennsylvania. Record book E-2 page in the Dauphin County, Pennsylvania court house shows that Jacob Lehman was the administrator of the estate of Jacob Oberholzer of Swatara Township, Dauphin County, Pennsylvania. His mothers heirs were the beneficiaries. The administrator's releases are signed by Mrs. Oberholzer's brothers and sisters or their heirs. They are John and Daniel Lehman, of Green Township, Franklin County, Pennsylvania; Peter Lehman, Mt. Joy Township, Lancaster County, Pennsylvania; Mary, wife of Jacob Wilhelm, Franklin County, Pennsylvania; and the children of Abraham and Elizabeth (Lehman) Burkholder are: John, Abraham, Jacob, Joseph, Dan-

iel, of Frankford Township, Cumberland County, Pennsylvania, and Samuel, Franklin County, Pennsylvania. Releases are dated November 21, 1831. 3. Jacob Burkholder, third son of John Burkholder who was the son of the emigrant ancestor Ulrich Burkholder, lived in Franklin County until 1826 when he located in York County, Ontario, Canada. His son Daniel had preceded him by four years, who is the grandfather of the Mennonite minister Lewis J. Burkholder, Markham, Ontario, Canada, to whom we are much indebted for his kindness in rendering some valuable data pertaining to the pioneers of his family in Ontario, which is contained in this chapter of Burkholder family history. 4. Joseph Burkholder was seven years old when his father died, known as John Burkholder, married to Esther —. He grew to manhood in Lancaster County, Pennsylvania. He married Maria, daughter of Peter and Ann (Reiff) Lehman. They lived on the farm directly north of the town of Manheim. A part of the farm was taken for the location of the town reservoir. He was a deacon in the Mennonite congregation at Hernley's church. He died February 6, 1826 at the age of 54 years, 1 month and 1 day. His wife died September 1, 1838, aged 65 years, 6 months and 3 days. They had children viz: a John b Peter. c Jacob. d Christian. e Mrs. Stern, lived in Manheim, Pennsylvania, another daughter who was married to a Witmer, lived in Lebanon County, Pennsylvania. g Joseph and h Abraham.

A. John lived at Elizabethtown, Pennsylvania, where he died at the age of 97 years. He had two daughters, Ann married to Ebersole, left no heirs. Mary died single. B. Peter lived on the homestead until 1842 when he located at West Unity, Williams County, Ohio, where his descendants are now living. C. Jacob lived and died in Manheim, Pennsylvania. He left a son named Henry who also lived at Manheim. Henry had one daughter who married a Smith. The last heard of them by their relatives in Lancaster County, it was stated that they reside in some unknown part of the city of Baltimore. D. Christian, married to Anna Springer. They lived at Union Deposit, Dauphin County, Pennsylvania. Among their children were: Harriet married to Lewis Beaver, Maria to Daniel Beaver, Anna to Abraham Lane, Reuben died unmarried, lived in Lebanon County,

Pennsylvania. Christian had a large family which he reared in Lebanon County. G. Joseph, married to Elizabeth, a daughter of Abraham and Ann (Hershey) Reiff. (Her mother with all of her children except three moved to Olivesburg, Ashland County, Ohio, in 1828. The Reiffs, Harnleys and Porters of Ohio, Indiana and Illinois belong to this family.) They began farming in Rapho Township, Lancaster County, Pennsylvania, and in 1840 located in Pequa Township, Lancaster County, Pennsylvania, where he lived until his death. They are buried in the cemetery connected with the Stone Mennonite Church near New Danville, Pennsylvania, where he served so many years. He was ordained a minister in the Mennonite church in 1846 and a bishop in 1864 and served until his death in 1875.

J. C. Burkholder, 722 North 16th St., Harrisburg, Pennsylvania, is a grandson of the deceased Bishop Burkholder who was in charge of the Conestoga and Manor districts. He has been actively engaged in compiling a history of the Ulrich Burkholder descendants for a number of years. The writer will herewith acknowledge his sincere gratitude to the pen of Mr. Burkholder in supplying the greater amount of material for this sketch.

H. Abraham, 1817—1896, married to Esther Hess, 1823—1872. They lived at the toll gate directly south of Lancaster, Pennsylvania, on the Willow Street Pike, where he was a collector for many years. They had two sons, viz:

Henry H., born May 22, 1853, married to Angeline. Among their children are: Charles, born November 26, 1876; Elizabeth, born August 21, 1879; Esther, born July 18, 1883; Clara, born December 22, 1888; Alice, born July 18, 1889; Etta, born July 25, 1892; Lavern, born August 24, 1894; Elva, born December 25, 1896.

Abraham, the only brother of Henry H. Burkholder, was born April 26, 1860. He was graduated from the first Pennsylvania State Normal School in 1886 and from the University of Wisconsin, Madison, Wisconsin, and completed a course in theology at Chicago, Illinois. He is a Presbyterian minister at Laguna, California. They have one daughter, Louisa. The above Henry H. Burkholder is also credited for rendering assistance in the writing of this sketch.

(To be continued)

## BROADWATER'S DISCOVERY

By L. J. Beachy, Mt. Nebo Studio

Brother Beachy certainly is in love with God's "Great Outdoors." I must confess that as I read I felt like hustling off to Grantsville, and have him for my guide into the Maple Woods of Garrett Co. Besides he made my mouth water for some of those "Buckwheat Cakes" and "Maple Syrup." Keep on trying to preserve these Maple trees brother. Editor.

About two miles from the wheat field among the stumps, as illustrated and narrated in previous columns of the Chris-

tian Monitor, nature has done her part nobly in reforesting these cutover, waste timber lands. In an interview that our



State Forester F. W. Besley and J. A. Cope had with a farmer of this section of the Casselman Valley they got the following story:

#### Crossing Wild Country

Fifteen years ago a man crossed some wild land of Garrett County, Maryland. He was a local farmer taking a short cut from a nearby town to his home. As he crossed one particular field, it came into his mind that that tract of land had undergone a terrible change. Great stumps punctuated the surface of the field and recalled a picture of magnificent sugar maples which a few years before had formed one of the most productive sugar orchards in all of Garrett County.

The owner, thinking to make a little "speedy" money had sold his trees for lumber, and his sugar orchard was now a thing of the past.

#### Long Range Vision

The man's eyes fell upon a low cluster of bushes through which he walked. He stooped down and examined them closely. They were tiny maples coming in as thick as strawberry plants. The old mother trees sad sowed their seeds well before they had given up the field. The vigor with which the young maples were growing fairly made the man exclaim, "why there will be another maple orchard here when my children grow up if these trees are of." Instead of going directly home, as was his intention, the man turned and made his way to another farm, some distance from his home. This farmer owned the field, and when the man left that evening he had closed a deal to purchase the cut-over tract at a low price.

The man is Perry H. Broadwater, who lives near Bittinger, Maryland, and who to-day is owner of a young sugar maple orchard of some 1800 rapidly growing trees. To him belongs the distinction of being the only man in that section who has had the vision, the foresight, and the public welfare, at heart to perpetuate for his children an industry for which Garrett County has long been famed.

Having acquired this tract of nature planted maples, Mr. Broadwater protected his young trees and watched them grow. When they were about seven years old—it would have done no harm to start even earlier—a thinning was made, so that the most vigorous trees would have an opportunity to develop good crowns. So vigorously did the trees respond to this treatment that it has been profitable to go back several times to remove still other trees to eliminate the crowding of crowns. In all, it is estimated that over thirty cords of usable firewood have been taken out of the nine acres in the orchard, and there are left eighteen hundred well spaced healthy-crowned trees averaging four inches in diameter and from twenty to twenty-five feet in height. Some of the more favored trees, which had plenty of light from the start, are now seven inches in diameter and will be ready to tap in another decade.

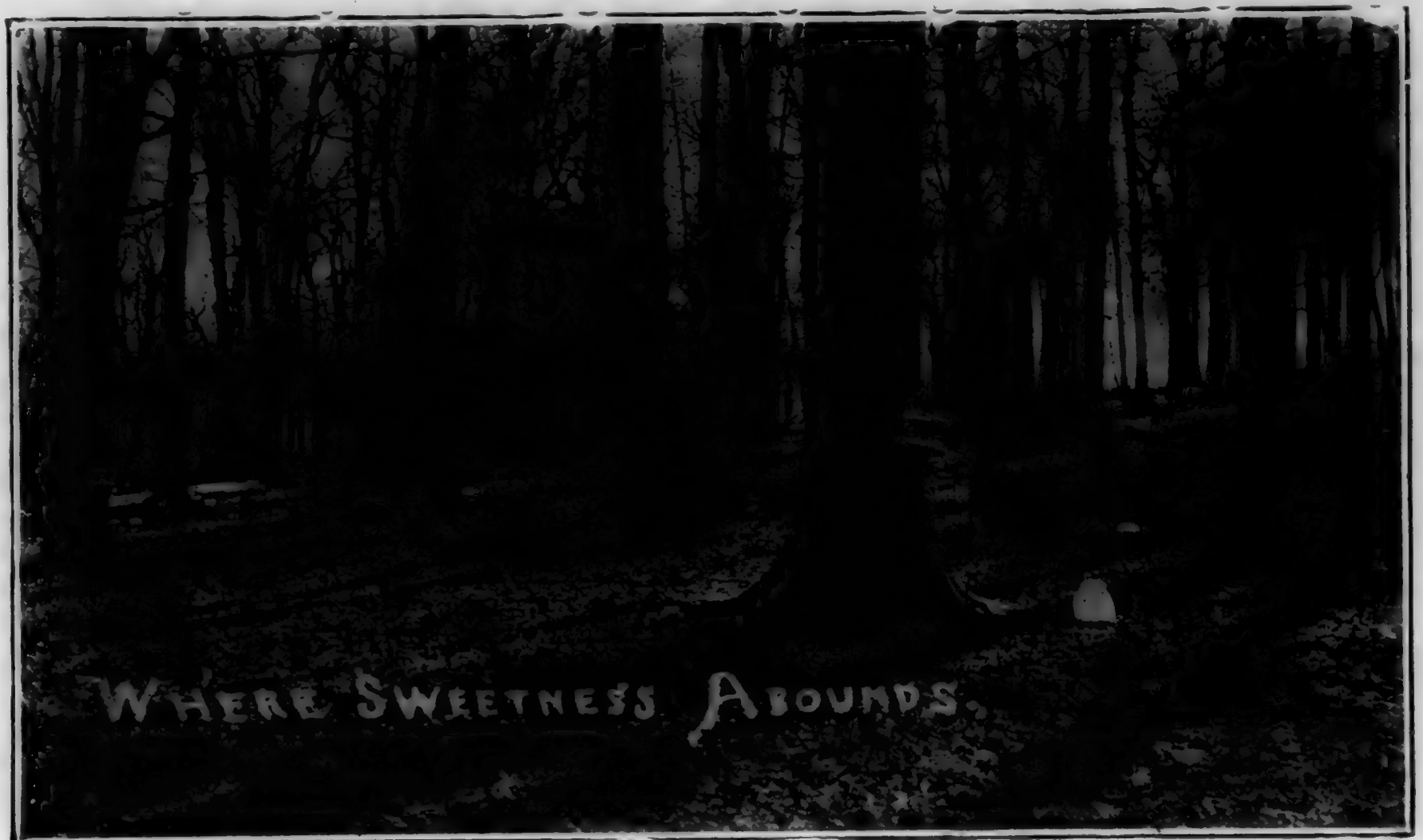
#### Sweetening the World

It is interesting and inspiring to drive through the maple sugar section of Garrett county around Bittinger and Grantsville. In many a grove are stately sugar maples measuring over two feet across the stump. For half a century or more they have been giving of their sap each spring to make that delectable and almost essential accompaniment of buckwheat cakes—maple syrup—syrup, that for richness and flavor is equal to the best that Ohio, New York, or Vermont can produce. The observer, however, cannot fail to note that these splendid groves are on the decline. Trees, like human beings, mature, become aged, and finally die. In the case of the sugar maples, though each successive set of wounds fill up and eventually heal over, the annual piercing of the trunk does permit the easy entrance of the germs of decay, and so in a measure hastens the final death of the trees. On trees whose trunks still seem sound and strong, a look at the crown often reveals frayed stubs where winter winds have wrested out great

young trees surging up to take the place of the veterans. The mature trees have certainly done their part to insure a host of seedlings by littering the ground with a carpet of seed. Last fall in particular it would have been an easy matter to rake them up by the bushel. It is not nature that is at fault. The trouble is that tender seedlings make excellent browse for the ever-present sheep, brush hooks and fire have been equally effective in discouraging the young trees. The chestnut blight, a bark disease, will in a few years wipe out the last remaining chestnut groves in the county, and it looks as though man and his agent, sheep and fire were going to be equally effective in the case of sugar maple.

#### Honor to this man.

With these facts forced home by observation of actual conditions, it was most refreshing to find one man who had helped, and who is helping rather than hindering nature to reproduce the fine old sugar-maple groves of the region. At no cost, and without the efforts of a few days'



A Garrett County Sugar Grove

branches; and here and there are gaps in the groves where veterans of the past have already succumbed.

#### Short-sighted Men

As if to hasten the destruction of the maple-sugar industry of the County a visit to the sawmills will reveal many maple logs waiting to be converted into lumber. Some short-sighted owners have actually cut down sound trees in their maple groves and sold them for lumber. Certainly this is a twentieth century version of killing the goose that laid the golden egg. One case especially is cited, where the farmer got in cash for each tree an amount just equal in value to a two years' yield of sugar.

But even this double fronted attack on the sugar-maple groves of Garrett County would not in itself give cause for alarm, if there could be found a sturdy race of

light ax work in the winter, when other farm work is at a standstill. Mr. Broadwater has established a splendid young orchard; Garrett County soil and Garrett County climate are doing the rest. Grantsville, Md.

#### "NOW BLOT HIM OUT"

Doctor Jowett used to tell this story to illustrate our need for humility: "When I was in Northfield I went out early one morning to conduct camp meeting away in the woods. The camp dwellers were two or three hundred men from the Water Street Mission in New York. At the beginning of the service, prayer was opened with this inspired supplication: 'O, Lord, we thank Thee for our brother, Now blot him out!' The prayer continued, 'Reveal Thy glory to us in such blazing splendor that he shall be forgotten.'"—The Churchman.



# THE SUNDAY SCHOOL

## THE BIBLE IN SUNDAY SCHOOL

By Margery Chambers

Sister Chambers writes in characteristic Twentieth Century style, to the point, and without apology. She is right in her point taken, and why not say so. There are no two sides to the matter, too many Christians are shamefully careless in these matters. We will look ahead with interest to her other messages. She says they are old and over-worked themes. But we think she will dress them in new suits. Editor.

"Carry your Bible with you" is the first line of a song with which we are all familiar. According to the evidence in our church last Sunday it applies only to teachers, preachers and very old people. Perhaps the rest are so exceptionally fond of their Bibles they think it best to leave them at home, out of the heat and dust.

### Did you Forget your Textbook?

Last Sunday there were five Bibles in a class of twenty-odd members—the young people's class. But every member was conveniently armed with a Lesson Help, to which they clung as a drowning man to a spar. Somehow it seemed to me rather ridiculous and out of place that there be so few Bibles in a Bible study class. In a secular school, when half the pupils turn up without their text-books they receive their just reward. In High School it is a high crime indeed to forget a single one of the long list of books. In Sunday school where the only text-book is the Bible no one feels guilty at the lack of one. No one says a word of reproach, save, perhaps, the teacher, with a mild: "I wish you would remember your Bibles." It seems foolish, does it not?

### Is it Fair? Answer Quietly

There are so many uses for the Bible in our Sunday school classes. True, we have our quarterlies, but they become more or less useless when the lesson is found in Genesis and a reference is needed from Hebrews. It is unfair to expect the teacher to do all the work—hunt up all the references and read all the verses—while the pupils sit quietly and listen—perhaps.

Particularly in this series of lessons on the Old Testament do we need our Bibles at hand. There is never a lesson when a map is not needed. The practical lessons are so closely related to many of the New Testament books that it is impossible to keep them separate.

So, in the teaching of the lesson itself we have a definite use for our Bibles. This has a particularly fine effect in that it stimulates the attention of the class; it gives the shy ones a chance to do their bit; it gives practice in quick ref-

erence and thereby familiarizes the pupils with God's Word. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Thus said Christ Jesus, our Lord, and in taking advantage of this use of our Bibles we are obeying that command of our Savior.

### The Bible for Various Uses!

That is the one main use of the Bible in the individual Sunday school class. Now in the whole school. A number of Sunday schools open with responsive reading, a discussion of set verses or reading in unison several suitable verses. None of these practices are a success unless every member takes part, and it is impossible to take part without a Bible in your hand. Nothing is more grotesque than three or four members trying to read the same verse out of one very small Bible. The more fortunate one in the middle boldly starts off with the first line, while the rest tag along two or three words behind. The effect is far from

satisfactory to the superintendent. There is strength in unity even in the reading of a verse of Scripture. For the sake of the superintendent "Carry your Bible."

It used to be the custom—is still in some churches—for each pupil to be assigned a definite verse to memorize for the Sunday following. This practice seems to have faded out, but it is a good one and would bear reviving. In connection with the matter of carrying our Bibles, it has a good result. In order to be sure to mark your assigned verse it was necessary to bring with you your own Bible, thus forming a very worthy habit.

### How to Please God, Preacher and Teacher

There is no greater treasure in the world than the Word of God. Do not leave it unguarded at home—carry it safely along wherever you go, particularly to Sunday school. A spectacle that must afford a teacher or preacher great pleasure is the sight of a congregation or class armed to a person with the Word of God. Give your Sunday school officers a thrill next Sunday—"Carry your Bibles."

"Carry your Bible with you,  
Let all its blessing outflow;  
It will supply you each moment  
Take it wherever you go."

Vineland, Ont.

## THE MESSAGE BEARER IN THE SUNDAY SCHOOL

By Sadie A. Hartzler

(Read at the Ohio Sunday school Conference at Walnut Creek, Ohio)

A message-bearer is one to whom the responsibility of delivering a message from one person to another has been given.

There are thousands of message-bearers in our world to-day—each one responsible for a task. We think of a telegraph or a postal employee. The importance of a telegram or letter is often very great. So great that if the task of delivering it is not performed rightly, the one responsible must be removed and another put in his place.

But the message-bearer in the Sunday school—are we placing due emphasis on his responsibilities? How infinitely more important is his message! It is a message from God to man that has in it the means of passing from death to life; one that turns men from sin to righteousness; one that leads from darkness to

light; one that gives peace for restlessness. This message gives men new hopes, new ambitions, new avenues of service. Above all it is the only message that shows men the way to God—the way of salvation through Jesus Christ. In this Christ our message has its chief concern. Sunday school teacher—you are to bear that message!

It is a joyful task; it is a serious one. Moreover, we are not thrown upon our own strength to give it. With the command comes the power to do.

To man alone has God given the responsibility of delivering the message of salvation. If he fails there is no other. It was to men that Christ said: "Go ye therefore, and teach all nations." Of them Paul said, "Now ye are the body of Christ and members in particular. And God hath set some in the church, first



apostles, secondarily prophets, thirdly teachers." Of the Christian believer He also says that they are workers together with Him.

The message-bearer in the Sunday school has the task given him by God Himself,—the responsibility of carrying to his fellowmen the most important of messages.

The message-bearer in the first place must have received the message himself. With Paul he must be able to say, "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." The message-bearer who really does know that will order his life accordingly, by the help of God. And those receiving the message will not only have them exemplified in a life.

The message-bearer's connection with the Giver of the message must be one of mutual trust and interest and confidence. Without it he must surely fail. The messenger must know his message. The lesson to be taught, the message to be given—must be a part of the teacher's own life and thought. He not only knows it but he loves it. It is food to his soul. He has hidden God's Word in his heart. He must know vastly more of the Book of books than what is found in the lesson selected for the week's teaching. His Bible must be his daily companion. Every teacher can well afford to spend some time in systematic study of the Word. The truths of a lesson are much better emphasized if the teacher is able to fortify them with other portions of the Word. The pupils have a right to expect the teacher to know the Word and to be able to help them by turning to it for authority on the subject. There are exceptions, of course. No teacher is able to answer all questions that may be raised. But the pupils will soon know if the teacher has an interest to the extent that his lesson is prepared.

The teacher knows the power of the Word. He must use it much, realizing that God's Word will not return unto Him void; that the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart; that the entrance of God's Word giveth light.

The teacher knows also the power of prayer; prayer for each individual member of the class; prayer for wisdom in planning the lesson presentation; prayer for the lesson half-hour that the Holy Spirit may be the teacher through him; prayer that this same Spirit may impress upon each heart the lesson each one particularly needs and that He may bring to the remembrance of each pupil the things he has heard when the hour of temptation or trial comes upon him.

The message-bearer is intensely interested that others receive his message. He knows its transforming power, its help in

gaining victories over the evil one; and the joy of hiding God's Word in the heart. He wants others to have the same treasures of riches in Christ that he has experienced.

The message-bearer in the second place has the opportunity to give the message he has received—that which has done him so much good. They are a vast throng—those who know not the message. They are a vast throng—those who need to feed upon God's Word.

When Robert Raikes first instituted the Sunday school it was for the purpose of gathering in the children. To-day we still associate children with the Sunday school more closely than we associate it with grown people. It is here where the foundation for Christian character is to be built. The influence of these early days in Sunday school will follow the boy and girl through life. Let us not suppose that the teachers of children have a small task. They have not. Their task is fraught with the greatest of responsibilities. Give the Primary and Junior departments the best teachers. Do not give them the ones that can be spared from the other departments. Message-bearer, it is for you, to tell these little ones of the Christ who loves them. It is for you to teach them of this Jesus who said, "Suffer the little children to come unto me....of such is the kingdom of heaven." They are the ones of whom Christ said "Feed my lambs." What a heritage is theirs, but there must be message-bearers to give it to them. Shall any of these little ones miss the fold because you or I have not been faithful? Better that a millstone should be hanged about our necks and that we were drowned in the depth of the sea.

In this throng to whom many message-bearers are appointed are the young people—the church of tomorrow. They are the young soldiers of the cross. The ones who are passing the crisis of life. The ones in whom ambitions, and hopes, and aspirations abound to do something and to be something. All these need some one to direct them. They need to know the Christ who is their daily friend and companion. They need to know the Word to ward off the assaults of the wicked one. They need to be given a sense of responsibility as to conduct and their relation to God and the church and their fellowmen. They need to know and experience the fact that with every temptation in their young lives there is one, even Jesus Christ, who stands by them and gives them the victory. They have a life to invest. You who are message-bearers to these, are you delivering the message in word and deed and action? With such a responsibility will not every message-bearer to young people, fly to God for wisdom to be able to do this heaven-given task?

With the laxity of home teaching, with the demands of the public school, with the outside sources to beckon the children

and young people from the fold, the responsibility of the Sunday school has been multiplied over and over. The message-bearer with his half-hour once each week has, indeed, a gigantic task.

Then there are the older ones who need to be built up and strengthened. These are in the thick of the fight. To them the Word of God is a Counsellor, a source of strength and a guide to duty. There are those who have begun to descend the western slope of life. What joy the message-bearer can bring to these as the great truths of the Word are being discussed. Life grows richer and richer with growth in Jesus Christ. The fight continues, however, and the message-bearer has still a great place to fill in the life of these. Christ said twice, "Feed my sheep." May this large portion of the throng grow in grace, and be changed into the same image from glory to glory as they behold with open face as in a glass the glory of the Lord.

The nature of most of our Sunday schools as represented here is quite different from those found in our city and rural mission stations. We are working with our own. Our task is a great one. But are we working with and reaching as many as we should? How many in our neighborhoods are not in touch with the message-bearer? Are we doing all we can to go to them or to bring them in? The number of pupils of non-Mennonite parentage was enumerated last year at four hundred twenty-five. That includes mission stations and all. We are glad for that number. But considering our schools not designated mission stations, are they doing all they should or could? If we were to write down a list of reasons for not having more could we find one honest one? Why not do at home some of the things we expect some of our city and rural missionaries to do? The Giver of the message wants all to hear. But the message-bearers are not reaching all.

In the third place the messenger is responsible for delivering the message. There are some ways in which the message cannot be given and be delivered as God intends it shall be. It cannot be handed out as a bill advertising goods. There is a sacredness to the message we have to give. It comes from God Himself. This message is precious. It is the divine revelation from the Creator. Such a message must be impressed as the very Word of God.

Neither can we give the message only once and then think our responsibility is ended. It bears repeating. The Word itself through the Spirit will work upon the consciences of men and women and boys and girls. Peter said in his second epistle, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." There are old things to be recalled; new points and lessons to be learned. Truly the story never grows old. We experience a



new truth, a new way of working, a deeper appreciation of the old. The spirit illumines the old and points out the new. Shall we then tell it once and let that suffice? No, never, for our task would not be accomplished.

The importance of the message will not allow its being given haphazardly and without preparation. Though the lesson may be a familiar one each class presents the problem of how it shall be given to bear the largest results. The lesson must be studied. The truths in the scripture portion must be meditated upon. They must become a part of the teacher's life. He must feel the power of the message. The success of a Sunday school teacher was explained in the fact that he began his lesson preparation a week before it was to be taught. He divided the lesson into equal parts and learned by memory a portion each day. By Sunday he was overflowing with his subject. Suppose he had waited until the last minute to prepare! The message-bearer's chief interests cannot be somewhere else and then with a few snatched moments on Saturday evening or Sunday morning expect to be ready to meet his class. We would not expect good results in natural things if carried on upon such a basis. Why should we in the spiritual?

The story of John Wanamaker is interesting here. He made his Sunday school work his chief interest, his commercial interests secondary. When questioned how he found time for his Sunday school work the question was not hard to answer. He put his business interests where a great many of us put our Sunday school work. He put second things second.

Last of all we cannot expect to give the message without waiting on God. Spiritual things take time. That time is time spent with God. There must be a drawing nigh unto God that He may draw nigh unto us. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." That promise is for every Christian worker, every message-bearer, every child of God. Are we claiming the promise? If not we are not the only ones losing the blessing, but those also for whom we are responsible.

But turning to the positive side—some things necessary in giving the message; some ways in which it may be given. Carmach in his book on "How to teach a Sunday School Lesson" points out this fact: "To be thoroughly interested yourself is the first essential to interesting others. In relating a story or using an illustration, the teacher who does not feel it cannot tell it." A gloomy, grouchy person seems to put a chill into the atmosphere; a cheerful one scatters sun-

shine; an interested teacher interests her pupils.

The Great Teacher's methods bear repeating again and again. He taught simply and directly. The most ignorant followed Him and hung on His words. The educated could profit from His fearless directness.

He used the things they were acquainted with to lead them into new fields of understanding. It was the old principle of leading from the known to the unknown. We are hesitant sometimes to use old, familiar and probably homely illustrations and points of contact. They are usually the most effective in the end.

Then, too, He stayed on the bearer's level with His teaching. He could talk equally well with Nicodemus, the learned man or with the fishermen at their nets.

A valuable little book on "The Sunday School Teacher" has been written by H. M. Hamill. I have taken from it some of his suggestions for teaching and adapting the lesson. Quoting him he says: "Christ taught salvation to both Nicodemus and the Samaritan woman, and His doctrines were nearly the same in both instances. But His methods varied. He encouraged the woman; He reproved the rabbi; He drew out the Samaritan; He repressed the Jew with his conceit of knowledge. So must you study out methods of applying the lesson to the varied conditions of your scholars. One boy is dull: plan to draw him out, give him the easiest thing in the lesson to consider and to do. Another is bright and quick, too quick perhaps: engage his mind with what will set him thinking. Take the dull ones as the measure and test of your teaching."

It is necessary to have a lesson plan. In it allow time for each phase of the lesson. There must be a review. We need to go over some points many times before they stay. We need to get a point of contact. We can often get it in the review. There must be a clearing up of difficult points in the text. But above all else give time for the spiritual points the lesson is to teach. Part of the work is as scaffolding; what we are working for is the building itself. We must know the lesson setting, the people, the places, the time—they are essential. But the lesson was planned with the purpose of getting a spiritual truth. The lesson must reach the heart. It is the spiritual truths of the lesson that will do that. For the spiritual we must give time for application. What has the lesson meant to you? will bring out thoughts that will surprise the teacher very often. The thought the pupil has received for himself will be the most valuable to him. On the other hand the exchanging of thoughts is a means of helpfulness and a means of understanding one another.

In making the lesson plan write out questions. Questions that lead to bringing out the main point of the lesson and such that provoke thought.

Then lay the burden of the thinking on the pupil. I am thinking now of two teachers whose methods were most effective in arousing the class to think. One of these felt he was a failure. The fact that the class did not express itself very freely on the questions he asked troubled him. But he was far from a failure. The questions were so thought-provoking that one would rather think on the question than be disturbed by an answer someone might give. More than that they required time to be answered. He touched the deep, vital truths of the lesson.

Besides that he lived such a life that we were uplifted and inspired when the class period was over. His intense interest in the Word and in the souls of men left its impression on the class.

Another teacher talked quite slowly and deliberately. His questions were thought-provoking also. Instead of talking when the answer or thought did not come from the class he let us think. Again I called that teacher a success. If a difficult question was raised he was prepared to give views and answers which we felt were the result of thorough study and preparation on his part.

A practice which has come into our Class work which has resulted in a waste of time is reading the lesson, verse by verse. If the class is in a room by itself it may not be so bad but if in the main room as most of our classes are, it is. Only a few can hear what is being read. Interest is lost. A question that will necessitate reading to see what the Word really says is better. Very often pointing out a verse and having each pupil read it for himself, with a pause allowing time to do so, is more effective. The lesson may not have been studied by all the pupils. They need to know the Word. God's Word is final authority. We need to know precisely what it does say on the truth the lesson teaches.

Another point that must not be missed is to give each one in the class something to do. Do not leave a few to do all the work. Some will never be aroused to action unless they are set to a task. General questions are usually answered by the few. Ask the question and then call upon some one for an answer. Since no one knows just who will be called upon to answer all will think. The dull pupil will be given an interest this way as well as the bright.

These suggestions also necessitate knowing the scholar. The successful teacher learns to know his pupils personally. An interest will be manifest in them not only in the lesson half-hour but upon every chance meeting if it is only a friendly word. With the class in mind, a study program and lesson plan are necessary. The Bible is the teacher's first handbook; helps are secondary. Consider the class, their abilities, their interests, their lives. Find and fix the central truth the par-

(Continued on page 319)



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

By the Y. P. M. Editor

We complete the study of James this month. There will be some practical points for discussion in these studies.

Some would run Paul's doctrine of grace into **antimonianism**. That is to let go of all obligation to the Christian to observe the law of holy living. While Paul balances this by wholesome checks in his epistles, James presents such an instructive doctrine of holy living that completely balances up the whole, to all right thinking people who earnestly seek for the truth. **Study II** develops the place which works occupy in the Christian life.

**Study III** is practically a discussion in reference to the use of the tongue. It is an extension of the suggestions of Study II in which it was expressly stated that an unbridled tongue is an evidence of a vain profession of religion. It is not enough to go through motions of piety if the tongue runs loose and expresses an inward state contradictory to true Christian piety.

**Study IV** carries the central thought of the preceding study into more detail showing that wrong conditions of heart manifest themselves not only in the speech but in our earthly life generally, especially in our dealings with others and in our business plans. Worldliness in life comes from a lustful condition of the heart life. We should seek God's remedies for such conditions.

**Study V** takes up the life of the faithful children of God and seeks to encourage them to a life of patient endurance. Strife is not a safe course for us when we know that the Judge will sooner or later take up our matters. Prayer, obedience to God and a concern for the erring and the lost is the safest and most blessed occupation for God's people. In this study two distinctive doctrines are brought out that are frequently overlooked: Non-swearing of oaths and anointing with oil as a ceremony with the prayer of faith in behalf of the sick.

The **Topic for Nov. 7** leads us to the **Sources of the Victorious Life**. It is in strict harmony with the study of James. It is a very important subject and should have the prayerful attention of all.

### A STUDY IN JAMES.—Jas. 1:22-2:26. (Study II)

Topic for October 10

#### MOTTO

"Be ye doers of the Word and not hearers only."

#### MEDITATIONS ON THE TOPIC

**I. True Religion at Work.**—There is an action side to every blessing we receive. Good as the Word of God is there must be more on our part than just to hear it. A looking glass serves a good purpose if we will act upon what the glass shows us to be. So the one who looks into the law of God and puts into practice what he learns will receive a blessing.

If religion fails to restrain the evils of the tongue it is a vain religion. Pure religion causes its possessor to act in a way that shows forth the character of God's grace within the heart. It is sympathetic and helpful to the fatherless and the widow. It keeps aloof from the sinful character of worldliness. However in its exclusiveness from sin, it is not partial and self-righteous. There is no respect of persons. The poor are respected as highly as the rich and the great. God is one who has given special consideration to the poor. He makes it possible for them to be rich in faith and become heirs of the kingdom. The actions of rich men are oppressive. The actions of true Christians should be to fulfill the royal law of love to our neighbor as to ourselves. To keep every part of the law and yet fail in one point makes us break-

ers of the whole for God is the author of the whole law and one part is as important as the other.

Faith and works must go together in the Christian life. There can be no saving faith without works showing it forth as genuine. Words of sympathy alone will not fill a hungry man nor clothe a naked one. So faith must be proved by works. Even devils believe in God, but the virtuous life proves a relation of a life with God. Such faith and work was found in Abraham and in Rahab which made them acceptable with God.

**II. The Text.**—Jas. 1:22-2:26.—We have divided the text between chapters because the outline of the subject discussed does not correspond with chapter divisions. There is however a connecting thread that links every part of the epistle together. The outstanding thought of **doing** as found in this division runs through the entire epistle of James though it is more particularly discussed in this part. It may be well to consider the subjects opened up in this lesson: God's Word, as a mirror, as a perfect law of liberty, as a royal law. Pure religion as manifest (1) in practical charity, (2) in an unspotted life, (3) in freedom from the caste spirit; Faith and Works in mutual relation.

#### OUTLINE STUDY

##### I. The Importance of Doing.

1. The deception of hearing and not doing.—1:22-24.
2. The blessing of faithful hearing and doing.—1:25.

3. Doings of an unbridled tongue that indicate a vain profession.—1:26.
4. Doings that prove a religion to be pure.
  - a. Visiting the fatherless and widows.—1:27.
  - b. Keeping unspotted from the world.—1:27.
  - c. Not having respect of persons.—2:1-9.
5. If we expect grace from God we must practice grace in the treatment of our fellowmen regardless of their station.—2:10-13.
6. Works in relation to Faith.
  - a. Profession of faith useless without works.—2:14.
    - i. As illustrated in helping the needy.—2:15-17.
    - ii. As illustrated the work of a devil's belief.—2:18-20.
    - iii. As illustrated by Abraham's sacrifice.—2:21-24.
    - iv. As illustrated by Rahab.—2:25, 26.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Doing."
2. Commit verses 22-27 of Chapter One.

##### For Young People.

1. Illustrate How to Use the Bible as a Looking Glass.
2. Describe Pure Religion.
3. How do Men Show Respect of Persons?

##### For Older People.

1. How is Respect of Persons Inconsistent with the Law of Liberty?
2. Show that James and Paul Agree in their Exposition of Faith and Works.

#### PERSONAL THOUGHT

Do we deceive ourselves by being satisfied with a profession of religion which does not manifest itself by a practical life?

#### SEED THOUGHTS

"You never will be saved by works; but let me tell you most solemnly that you never will be saved **without** works."—T. L. Cuyler.

"Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments, yet they are pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit."—Sel.

"The doer is blessed. As surely as it is only in doing that the painter or musician, the man of science or commerce, the discoverer or the conqueror find their blessedness, so, and much more, is it only in keeping the commandments and doing the will of God that the believer enters fully into the truth and blessedness of deliverance from sin and fellowship with God. Doing is the very essence of blessedness, the highest manifestation, and therefore the fullest enjoyment of the life of God."—Murray.



# A STUDY IN JAMES.—Jas. 3:1-18. (Study III)

Topic for October 17

## MOTTO

"If any man offend not in word, the same is a perfect man."

## MEDITATIONS ON THE TOPIC

**I. The Use of the Tongue for Good or Evil.**—We should not be too ready to speak until we have carefully considered what we are speaking. A man of self control is usually a man who is balanced in what he speaks. Bits control the horse, a small helm will turn about a great ship, and the tongue is able to do very much among mankind. Like a little spark of fire it may kindle a large mass of matter. It may be set on fire of hell and is then uncontrollable, even worse than wild beasts which it is possible to tame. No man can tame the evil tongue which professes love to God while it curses men. Such a condition is not what it should be. Fountains do not yield two kinds of water. Fig trees do not bear olives, nor vines figs.

The wise man who has real knowledge shows out of a good conversation his works with meekness of wisdom. If there is bitterness and strife in the heart it is no cause for boasting. Such bitterness and strife comes from evil sources, "earthly, sensual, devilish." If we have the heavenly wisdom in our hearts we will have an output from life and speech that is pure first of all, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

What is sown by words in the way of righteousness is sown in a spirit of peace by the peacemaker.

**II. The Text.**—Jas. 3.—The "master" spoken of in the first verse is such a person who is inclined to be officious and ready to boss affairs and to rule over them. This passage shows that they bring themselves under condemnation by such self assumed offices with the tongue. A man in a position to speak rightly in all things is a perfect man. The writer leads us to see that the source of the evil of the tongue is from the evil one at work in the heart. To have proper fruits in our speech and conduct we must look at these sources from whence our heart is inspired to speak.

## OUTLINE STUDY

### I. The Responsibility in the Use of the Tongue.

1. Condemnation in stumbling teachers.—3:1, 2.
2. The power of the tongue—
  - a. When it is controlled.—3:2-5.
  - b. When it is not controlled.—3:6.
  - c. It is impossible for man to tame it.—3:7, 8.
3. The inconsistency of a double tongue with true religion.—3:9, 12.
  - a. Blessing and cursing.—9, 10.
  - b. The fountain does not so.—11.
  - c. Fruit trees are not so.—12.
4. Heavenly wisdom controls the conversation for good.—3:13.
5. Evil speech proves profession of religion a lie.—3:14-16.
6. The proof of heavenly wisdom in speech.—3:17, 18.

## SUGGESTIVE ASSIGNMENTS

### For Children.

1. Text word, "Tongue."
2. Using the tongue for Jesus.

### For Young People.

1. The Responsibility of a Teacher.

## 2. The Power of the Tongue for Good or Bad. For Older People.

1. Earthly and Heavenly Wisdom.

## PERSONAL THOUGHT

Where the tongue brings confusion and evil by its action in society it is evidence that the heart of its user is not right. Have we our speech directed by the Spirit from above? Or is it moved by motives from beneath?

## SEED THOUGHTS

"A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."—Jesus.

"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness."—Proverbs.

"A wholesome tongue is a tree of life; but perverseness therein is a breach in the spirit."—Proverbs.

"The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things."—Proverbs.

"Pleasant words are as an honey comb, sweet to the soul and health to the bones."—Proverbs.

## A STUDY IN JAMES.—Jas. 4:1-5:6. (Study IV)

Topic for October 24

## MOTTO

"Humble yourselves in the sight of the Lord."

## MEDITATIONS ON THE TOPIC

**I. How to Overcome Worldliness.**—The former chapter Jas. 3, brought out the fact that there is a wisdom that is "earthly, sensual, devilish." That thought is continued in its applications to wars and fightings and the seeking of earthly gain. There is an inward difficulty when the believer comes in conflict with his fellowman in grasping for earthly desires. James points out that these wars come from the lusts that war in the members of our being. Covetousness and friendship with the world bring the individual into bondage to the devil and rob him of fellowship with God.

We ought to know the trouble and its source very clearly that we may apply the remedy. Fighting does not bring what we need. Even prayer will not avail when we ask in the wrong motive. Friendship with the world makes us against God. What we need is to see our sinful condition and humble ourselves before God, surrender in obedience to His will, resist the suggestions of Satan and draw near to God. We have to make our wrongs right and purify our hearts by a real repentance and seeking for God's cleansing. Then God will help us and bless us.

We are before God as the Judge. Our judgment of others will only condemn us. Let us rather obey God ourselves and not set up ourselves to find fault with others.

In business matters we can overcome the worldly spirit by subjecting every business enterprise into the hands of God to be subjected to His will for us. Those who seek riches are in danger of becoming the oppressors of others and wealth becomes a curse by hoarding and brings judgment upon its holders. Luxury and pleasure are sinful indulgences that will sooner or later bring us to a judgment which will bring wrath upon us. The

just man that meekly bears the evil, alone shall be able to stand before God in that day and be justified.

**II. The Text.**—Jas. 4:1-5:6.—Again we have overlapped chapters in order to group the subject matter. The evils of the tongue have been traced to their source and shown to affect the life, not only in speech, but in general conduct of life. This takes us down through the evils named in chapter four and over into chapter five. Strife comes from lusts. Lustful hearts are in friendship with the world, and make men speak and act like worldlings in envy and strife of this world. It also leads men to self made plans of business instead of making business a matter subject to God's will. Riches only will bring a curse and a judgment. Beware of the snares into which they will lead men! There is a better way for us. This will be developed more fully in the life of patience and faith taught in our next study.

## OUTLINE STUDY

### I. God's Remedy for Strife.

1. The source of strife is lust.—4:1.
2. Lustful methods are unavailing.—4:2, 3.
3. Friendship with the world makes us enemies of God.—4:4.
4. The lustfulness is in us.—4:5.
5. Grace is provided for the humble.—4:6.
6. How to avail ourselves of grace.
  - a. Submit to God, resist the devil.—4:7.
  - b. Draw nigh to God, cleanse your hands, purify your hearts.—4:8.
  - c. Humble yourself in the sight of the Lord.—4:9, 10.
7. Evil speaking of others does not remove guilt from us, but places us in the wrong position.—4:11, 12.

### II. The Evil of Seeking Earthly Gain.

1. Self-devised plans of gain are evil.—4:13-17.
2. We should subject all to the will of God.—4:15.
3. Woes are upon the rich man.—5:1.
  - a. Riches are corrupted.—5:2, 3.
  - b. Unjust deeds are crying out against him.—5:4.
  - c. Sensual pleasures condemn the soul.—5:5.
  - d. The blood of nonresistant just men is on their account.—5:6.

## SUGGESTIVE ASSIGNMENTS

### For Children.

1. Text word, "Humble."
2. How to Keep from Quarreling.

### For Young People.

1. The Cause of Trouble with Others.
2. God's Remedy for War.

### For Older People.

1. The Right Basis for the Business Life.

## PERSONAL THOUGHT

May God teach us wherein we fail and lead us to the place where our life is free from condemnation.

## SEED THOUGHTS

"Charge them that are rich in this world, that they be not highminded nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."—Paul to Timothy.

"But they that will be rich fall into temptation and a snare, and into many



foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—Paul to Timothy.

### A STUDY IN JAMES.—Jas. 5:7-20 (Study V)

Topic for October 31

#### MOTTO

Let patience have her perfect work.

#### MEDITATIONS ON THE TOPIC

I. **Patience in Believers.**—James has come round again to the point of beginning and is reinforcing it with example and precept. If we look at our motto we will recognize it as the words of chapter 1:4. As we study patience here in the last chapter we shall recognize it as a grace that has been emphasized throughout the entire epistle and brought to its perfection here in conclusion.

What if there are temptations to meet in the world and these temptations require us to bear oppression and abuse and privation, "Be patient therefore brethren unto the coming of the Lord." Be patient as the farmer is patient till the harvest time. Don't even complain of one another lest our Judge who is at the door should condemn us. If you feel discouraged take the example of "the prophets who have spoken in the name of the Lord as an example of suffering affliction, and of patience." Job is an example of how the Lord blesses the end of those who faithfully endure. There is no need of pressing our point to gain our ends by taking an oath. The place to bring our cause is before God, therefore if any are afflicted they may pray, and if they are happy they may sing psalms. In time of sickness they can call for the elders of the Church and have them to pray over them and anoint them with oil in the name of the Lord. Prayer of faith will avail for the healing of the sick and for the forgiveness of sins. Confession of faults and prayer that is effectual and fervent will accomplish much before God. Elijah is an example of how a man as we are can win through prayer. We ought to be concerned to bring the erring back to the way of truth and so save souls from death and hide many sins.

II. **The Text.**—Jas. 5:7-20.—This has been discussed rather fully in the Meditation. The subjects touched in this passage may be noted: Patience, the Coming of the Lord, Non-swearing of oaths, Anointing with oil, Prayer, Soul-winning, Singing.

#### OUTLINE STUDY

##### I. Patience in God's People.

1. Hold fast till Jesus comes.—5:7, 8.
2. Murmur not against fellowmen.—5:9.
3. Follow the example of the prophets.—5:10, 11.
4. Take no oath.—5:12.
5. Pray when you are in affliction.—Jas. 5:13.
6. Sing when you are merry.—Jas. 5:13.
7. Call the elders of the church in your sickness.—5:14-16.
  - a. Let them pray, and anoint with oil.—5:14.
  - b. The prayer of faith avails before the Lord to receive healing and forgiveness.—5:15, 16.
  - c. Examples of answered prayer.—5:17, 18.
8. Rightly value the winning of souls.—5:19, 20.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Patience."
2. Waiting Patiently for Jesus.

##### For Young People.

1. What Trials are Connected with a Life of Patience?
2. The Value of the Prayers of the Righteous.

##### For Older People.

1. The Place of Anointing With Oil Among God's People.
2. What Obedience to Jas. 5:12 Will Accomplish.

#### PERSONAL THOUGHT

Does the outlook of Christian living look dark because of all the trials that must be endured? Let us take courage and count them all joy because they will end in a happy reward for all that are faithful.

#### SEED THOUGHTS

##### Winning souls.—

"In this labor of love, praying, and working must ever go together. At times prayer may reach those whom the words cannot reach. At times prayer may chiefly be needed for ourselves, to obtain the wisdom and courage for the words. At times it may be especially called forth by the very lack of fruit from our words. As a rule praying and working must be inseparable—the praying to obtain from God what we need for the soul; the working to bring to the soul what God has given us. The words of John here are most suggestive as to the power of prayer in our labor of love. It leads us to think of prayer as a personal work; with a very definite object; and a certainty of answer."—Murray.

"The cross that He gave may be heavy, But it ne'er outweighs His grace, The storm that I feared may surround me, But it ne'er excludes His face.

The cross is not greater than His grace, The storm cannot hide His blessed face; I am satisfied to know That with Jesus here below, I can conquer every foe."

—Ballington Booth.

#### THE SOURCE OF THE VICTORIOUS LIFE.—Gal. 2:20; Rom. 8:32-39.

Topic for November 7

#### MOTTO

"Ye are complete in Him."

#### MEDITATIONS ON THE TOPIC

I. **"Salvation is of the Lord."**—We think of a **victorious life** as one that has passed through a conflict, or one that is passing through, and has been and is victorious. As we consider the victory and inquire the secret of the power we are led to see that all truly victorious souls are not victorious in their own strength, but in the Lord.

The conflicts of life are viewed with a certain degree of joyfulness by the one who knows that God is the salvation. Paul spoke of it in Rom. 5:3-5. Here he thought of the glory in tribulation because the tribulation was a means of working those graces that enrich the soul toward God. James also in his epistle writes in the same manner when he exhorts the brethren to count it all joy when they fall into divers temptations (Jas. 1:2-4). Then as if receiving the objection from a hearer that the trial is too great he says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." But some one may say,

"We have been praying a long time and cannot see that it has done any good." The answer seems ready at hand,—"But let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:5-7).

There is no difficulty so great but the salvation of God is sufficient to meet it. With Paul we may challenge the universe with the confident question, "If God be for us who can be against us?" Whether a sinner lost and doomed, bound by sin and the power of Satan, or whether a believer tried and tempted and beset by persecutions and oppressions, we can confidently rely upon the strength and blessing in Christ Jesus and march on to our crown of rejoicing.

II. **The Text.**—Gal. 2:20.—In this passage we have the Crucified Christ as our substitute delivering us from the curse of the law. We who are so crucified with Him are not counted as subject to the penalty which has already been met in His death. We are already credited as dead. Yet we are living in the flesh by faith in Him that loved us and gave Himself for us. Christ in us is the life and the victory.

Rom. 8:32-39.—Here also Christ is our Salvation and the ground for all the gifts which God bestows upon the believer. Nothing can separate us from the love of God in Christ. With the sources of our victory in such a strong Savior we may confidently press on in the face of every foe.

#### OUTLINE STUDY

##### I. God's Love and Compassion.

1. He has no pleasure in the death of the wicked.—Ezek. 33:11; II Pet. 3:9.
2. He views with pity man's condition.—Ps. 14:1-3; Ps. 102:19-22.
  - a. Bondage to fear of death.—Heb. 2:14, 15.
  - b. Bondage to the law of sin and death.—Rom. 7:23-25.
  - c. Having the sting of death.—I Cor. 15:54-57.
  - d. In captivity to Satan.—II Tim. 2:26; Col. 1:13.
  - e. Opposed by Satan.—Eph. 6:11, 12.
  - f. Doomed to eternal punishment.—Matt. 25:46; Rom. 6:23.

##### II. God's Provision.

1. Jesus Christ the Son.—John 3:16; Rom. 5:8-11.
2. The Holy Spirit.—Acts 5:32; Rom. 8:2.
3. The Holy Scriptures.—II Tim. 3:15-17; Heb. 4:12.
4. The Church.—I Tim. 3:15; Matt. 16:18.
5. The regeneration of man.—John 3:3-7; II Cor. 5:17.

##### III. Man's Acceptance.

1. Receiving the Son.—John 1:12.
2. Meeting all conditions.—Lk. 9:23-26.
3. Using all provisions.—Eph. 6:13-19; Rev. 12:11; I Pet. 5:5-9.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Saviour."
2. Jesus our Savior.

##### For Young People.

1. Man's Need.
2. God's Love.
3. God's Gifts.

##### For Older People.

1. Conditions to Meet.

#### PERSONAL THOUGHT

Is our confidence in Him who is able to keep us from falling and to present us (Continued on page 319)



# CURRENT EVENTS

**The Real Issue in Mexico.**—For some time past we have been studying the Mexican religious situation. Sitting at the desk and hearing others speak through the avenues of the printed page is not always the most reliable way of getting information about such absorbing questions. But we have come to some conclusions that we think are worth setting before those of our readers who have not the time nor the papers in which to read widely on the subject.

As the issue stands to-day, the Mexican Government is at war with the Catholic Church, not with the Christian Church, nor with the Bible; this clears the atmosphere to some extent. Other denominations are not disturbed in general by the Federal Government at this time to any large extent. The Federal Government is aiming at destroying the strangling political hold that Catholicism has upon Mexico and its financial resources. As students of history, and observers we notice that this has been ever and anon and is to-day the crime of the Papacy. It is seeking world wide political dominion as well. The Pope to-day is seeking gradually to get himself into a position of seeking entrance to the League of Nations, his henchmen are already paving the way for a seat in that influential court. For this blocking of the Papal Hierarchy in its political pursuits we cannot blame the Mexican Government, we rather wish them well. On the other hand for Catholic or Protestant, Christian or Heretic we believe that persecution is never in order, for unjust pressure is a violation of the spirit of the Master. Jesus resisted the Scribes and Pharisees by the sword of the Spirit, but never by cold steel. Jesus overthrew the Roman Empire in its brutality and oppression by thrusting the truth of the eternal God into the minds of ordinary peasants, but not by the marshalling of any army.

The following article by Manuel G. Prieto, an honorable Mexican rather forcibly sets forth much of the true situation in Mexico in one of our exchanges:

As the grandson of Guillermo Prieto, whose duty it was as Minister of Finance in the Cabinet of Benito Juarez to see that those portions of the Reform Laws of 1859, calling for the return to the people of Mexico of the immense wealth that the Hierarchy of the Church had absorbed through centuries of misrule, were enforced, I am amazed at the impression that is sought to be created in some quarters that the present Government of Mexico is trying to confiscate the property of the Church.

My grandfather who was a truly relig-

ious man in every sense of the word was excommunicated and our family with him for carrying out the just laws of his country. The greed of the Hierarchy was so great that it has shocked the historians of your country who have had occasion to write about Mexico. The prelates of the Church stood in the shoes of God to millions of our people who had feared to protest even while they were reduced to a life of penury through the greed of those who were violating all of the teachings of Jesus Christ.

It may interest your readers to know that when my grandfather was on his deathbed and facing the hereafter with that calmness which comes to those who have spent their life in the service of their fellowmen, a Spanish priest who had forced his way into the house and into my grandfather's room broke the sacredness of his last hour by calling upon him to repent for having done his duty in carrying out the Reform Laws. For this he offered him absolution. The dying man with the last strength he was able to rally, turned to me and said with that sweet courtesy which had ruled his life—"Manuel, will you ask the gentleman to retire." Thank God, you in the United States know nothing from experience as to the manner in which the Hierarchy in my country seek to interfere in the most sacred relations of the family.

Those in the United States who know something of the history of Mexico understand that the inspiration of our Constitution of 1857 came directly from yours of 1789. All one has to do to understand this is to read our Constitution. And it was your attitude toward the utter divorcement of Church and State that inspired our grand-sires to make the attempt to do the same in 1859 when the Reform Laws were passed. The Hierarchy opposed every step of the legal representatives of the people to put these laws into effect. When they feared that in spite of their power over the minds of those they kept in intellectual and spiritual darkness, they might fail of their purpose, they sought to impose an Emperor on the Mexican people with the help of the French soldiery. For a time they were successful but when the soldiers withdrew the people arose and drove him from the throne to which he had been lifted by the bayonets of the army of Napoleon the III.

For the succeeding 50 years, the Hierarchy violated at every opportunity the sovereign laws of the Mexican Republic. At times they were checked, but not for long, until the Great Revolution came to an end in 1920. Mexico had entered a new era as the result of this Revolution and those placed in power by the people determined that the laws passed in the 19th Century and amplified in the Constitution of 1917 must be obeyed. The Hierarchy of to-day is opposing these laws just as it did in 1859.

Its methods differ only as the world of to-day differs from that of fifty years ago. But it is facing a people whose souls are seeking the way from intellectual and spiritual darkness into the light of freedom. This Hierarchy is threatening to

refuse to officiate in the churches of Mexico if the Government insists upon its obeying the law. Seeking to terrorize the people by arousing a superstitious fear in their minds that it is within the power of the Hierarchy to take away from them the consolation of religion. This act alone should be eloquent proof that the Hierarchy has divorced itself from the teaching of Jesus Christ.

Just as it was not in the power of the Hierarchy to divorce my grandfather from his religion neither is it within its power to divorce the Mexican people from theirs.

**A Few Canadian Mennonite Immigration Statistics.**—In the Mennonite Rundschau we notice the comprehensive report given by Bro. David Toews of Rosthern, Sask., to his Conference of the Canadian Mennonite Immigration movement to date. The total number of immigrants which have come in from Russia since 1923 is about 13,000. Since Jan. 1, 1926 about 1441 have come to Canada, 121 of these being from Mexico. In Southampton, England, there are still about 40 or 50 who are being delayed on account of some kind of sickness. The total credits extended by the C. P. R. to date for this immigration work are \$1,124,491 of which \$449,517 has been paid back.

Through the efforts of the Colonization Board of Canada which coöperates closely with the Immigration Committee there have been settled of these immigrants in Manitoba, 614 families on 142,701 acres of land. This land was purchased for them at an average price of 44.07. During the balance of this year the Immigration Board expects a further 5,000 or 6,000 new immigrants from Russia. The Conference of which Bro. Toews is a member, expressed their fullest confidence in this immigration work and assured him of their continued support.

**Great Britain's Financial Difficulties.**—Britain is laboring in her industrial distress like a water-logged craft in a heavy sea. Her national revenue declined by more than 100,000,000 during the first quarter of the present financial year, as compared with the corresponding period a year ago, her foreign trade has dropped nearly 700,000,000 within six months, and upward of 2,500,000 of her workers are now in idleness. The country is becoming increasingly dependent upon imported coal for maintaining its essential services. Even industries less affected by the coal strike feel the pinch. The shares of more than sixty textile corporations in the Manchester district are at a discount, and many of them report heavy losses for the current year. Meanwhile the striking miners are holding out with grim determination, although there is said to be actual hunger in their ranks. In a word, the bitterest industrial conflict in England's recent history has come as a climax to one of the worst industrial depressions recorded in her annals.—Living Age.

**Gang Killings Viewed by a Police Chief.**—Interesting observations on Chicago civic conditions are made by Chief of Police



Collins of that city in commenting on the fact that more than 200 gangsters have been killed as the result of feuds during the past four years, and 160 have been killed by police.

"The police can do nothing to stop gang killings," he said. "They are beyond protection by the police. The gangsters have an organization of their own. There was a time when they had the city divided into territories and each faction respected territorial rights. That was before the days of hi-jacking."

**Local Option Petition Signed by 15,000,000 Germans.**—According to a report by the American W. C. T. U. from Fraulein Gustel von Blucher, president of the German branch of the same organization, 15,000,000 Germans have signed a petition presented to the Reichstag favoring local option. The temperance movement is said to be even stronger in post-war Germany, supposedly the world's fount of beer, than in England or any other part of Europe.

### Y. P. M. TOPICS

(Continued from page 317)

faultless before the presence of His glory? Then we may be sure of victory.

### SEED THOUGHTS

"In the divine order, God's working depends upon our coöperation. Of our Lord it was declared at a certain place He could do no mighty work because of their unbelief. It was not that He would not, but that He could not. I believe we often think of God that He will not, when the real truth is that He cannot. Just as the potter however skillful, cannot make a beautiful vessel out of clay that is never put into his hands, so neither can God make out of me a vessel unto His honor, unless I put myself into His hands. My part is the essential correlation of His part in the matter of my salvation; and as God is sure to do His part all right, the vital thing for me is to find out what my part is, and then do it."—H. W. Smith.

"No man, my dear brother, can stand in the slippery places where we have to go, unless he have the grasp of a higher and stronger hand to keep him up."—Maclaren.

### WHAT IS TRUTH?

(Continued from page 295)

from use of food concentrates, the teeth will disappear and even woman's glorious hair will follow man's, and legless, toothless, and hairless, the rowdies, and flappers will admire each other as the sun gets old and dim and universal night settles down upon a wicked and Godless world!

But what is Truth on the subject of the ultimate end of man,—since the wise men cannot agree in six thousand years let us open the Book of Truth. Man is created holy and immortal in a paradise—an enemy sows the tares of sin and wickedness, from which are harvested sorrow, tears, and blood throughout the centuries. The Creator provides a cure. The soul immortal, redeemed and purified, the body redeemed and immortalized and Paradise restored where there shall be no death or sorrow or tears, where nothing shall ever hurt or destroy in all the holy mountain!

An issue eminently befitting an eternal and infinite God and Saviour.

I give these things only as samples of the wonderful answers that God has to all the questions of the human soul. Here we have all things that pertain to life and Godliness.

Students should not only lay hold upon the truth but they should be quick to detect error. Too many can not see the weeds of error in the Church until they are higher than the corn and irreparable damage is already done.

Satan is cunning and crafty and his servants use the same methods—"Certain men creep in unawares."

Many of you have read the book, "The Other Wise Man." The author is gifted; it is attractive with its grand simplicity; most people would call it unqualifiedly good. But wait,—it has a poison ring.

There were the three wise men that wanted to find Christ and worship Him. They received supernatural help from heaven—but the fourth wise man is the hero—he also was trying to go but at every turn was hindered by this or that, helping the needy, doing a kindness, showing a mercy, and at last arrived too late—and what is the moral? It is left for you to guess or absorb without realizing it the untruth that if you do good here and there in the pathway of life it shall not matter if you fail to find Christ.

In a certain Church I looked over the Sunday school library. I noticed a book on child training by Luther Burbank (this was many years ago). It seemed strange to me that a specialist in this line should write a book on child training. I felt that he would better confine himself to his potatoes and plums and limit himself to matters that he understands.

I opened the book and found it frankly opposing Bible truth. I publicly criticized such carelessness in the selection of books for children and roundly denounced the Wizard's arrogance and error. Some of our people were not much pleased with me—but what now—the pitiable old man limping into the grave renounced faith in God and the Bible at the last and sank Godless and hopeless into eternal night.

True leadership includes ability to see and shield against approaching evil—any one can see the evil after it has broken upon our heads.

Not only must we guard against liberalism that destroys the roots of the tree of religion but we must spray effectively against the blighting effects of worldliness upon the blossom, fruit and life.

The full Gospel we must hold, and scatter with zeal and earnestness, and all the more so because of the neglect of others—a fractional Christ and fractional Gospel will never save the world.

I open the book—I find the truth that we must be courageous, not cowardly. Will you go forth without shame and apology and face the world with a faith like that of our fathers? I open the book—to find the indispensable truth of deep humility of all who would be great in service. Can you

absorb knowledge without contracting the fever which may be called **exalted ego** for which there is no cure on earth but the Gospel blood cure?

How grand it was in Moses, Isaiah, and John the Baptist! The last—"not worthy to loose the shoes of Christ"—then Christ's estimate of them that are born of women that there is none risen greater than John the Baptist.

Last but not least—I open the book and find the indispensable truths of **absolute surrender** and **supernatural** change and endowment without which all will fail and with which our lives are bound to be a success in the eyes of God. A girl student said to me, "my chum and I have decided to attach ourselves to some noble and unpopular cause." "Fine," said I, "the faith of our fathers fills the bill exactly."

What nobler cause could any of your espouse? Could you turn your faces away from God and the Church and Heaven?

"Follow sorry phantoms to and fro and let a Kingdom go."

Denbigh, Va.

### MESSAGE BEARER

(Continued from page 314)

ticular lesson has for them. Make everything contribute toward that end. The half-hour is too short to fix many truths. In it all let the Spirit be the Guide, the Counsellor, and the Teacher.

The message-bearer is the sower who goes forth to sow. Some seed will fall by the wayside, some on stony places, some among thorns, but there will much fall on good ground. Eager hearts will feed upon the seed that is sown and will bear much fruit.

The message-bearer must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. Where he lacks wisdom he may ask of God that giveth to all men liberally and upbraideth not; and it shall be given him.

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American, just returned from a vacation  
there. "Lots of business. But Americans  
who yell for 'light wines and beer' ought  
to go there and see how the 'Quebec sys-  
tem' really works. Along the docks, a-  
round the markets, on every corner in  
the industrial and downtown sections are  
'taverns,' which differ in no way from  
our old-time saloons, with their gangs of  
woozy individuals hanging around the  
doors. The wets may say what they like  
about their being more drinking under  
prohibition than before, but in two days  
I saw more drunks in daylight on the  
best streets of Montreal than I have seen  
during the past ten years in Detroit."



# CHRISTIAN MONITOR

NOVEMBER, 1926

## THANKSGIVING

For all the beauty that mine eyes have seen—  
 The tender grace of many a pearly dawn,  
 The dewdrops sparkling o'er a widespread lawn,  
 And pink-tipped opening daisies,  
 The witching grace that crowns each tree in spring,  
 And bids the daffodils a message bring  
 Of resurrection beauty.

For all the sorrow that my heart has known—  
 Eyes, cleansed by tears to see for evermore  
 That deeper beauty waiting at the door  
 Of hearts that catch the vision.  
 The smile of God on many a toil-worn face,  
 The light of heaven that fell on some sad place,  
 And awoke the sleeping sunshine.

For all the beauty of the lonely road—  
 Those empty hands that laid life's treasures down,  
 To take Thy cross, to share Thy bitter crown—  
 Thy diadem of sorrow.  
 For hearts that sing through sunshine or through rain,  
 And praise Thee in the dull grey mists of pain—  
 I thank Thee, King of Beauty.

—Minnie Hardwick.



# SELECT READING

## THANKSGIVING MEDITATIONS

By a Lover of Girls

Thou crownest the year with thy goodness. The Bible.

As one of the selected articles this Thanksgiving message by a Lover of Girls and to them, has given a message that overleaps the confines of the fairer sex, and has a wholesome message of trust, content, sweetness, love and faith for all of us, regardless of our place in life. You will miss much if you fail to take time to read the same. With our much reading we still took time to read it twice. We want the message to be part of our life. Editor

My Dear Girls:—As I took my early morning walk to-day, a chill wind from the mountains blew over me, and I felt in my face a touch of cold mist, and, as I walked on, I said to myself: "It will soon be Thanksgiving, and I must write my girls their usual letter; for, no matter what joys come to me at Thanksgiving-time, I could not be entirely happy if I neglected you. There are a good many passages in the Bible to incite us to gratitude, but the one I love best is that one found in the Psalms, which reads, "Thou crownest the year with thy goodness."

I have often wondered, young girl that I was when I went out of my father's house into one of my own, why I, being used to fullness and plenty, should have had so many privations—the years I lived when there was little to eat and less to wear. How many they were, and how long, and yet, looking back over them to-day, I am thankful for them—thankful for all the lessons that they taught, and for the discipline and development that came to me because of those lessons. I grew in those hard years—grew tall spiritually. I grew patient in poverty. I grew resigned when all I had was swept away from me. Those lean years were growing years, and as I look back now I am grateful that I lived them. I used to see young women of my age exquisitely gowned, but my clothes were poor. I loved beautiful things, and yet I was deprived of everything, and at an age when I could have enjoyed them most. And yet, young as I was, I knew God had a purpose in it and a plan.

The woman I might have been, had I continued to live in luxury and affluence, would have been very different from the woman I am to-day, for these years have taught me, as I have said, that I could not have everything I wanted, and that life meant a great deal more than possessing "things" or having a good time.

I said to a young bride, only last week: "You have gone out from your father's house to new experiences. Do not expect

things to be as they were. You will have lessons to learn. There will be things you must give up. Remember, you can not start where your mother leaves off. It is all going to be different; but I am looking to you to 'measure up,' to be a real helpmeet, not a drawback." And, as I said these words to her, I have somehow the assurance that, bride as she is, and petted and indulged as she has been in her father's house, she will not disappoint me. I never like to hear any one complain; for, when I do, my mind instantly reverts to the past, when I had everything stripped from me.

You will forgive me for saying, right here, that never once did I complain. I believed that my life was planned for me by One who knew better what was best for me than I did, and lived each day accordingly. To-day I am thankful for the discipline received at that time. It is not prosperity that develops us so much as it is the deprivations and the hardships and the real rigors of poverty.

I often think of John the Baptist hardened by the life of the desert for his great work.

"But what went ye out for to see? a man clothed in soft raiment? Behold, they

### THANKSGIVING

We thank thee, O Father, for all that is bright—  
The gleam of the day and the stars of the night,  
The flowers of our youth and the fruits of our prime,  
And the blessings that march down the pathway of time.

We thank thee, O Father, for all that is drear—  
The sob of the tempest the flow of the tear,  
For never in blindness, and never in vain,  
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast,  
The harvest that glowed and the wealth that increased;  
For never a blessing encompassed earth's child,  
But thou in thy mercy looked downward and smiled.

We thank thee, O Father of all, for the power  
Of aiding each other in life's darkest hour;  
The generous heart and the bountiful hand,  
And all the soul-help that sad souls understand.

We thank thee, O Father, for days yet to be—  
For hopes that our future will call us to thee—  
That all our eternity form, through thy love,  
One thanksgiving day in the mansions above.

—Will Carleton.

that wear soft clothing are in kings' houses."

What could John the Baptist have done for his Lord and Savior had he been used only to the easy places of life? Read the history of almost any of those who have achieved greatness, and you will find that they did not reach the elevations they occupy through ease and indulgence. They reached those high and lofty places through effort, through self-denial and through determination. They plowed through deprivations, they hewed a way through obstacles, they surmounted difficulties.

I would have you, then, this Thanksgiving-time, be grateful, not only for your blessings and your mercies, but I would have you thankful for the things that are hard, the things that are unpleasant and disagreeable. For these, more than anything else, form character.

We all expect too much. We are all looking for special providences, or, as my pastor once corrected me, "particular providences."

We forget that we are in this world for a good many things besides pleasure, and that the things we pray to be delivered from are the very things that are best for us to experience and undergo. We will find "no man in the thicket," but there will be a solace to our sacrifice, after all.

I have told you before, that never in my life did I dislike to do a thing but that sooner or later I had to do that very thing.

I am thankful for these experiences this Thanksgiving Day, for out of the rocky path I trod grew flowers—flowers of meekness, flowers of service, flowers of unselfishness. I have always been very proud of the fact that I came of New England parentage, and that I have a right, by long lines of ancestors, to properly appreciate and make much of Thanksgiving. I have, from these same forebears, inherited a good many of their traits and tastes. I never overreach myself, and I don't like extravagance and wastefulness. Those ancestors of mine, who wrested a living from the scanty, stony acres of New England soil, have handed down to me these gifts. I am no dreamer, either, no theorist; I like practical things, and I like to see them move. Right here I want to tell you, among other things, that I have inherited a love for maple sugar, and "thereby hangs a tale."

Away back in the State of New  
(Continued on page 325)



# CHRISTIAN MONITOR

## A Monthly Magazine for the Home

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### "AND TO-DAY"

By Mabel Johnson Camp

(Concluded from last month)

By this time the maid had discovered my presence down-stairs, and brought blankets to wrap around me. And so I waited, sitting bolt upright in my chair, for I had found that if I relaxed enough to allow my head to touch the back of it, I began to lose consciousness. Making every effort possible to keep alive, I went through with what seemed to be the last ounce of strength in my body, a strain of a song I had written—"He is Coming Again." I took my son's photographs from a cabinet drawer, and gazed at them in what would have been a long farewell, except for the miracle which the Lord performed a few minutes later.

Finally my friend arrived, accompanied by her husband, my pastor. In my great weakness, which almost precluded the possibility of talking, I attempted to tell them something about how very ill I had become, and of the powerful intervention the Lord had been making between me and death. As I was saying this, another friend, whom I had not seen in a long time, came to the door, but was motioned away by the first two, who quickly stepped to the door, telling her I was too ill to see anyone. Her eyes met mine, as she reluctantly turned away; and I sorrowfully shook my head, meaning I was too far gone to see her. She left, and my pastor and his wife returned to the living room where I was, reseating themselves. I mention these details, and could speak of many others, to show that I was keenly alive to everything that went on about me.

#### The Vision

Immediately after this, a most wonderful thing occurred. As we three sat in the room together, I looked up, and there, almost in the center of the room, stood "One like unto the Son of Man." Never have I seen any form so plainly, not even of my dearest earthly friends. Never has any face been so vividly and indelibly impressed upon my memory as was His when He stood there, with His eyes fixed upon mine in unspeakable tenderness and love. He seemed to be "clothed with light as with a garment;" glory radiated from Him, and with it flowed love, joy, peace, tranquility, compassion. As I realized who stood before me, my heart turned to

Him as the flower to the sun. I felt no more fear than a new-born babe feels for its mother.

How many times since then have I wished that I might picture Him as I saw Him! None of the paintings of the resurrected Lord evenly faintly depict the marvellous beauty and majesty of Him who is "altogether lovely, the fairest among ten thousand"—the One who is unspeakably precious to our hearts! No artist's brush, no pen of man could ever give the faintest idea of Him as He really is. And it is better so, lest men should worship the creation, rather than the creator.

As I realized Who it was, I said, referring to my relapse into such a critical illness, "Is this a punishment, Lord?"

It seemed as though he paused in what He had been about to say, the while He looked at me in infinite tenderness and and with compassion, and with a smile which left no doubt as to His immeasurable love, replied,

"No dear!"

As He said this, the heavenly glory and resurrection life which radiated from Him seemed to envelop and fill me. There was a new power, a remarkable rejuvenation given to my body and spirit; my burdens rolled away; and my heart leaped for joy at the unexpected words. (For I had been thoroughly imbued with the idea that all bodily ailments are marks of divine disapproval, notwithstanding that many passages of Scripture contradict such ideas. So far as I knew, my heart had been entirely right with Him, at least since the early part of my illness; so that I could not reconcile the present collapse with what had been told me from time to time throughout my two years of suffering by a few well-meaning but Job-comforting friends. One word from the Lord sometimes sets at naught whole volumes of man's theories about Him!)

"No, dear," He said, "but that My Name may be glorified. I am coming soon, and I must have another evidence that I am just the same yesterday, and today, and forever. But they will not all believe. If they believed not Moses and the prophets, neither will they believe even though one should be raised from the dead. But many will believe, and it will be a testimony of My power unto the uttermost ends of the earth."

Then He told me that I would be so very ill that I would appear to men as one dead; but that I was not to be afraid. He would allow me to go thus far in order that none could deny that He Himself had imparted His resurrection life to me and quickened my mortal body, now as good as dead. He said I would walk again, that my limbs would once more be "as straight as this" (holding up the first and second fingers.)

As we measure time, I would have said He talked with me from twenty minutes to a half hour, speaking of many things which were of personal concern to me, and the nearest to my heart. He assured me of my son's safety, and showed me that I could wipe out the thousands of miles which separated us, and bring him as close as though he were right there in the room, by way of the Throne. He told me of the ultimate salvation and eternal welfare of several about whom I had been much concerned, and in many other ways "spoke comfortably unto me."

When He had gone I turned to my pastor, who, apparently alarmed at my evident extremity, hastily took a Testament from his pocket and asked me if he should read something. After the sweet converse I had just been having with the Lord of the Book, and with His glory still lingering, I was not inclined for a formal reading and prayer; so I replied, "No, Mr.—, never mind. This is not going to be a funeral—this is a resurrection!" Then turning to his wife, whose eyes seemed to be rather misty, I said, "Don't cry, dear; this is the happiest day of my life." It was not until some weeks later that I found, to my great surprise, they had neither seen nor heard anything out of the ordinary when the Lord appeared to me. This seemed almost incredible to me, but, upon reflection, I remembered it was even so with some others during Bible times.

A short time after this, as I lay once more in my bed, to which the maid and my friend had assisted me, I did indeed, as I had been forewarned by the Lord, go right into the jaws of death in a uremic convulsion. The doctor had finally arrived, and was just entering the room when this occurred. My friend thought for a time that I was gone; and the doctor said afterward, "You were not six inches from the grave."

Several days of illness followed, and at least twice it seemed as if the slender cord of life would snap. At each of these times the "still, small voice," whispering



to my inner consciousness words of life and peace, sustained me, and enabled me not to struggle, but to rest down in His arms, and leave the result with Him. In quietness and confidence shall be your strength," I heard, over and over; "Underneath are the everlasting arms."

Recovering from this, however, in an incredibly short time, the resurrection life which the Lord had imparted began to manifest itself. As illustrative of this, I may say that the kidneys and bowels, both of which had entirely ceased to operate before my relapse into this illness, began (without a drop of medicine be it remembered) to function correctly, as did also every other organ in my body, many of which had become impaired during my long invalidism. As I lay there, it was wonderful to see the life-blood begin to course through the veins again, replacing the death like pallor with roseate vitality.

For a few days the over-solicitude of friends interposed many hindrances to my recovery in the nature of insistence that I have day and night nurses, a "real" doctor, that I go to a so-called "health" resort, etc. I told them that "none of these things were needful," and that they would be surprised at what the Lord had done, if they would allow me only the most ordinary opportunity for a little sleep and proper nourishment. I was very firm about having no doctor except the one the Lord had, in answer to my husband's prayers, indicated we should call after my return from the hospital fifteen months previous to this time, and whom I would not rob of one particle of the credit due him for the most skilful way in which he had handled my case since then. However, no doctor was in attendance at either of the times when the Lord performed miracles in my body, and no system of therapeutics or human power could have done for me, or for any one else, what was done at those times.

As further proof of the transformation wrought on the day the Lord appeared to me, I would say that at once I began to gain back the weight lost during the onslaught of nephritis, and much more; so that within three months the gain amounted to about 40 lbs. (total 175 lbs. as opposed to the 90 lbs. of one and a half years previous), and that my strength increased proportionately. Instead of my voice being so weak that it could scarcely be heard three feet away, I was enabled to sing from the platform at large public gatherings. The limbs became almost straight within three days, although the healing has not even yet been completed in that one respect. However, as soon as they would let me try, I could stand, then take two or three steps alone, and so on, gradually improving until, within a few months, it was possible to walk two or three blocks at a time along the street, and to do much of the work in a three-story house. The wheel-chair and other invalid appliances (of which I possessed many varieties) were soon discarded, and have since then gone on a merry round

of visits to other sick rooms in Chicago, accompanied by messages of cheer, each rendering aid in its own way to many afflicted ones, old and young. My general health has been better than at any time since I was a young girl, and one day I will walk as well as ever, because "He has promised." In fact, even now there is but a slight imperfection noticeable in that respect.

Lest any of the statements made as to my physical condition "before and after" should appear to be too highly colored, I will say that each one can be substantiated by doctors of several schools, and by written laboratory analyses. Also that one of the leading life insurance companies of the country, after a careful examination some months later, considered me a good "risk" (until I told them of the many ailments I had had) pronouncing the heart, lungs, kidneys, eyes, blood pressure, etc. in excellent condition. Not that I wanted insurance, but that I did want to know what such a concern, which cannot be said to be "fanatical" exactly, nor given to exaggerated statements as to an applicant's perfect state of health, would say. From all of which it will be seen that there has not been an imaginary healing of disease that did not exist; that I did not have "a strong belief" of sickness, but the stern reality; and that there is not a trace today of the four "incurable," and generally fatal ailments, with complications, which afflicted my body.

Reverting to the remark I made about having had increased opportunity to testify for the Lord on account of lameness which still "endures for a season," I would explain that strangers, particularly, were not able to reconcile my apparent health and cheerfulness with my inability to walk and consequent use of the wheel-chair. "Have you sprained your ankle?" or "Broken a limb?" has been asked, solicitously, times without number. "No," I would reply, "I am convalescing from a serious illness." "Indeed! you don't look sick." "Thank you, but I certainly have been sick enough." "You don't say so; how was it?" then when I would mention prayer in connection with my recovery, they would say, "Oh, I see—you're a Christian Scientist." "Absolutely not. But rather my healing was in contradistinction to that system, and as a refutation of it and similar false religions, by the Lord Himself. Just the old religion of the Bible, with nothing added to, nor taken from it."

And then I have had to explain what I meant, in more or less detail, as time permitted: speaking of the One Who gave His Son that we might have eternal life, and how He has, with Him, freely given us all things. How His blood washes away the sins of the one who believes on Him, and how His resurrection life is able to quicken our mortal bodies. Then the omnipresence, the omnipotence, and the omniscience of God have been proved to the satisfaction of all who accept the testimony; as well as the deity of Jesus

Christ, the imminency of His return, His infinite love, not only for the believer, but for the lost; and, best of all, that He is indeed El Shaddai, the God who is Sufficient!

It is impossible to enumerate the different ones who, after hearing a recital of these and perhaps additional facts, have declared it to be the greatest stimulus to faith they have ever had. And of others who have praised God, some with beaming faces and some with tears, for a beginning or a renewed or a greatly increased faith in the One "Who is able to do exceeding abundantly above all we can ask or think," and Who is indeed "the same, yesterday, and today, and forever!"

Is it any marvel my soul magnifies the Name of Jesus? If I have seemed to speak of myself too frequently, the reader's forbearance is craved; for it is only that His great power may be the more fully understood—that power which has not only quickened the body, but which has imparted spiritual blessings which far transcend the physical.

To His Name be all the praise, both now and forevermore.

Chicago, Ill.

#### CONSIDERING THANKFULNESS

We often say when something unexpected has happened, "I was thankful for so and so." That is to say, we are thankful for God's providence, for He is behind all things. But for that overruling providence we would perish.

On that hinges all joy, all experience, all personality. A human being is better than a stone.

Only those who have no home know the preciousness of home and home life. Think of the thousands of boarders and their lonely evenings!

Thank God for love. Riches are for the few; love is for all. The poor can enjoy its blessings fully as much as the rich.

Thank God for open doors. There is something in life for every one to do. We go forward in faith, and opportunities open up before us: employment, friendships, service.

Thank God for employment. Idleness is a sore trial. Through the contacts we make in our employment, character is developed. We learn team-work. We are useful in doing the work of the world.

Thank God for a hopeful heart. The hopeless soul, that sees nothing but blackness ahead, is miserable indeed. Usually he will fail in what he tries to do. We must have faith in ourselves as well as in God.

Thank God for books. All the past ages spread before us a mental feast; the best minds in the world serve us. No soul need be starved intellectually with books available.

Thank God for the church and its auxiliaries that give opportunity to learn something about God and His work in the world. Without them we should be poorer



in ideals, and poorer in opportunities for usefulness.

Thank God for your critics. They usually speak a good deal of truth, and are worth listening to.

Thank God for your weakness (II Cor. 12:9), for it may be an occasion through which God may manifest His glory. It may not exalt us, but what of that if it exalts God?

Thank God for Christian fellowship. It makes one family of all Christians, unites them in service, emphasizes their unity rather than their differences, binds them together in love.

Thank God for education. We may not have much of it, but just to be able to read intelligently opens up the treasures of the ages to us and sharpens the mind to reason clearly.

Thank God for courtesy shown by you and shown to you. Courtesy makes life pleasant. It is sunshine, summer weather, and makes for good humor and good will all around.

Thank God for parents or those who have taken in your life the place of parents. Think how helpless a little child is when it comes into the world; and yet when it opens its eyes it looks up into other eyes lighted by love and tenderness. This is something to be grateful for.

Thank God for the recurring seasons that never fail us. There is food enough in the world for all; abundance. Pray that its distribution may be better organized.

Thank God for the ability to enjoy things. Some minds are diseased and cannot do aught but worry. Thank God that like the bee you can extract sweetness from many flowers along your way.

Thank God for your strength, mental and physical. Not that you may "show off," but that you may use it to help weaker folks.

Can you thank God for patience? Some can. It is a great gift—to be able to sit down and wait. For waiting is often necessary in life. There are many things that will not be hurried. Impatience will spoil them. God often works slowly.

Thank God for music. You cannot sing? What matter? There are others who can, and you can enjoy their gift. Songs in the heart make life's burdens light.

Thank God for science. Without it we should be in the dark ages. Science is a great light. It has given us health through sanitation, built our bridges, our ships, our steam-engines, our automobiles, our aeroplanes and it has given us, countless other things.

Thank God for missionaries. Without them the world would be in worse darkness than it is in to-day. We know now that our own people cannot rise while the nations of the earth remain in ignorance. All mankind must rise together, or fail to rise. Missionaries are real uplifters.—Selected.

The soul would have no rainbow  
Had the eyes no tears.—Cheney.

## THANKSGIVING MEDITATIONS

(Continued from page 322)

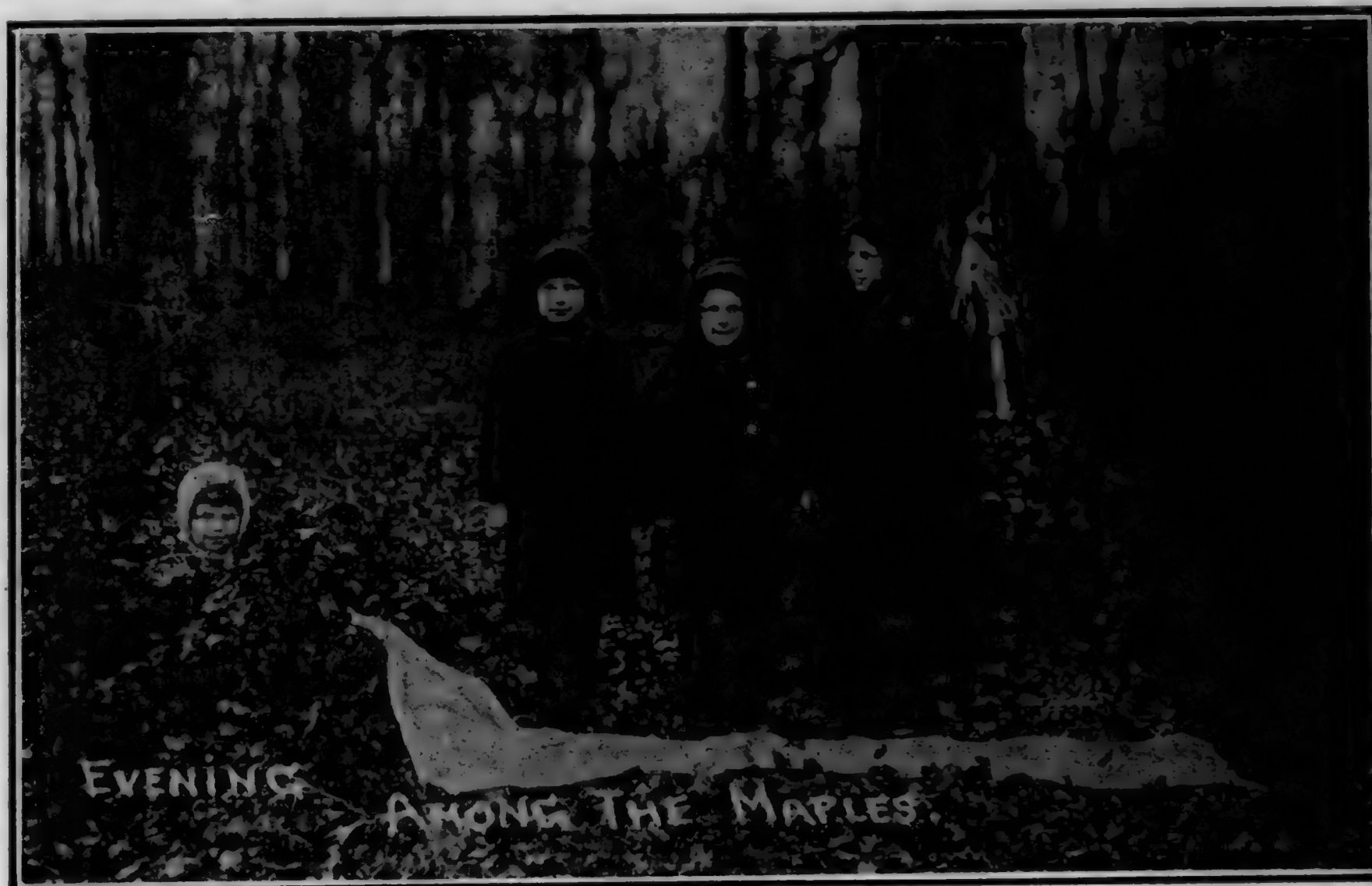
Hampshire, a little old lady ran across one of my stories. She read it, and wrote me. I answered her letter, and our correspondence began, and it was she who, only a few weeks ago, sent me some real Vermont maple sugar. You can guess how delighted I was to receive it, for out here in Colorado it is almost impossible to obtain it.

I am thankful this Thanksgiving Day that my family circle is still unbroken. The father of my girls, who has been ill for many months, is with us still. Weak, emaciated as he is, he has been spared to me, who need him so. I am hoping that the invigorating cold of winter will bring strength and returning vigor to him. I am thankful that the night watches are fewer, and that the load of anxiety I have carried so long has lifted just a lit-

setting each one of you in the places where it is best for you to be.

I walked through my rooms to-day. I have had my furniture for many years. Most people would not care for it, or see anything in the things that are dear to me; but I am thankful for them—thankful for the funny old red-velvet chair that I have had ever since my first child was a baby, the portrait of my grandmother, and the clock with which I began keeping house. Do not disparage your homes. Be grateful for your white beds, your mother's smile and the safety of your father's house. Be thankful for your ability to be up and doing, your bright eyes, your quick steps.

I saw a poor old crippled woman walking up the street to-day. It was a painful sight to watch her stumbling progress. How bent her shoulders, how feeble her step! I looked at her, and I rejoiced more



Happy Autumn Days

tle. I am thankful I have been able to write you these letters, and send you my message from time to time. I am thankful for my table spread with the things that go to make up a Thanksgiving dinner. It will not be an elaborate one, for if I had a million I would still hold to the simple things of life. I make my own mincemeat, and I shall baste my own turkey. But, in the midst of my preparations, I shall not forget you.

I want you each one to wear this day the garment of thankfulness, and, as you set your feet Zionward, raise tuneful voices to Him who has given so much to you. "The Lord hath done great things for us, whereof we are glad."

Remember that to you is given a great privilege—that of making the world a little better than you found it. About you are many opportunities for making yourselves felt. Never, never bemoan your lack of money, your lack of social position, or of friends, what you wear or where you live. God is ordering your days, and is

than ever in you, who are so young, so active and so beautiful.

"Remember now thy Creator in the days of thy youth."

Here are some little verses that just came to me:

Be thankful for the sunrise  
That ushers in the day.  
Be thankful for the gift that's yours  
To help in any way.

Be thankful for your rosy cheeks,  
Your eyes so clear and bright,  
For food you eat, for clothes you wear,  
For beds so clean and white.

O Father, give us grateful hearts,  
That we may render praise  
To Thee, whose gifts so bountiful  
Enrich and crown our days.

I wish you could all see my Thanksgiving table. I shall have on it the fringed tablecloth that my mother always used for the holidays and which came to me at her death. I shall have on it the best china,

(Continued on page 349)



# CHRISTIAN MONITOR PULPIT

## DETOURS

By L. C. Miller

And the children of Israel went forth and pitched in Obboth. Numbers 21:10

The sensitive nerves of a happy traveler receive a shock as he suddenly comes to an abrupt stop when traveling a well kept highway; the stop being caused by a sign in the middle of the road, on which is the picture of a pointing hand with the one word **DETOUR** printed in large letters below it. The modern traveler does not enjoy a detour but instead regrets to leave the well kept, graded highway for the byway, that may be pointed out to him. Yet there is one thing even more provoking to him than to follow a sign and detour, and that is to deliberately turn from the mapped out way upon which he has started, to satisfy some curiosity or fancy, and then to go astray, get lost, and possibly into trouble, because of a deliberate detour.

Our text reads, "and the children of Israel went forward and pitched in Obboth." Had the children of Israel always explicitly obeyed their God given leader, (Moses); long before the time of the text under consideration, the reading might have been: "And the children of Israel went forward and pitched in Canaan." But the children of Israel preferred to wander. God had given them a leader and had assured them of a safe passage to the promised land. Detour signs in the midst of the highway disappeared under the leadership as they moved faithfully forward. The faith of the faithful removed mountains from the path; and from Egypt to Canaan was an obstructionless highway: Yet the children of Israel followed many detour signs and also deliberately chose to detour. Let us notice together this morning the bypaths on which they wandered.

Scarcely had the song of deliverance died from their lips after crossing the Red Sea until they turned off on the way of **discontent** and began to murmur because they were hungry and afraid of starvation. After so glorious a deliverance, followed by such a service of praise! Then to detour on the road of discontent! When we read this history we think it almost incredible that they could be so unstable and faithless. And then perhaps the next minute if we do not take heed unto ourselves we are on the same route.

After again moving forward under the guidance of their leader for a seemingly short time, they, all too soon, turned off once more and are found in the pathway of **pleasure**. Moses had gone up Mount Sinai to commune with God. When he de-

layed to come down out of the mount longer than the Children of Israel thought he ought to stay they cried to Aaron, "Up make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what has become of him." So Aaron made them a golden calf and the next day they rose up early and sat down to eat and drink and then rose up to play. They turned aside quickly out of the way in which God had commanded them to go and made for themselves a molten calf and worshipped it and sacrificed to it and gave to it the honor of bringing them out of the land of Egypt. And they made a day of pleasure out of their infidelity. When we quit the Way of God, often, we find ourselves worshipping gods of our own making and before them we worship, eat, drink, and play.

Sometime after this; these poor transgressors are found on the way of **doubt**. Twelve spies had been sent into the Promised Land to bring back a report. The children were finally camping on the border land and were about ready to pass over and possess the land. But the spies that were sent over into the land to spy it out were unfaithful. Ten of the twelve brought an evil report and caused the Children of Israel to err. They began to doubt the ability of their God to help them to conquer their mighty adversaries. "If God be for us who can stand against us?" Do we to-day truly believe that God's arm is **not** waxed short and His strength is **not** diminished, and do we have confidence to go up at once and possess the land, knowing that we are well able to overcome it. Or are we doubtful of the land and afraid of the sons of Anak because they are men of a great stature?

The way of doubt led directly to the way of **rebellion**. And on this treacherous by-path many lives were lost. Korah, Dathan, and Abiram stirred up and led a force of rebels against Moses. They gathered themselves together and rose up against Moses and Aaron and said, "Ye take too much upon yourselves, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then do ye lift yourselves up above the congregation of the Lord?" Moses answered, "The man whom the Lord doth choose, he shall be holy;" and the further record of the sixteenth chapter of Numbers and many other Scriptures contain

interesting and instructive reading for the honest seeker after truth, who has the spirit of rebellion against any God given authority lurking within himself.

God has chosen His men in times past and doth choose them even today. The better the leader, the better the people who follow. The better the leaders, the better the organization they represent. The better the leader the more power back of the movement. Loyal, consecrated followers, who explicitly, joyfully and promptly obey their leaders are the kind that God can always use and bless. I plead that we beware of being a Korah, a Dathan, or an Abiram. Let us humbly and gladly and promptly obey those that have the rule over us, knowing that they watch for our souls, because they must give an account; and they all prefer to give that account with joy.

The last of the by-ways that we will mention is the way-of "**discouragement**." And the soul of the people was much discouraged because of the way. Because of this discouragement they became dissatisfied and murmured and complained against their food, their drink, their leader and their God. Everything seemingly was wrong and God could do no less than to punish them for this evil. When we become discouraged, all usually, seems wrong; when in fact if we ourselves would line up with God and His blessed Word all these imaginary wrongs would be righted.

God has prepared a way for every one to travel over to the promised Joys of a never ending eternity. It is a straight way. It is a bright way. It is a safe way. **That way is Jesus Christ.** Let us keep our feet upon the Solid Rock and not detour out upon the sinking sands of the many by-ways. There are sign posts and hands pointing, this way and that way, and if we do not take heed to ourselves e'er we know it we will have gone astray. In closing, "Let him that thinketh he standeth take heed lest ye fall" and "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the Word of Truth."

Limon, Colo.

Bless the Lord, O my soul; and all that is within me, bless His holy name.

Bless the Lord, O my soul, and forget not all his benefits;

Who forgiveth all thine iniquities; who healeth all thy diseases;

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies;

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. Psalm 103:1-5



## PASTORAL VISITING

By E. Eidsath

This article on Pastoral Visiting is so well written, and illuminating that we want to pass it on. In the Mennonite Church there is no paper directly edited for the Ministry and Workers, so we are keeping this fact in mind constantly. We have definite plans for the year for the general development and information of our faithful, hardworking ministers and workers. Editor.

The subject of Pastoral Visiting is one that has often been discussed both by the ministry and laity, and the questions raised at the head of this essay are the usual stock questions in such discussions. The ground therefore, which I shall cover, in this treatment, is quite familiar to all.

### Why?

Why should a pastor use part of his valuable time visiting? Would it not be far better if he would lock himself up in the quietness of his study and there through prayerful meditation prepare and polish his public discourses by devoting all his time to such preparation? In attempting to answer these questions it would appear that a pastor should visit—first, because of the personal touch it affords between him and his people. **The touch of personality** upon another is a mighty factor in any walk of life and not least in the ministry of the Gospel. When Jesus wanted twelve followers, whom he could train and entrust with the propagation of the Gospel, He did not call out to the great multitude for twelve volunteers; but each one received the penetrating look of His eye, no doubt the touch of His hand, and the sound of His sacred voice directed personally to them, "Come follow Me." Jesus wanted the best and so He chose to pick them, as it were, by hand.

Elisha sent Gehazi to lay his staff upon the dead child: the child moved not, then Elisha prayed earnestly for it; but there was no sign of life until Elisha placed his eyes upon the child's eyes, his mouth upon the child's mouth, and so forth, then the child came to life again and he gave him to his mother. How many a sinner has there been, who was dead in trespasses and sins, and many a polished sermon, followed by eloquent prayers in his behalf, had been piled upon his consciousness, but it failed to bring him to life. Then came a man of God, one day, met him face to face, looked him eye to eye, touched him heart to heart, and the dead began to come to life under the personal touch of a consecrated life. It was Dr. Theodore Cuyler who said of the three thousand souls he had received into church fellowship during his ministry, "I have handled every stone." Dr. J. O. Peck, the great soul winner, said: "So great is my conviction of the value of personal effort, as the result of a lifework of winning souls, that I can not emphasize the method too strongly. If it were revealed to me from heaven, by the archangel Gabriel that God had given me the certainty of ten years of life, and that as a condition of my eternal salvation I must win a thousand souls to Christ in

that time; and if it were further conditioned to this, that I might preach every day for ten years, but might not personally appeal to the unconverted outside the pulpit; or that I might not enter the pulpit during these ten years, but might exclusively appeal to the individuals, I would not hesitate one moment to make the choice of personal effort as the sole means to be used in securing **the conversion of one thousand souls** necessary to my own salvation." It is clear from the foregoing that the personal touch, down through human history, has effectively been used as a mighty lever to bring men to God, and therefore the pastor ought to avail himself of the opportunity to win his people by visiting them.

But there is another reason why a minister should visit, and that is because of the benefits he himself derives from it. There comes a time in every pastor's life, when the study of books and quiet prayers in his closet will not supply the needed material and inspiration for his sermons. That lack can be supplied by visiting. Many a minister has run short of illustrations, and in his desperation has sent for some, much advertised, encyclopedias of illustrations. To the dismay of his whole congregation, he proceeded to pour forth volley after volley of these old, stale, threadbare illustrations that have become **the wandering Jew of the modern pulpit**. The same old corpse, with a different shroud on. Now if that man did not want to mingle with his people he could at least go out to some farmers' pasture, take a good look at the cows, horses, sheep and pigs there, and they would teach him better illustrations, for there he hears conversations, sees behaviors, perceives attitudes and beholds human needs until he will be in possession of a wealth of illustrations, that are first hand, fresh and effective. Here also he can learn, first hand, of the real needs of his congregation. If the people have been stealing chickens he will no doubt see the feathers around somewhere; if they have pulled their neighbor's sheep through the fence, there is liable to be some fleece there; if they have had an argument, their faces will be scratched, if they have starved themselves spiritually, he will run across their skeleton. In other words, where sin has been indulged in it has left its mark, discernible to **the spiritual eye**, and the minister can go home to his study, load up the Gospel gun and shoot straight at the mark, whether it be by way of encouragement or reproof.

Visiting is also a source of inspiration. Here the minister can enjoy the com-

panionship of fathers and mothers in Israel, hear of the battles fought and victories won; be assured of their support and prayers. He can look out on the field white and ready to harvest, until his soul is rekindled with a holy flame of inspiration, to invest every ounce of energy in the Master's service. The writer freely confesses that he has turned homeward from visiting, with greater zeal and new fire in his very bones, until he felt with the Psalmist, that he could, "run through a troop and leap over a wall." There may be many other reasons given why a pastor should visit; but the personal touch with his people, coupled with the benefits he himself derives from it, in **new material**, new insight acquired and new inspiration received, ought to be reason enough for any minister to make pastoral visiting a regular pursuit.

### When

The question as to when should a pastor visit may be considered from two standpoints, namely: that of Time and Circumstances.

In considering the first factor, time—it is well nigh impossible to lay down a hard and fast rule; for that will depend almost entirely on local conditions. A minister who has worked out a successful schedule for himself in one place, may find, upon moving to another place that he will have to revise it completely in order to economize both time and energy. Since local conditions vary so it is better not to try to make a rule, here, for each locality; but let us rather seek to find some underlying principle which can govern our activities in all localities with respect to the time we ought to visit. In formulating such principles we must take into account the following:—the good accomplished, time used, energy and money expended. Therefore we should visit when we can accomplish the greatest good, in the shortest time, with the minimum expenditure of money and energy. To illustrate this in a practical way, imagine you have ten families living at a point ten miles distant from your living residence, and you decide to visit them in one week. You have five days in which to visit and so you map out two families for each day. You drive one hundred miles, burn anywhere from five to ten gallons of gasoline, tire wear and lubrication correspondingly, you spend about four hours on the road in actual driving time and you have consumed, let us say, five units of nerve-energy. But now if you plan to make the calls in one day, you accomplish the same amount of good, and save over three hours valuable time, four-fifths of twenty-cent gasoline, and car expenditures and have about four units of nerve-energy to spare. Because of these things each pastor should work out a plan for his own field, upon the principles of achievement and economy.

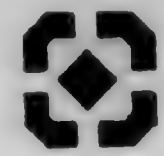
The second consideration as to when,

(Continued on page 342)





# EDITORIALS



## The Lord Of All Gave Thanks While Here

Should we do less when the Master of earth and skies in the body of His humiliation showed us the upturned face. He looked into the blue. He lifted His blessed eyes to the One above the stars. His lot was meager, His life was not surfeited, His road was a hard road, but He kept up the inner spirit of gratefulness. He gave all that He had. The one that has least these days has as much as He had, but He had such plentitude that he opened His blessed lips so often that He became known to others by His Thanksgiving Prayers. "Father, I thank thee," was the matchless prayer of His heart. When the disciples wrote it down for us they said, "He gave thanks." What an example of gratefulness, what a blessed state of inner content, what a radiance of glory to the outer world.

The spirit of Thanksgiving is an inner spirit, a spirit of health in the soul. It is not turkeys, chestnuts, sweet potatoes, celery and such other side lines. The humblest cottage, the poorest of the poor may have a gala Thanksgiving Day. Better make it the whole year. You'll feel better, others will love you all the more, the Creator Himself will rejoice when you rejoice unto gratefulness.

Some men call prayer and thanksgiving in their life irksome, but to the right-minded it is a supreme joy and a constant delight. It will be their spirit for the eternal world, for there they praise God, day and night forever. Let us get into the chorus down here, and learn the notes of praise, so that we can have part in the eternal anthem of praise. "Old Hundred," has the right words—

Praise God from whom all blessings flow,  
Praise Him all creatures here below,  
Praise Him above ye heavenly host,  
Praise Father, Son, and Holy Ghost.

## Listen To The University Professor

"Don't try to read all the Modern Fiction," Professor Amandus Johnson recently said before the Philadelphia Society of Arts and Letters, "It's all rot!" It may not be good language, but it sounds like good judgment. Every hour that is wasted on this secondary class is an hour wasted that might have been spent reading substantial classics that have stood the test of time. Someone has wisely said, "let someone else be the King's Cup-bearer to taste all the wine, poisonous and the pure, while you impersonate only the King and drink that which is pure." What enters eye-gate usually enters soul-gate, if given half a chance.

## Why Go To San Francisco?

We have nothing particular against the above named city, but we mean any other city in which there is no Mennonite Church or Mission. We have reference to

those who leave their own community and go to one of the American or Canadian cities and expose themselves to undue temptation and pressure. It is tragic to know the results spiritually in many lives that have recklessly for the sake of better pay sacrificed their souls. We have seen many Esau youths who have sold their birth-right for a mere morsel of monetary value. Cities may give a more lucrative position, but it may also eternally impoverish the receiver of the same. If you must go, or your son and daughter will not stay in the home section, for the sake of their soul's welfare help them to go to the city in which there is a Church or Mission, and vigilantly see that they are regular attendants at such places. May the Lord bless many of our young people who have gone to large cities and are workers and regular attendants at such wholesome places regularly. Some such cities are: Philadelphia, Reading, Norristown, Lancaster, Altoona, Washington, D. C., Knoxville, Canton, Lima, Fort Wayne, Elkhart, Peoria, Chicago, Kansas City, La Junta, Nampa, Portland, Los Angeles, Kitchener, Toronto. If the Lord wants you in San Francisco or Detroit for a missionary He will keep you in that place, but if the only object is money and pleasure we are afraid. God still keeps Daniels when motives are His own.

## Listening For Oncoming Generations

Henry Clay, standing on a mountain top in an eager, expectant attitude, was asked by his friend what he was doing. His answer was, "I am listening for the oncoming generations." In other words he was listening for you, for me, for us all who were yet unborn. If this mountain top listening was needed by this well known statesman, it is more than needed by the spiritual leaders of men's lives in these days. It is good common sense to act as though the Lord might not come for a long period of time, and it is Scriptural to believe that He may come back to-day. To look for the second coming of Our Blessed Lord does not necessitate our leaning against the window, gazing into the sky. But it does call for a readiness to go if summoned at once into the air, so as to give account of our stewardship and Christian service. The Lord Himself gave us one criterion of readiness when he said, "Occupy till I come." That means be on the job, be at it right, be at it continually, and keep at it till the trumpet shall call us hence.

When it comes to listening for the next generation, this also is highly essential. It pays to keep before our minds the steps that shall follow ours. We need to be mindful of the trails we are making. The next generation will follow our paths. The mould of the next decade is this one. They will rise or stumble over this one in which we are living. Every question that is de-



cided should be decided on the basis of this generation, with due consideration of the oncoming generations. Wise men look forward. To look forward with the greatest degree of vision and wisdom, one must take a good and thorough look into the past, learn its lessons. To be able to look farthest and wisely, so as to bless the generations to come we must keep the eye upon the Lord of All Truth and His Perfect Revelation, the Bible. This enlightens every age and keeps all ages in mind.

#### A Cheap, Reasonable And Worth While Christmas Gift

A gift of chocolates leaves a sweet taste for several days. The average gift costs quite a sum if it is anything of permanent value. Here is a suggestion of how to invest a \$5.00 bill more or less, and make a lasting and worth while gift for your friends. Candy and clothes are for the body, but this is for the mind and soul.

The gift that we are about to suggest will give them 48 pages of select reading, many interesting biographical sketches in concise form, 12 selected and contributed sermons, about 100 poems, the opportunity to travel right in your own living room to many of the important and interesting centers of the world, a wealth of historical material will come to them without research, they may also see the Mission Fields through the eyes of Godly men in the front line trenches, 72 pages of educational material in great variety, 24 pages of seasonal topics to trim the mind for these red letter days during the year, 43 pages of Bible Study of large variety, 24 pages for the direct development of the Christian life, special health articles, 24 pages in the interest of Sunday School and Young People's Meeting work, 20 pages of selected events in the world of moment and large significance, with 24 pages of miscellaneous secular matter added to all the foregoing. This all and the December issue for 50 cents. **WHO SAID THE DAY OF REAL BARGAINS WAS PAST?** A book of 416 pages for 50 cents. This all to ten of your friends for \$5.00. Here is the solution of what to give to people over fourteen years of age.

Let us hear from about a hundred of our subscribers. With ten each the subscription list would move ahead one thousand. **LET US MOVE ALL ALONG THE LINE. IF YOU CAN'T HELP THIS MUCH, DO YOUR BIT FAITHFULLY.** Thank you heartily for the effort. You will have no regrets.

#### Why Not Imitate Barnabas To-day

When the Church at Antioch was in condition for advance work, there was no man in that body ready for the task. I can hear someone say, "So many brethren here, we most certainly must have somebody to ordain for the task." Numbers are no criterion that the Lord has the right man in the body at any particular place. We have seen some of such forced ordinations that were to the eternal sorrow of the Church. There are churches to-day that the brethren are all lying in the cemetery, and the children of such scattered to the four winds, which can be largely traced to forced ordinations. There are times when the Lord has the right man in a neighboring congregation, or mayhap he may have him in another state or country. The brethren through the sug-

gestions of Barnabas accepted the ministry of the Apostle Paul, and he was brought all the way from Tarsus. What we wanted to say is this, Why not look out for consecrated men of God in other places who could be ordained to preach the Gospel? We know of churches that took on a new lease of life by this plan. We have Apostolic precedence for such a course. Right this moment our minds are going in this direction, and we are thinking of quite a number of churches that unless someone from another place is brought into the community it will only be a process of several more years, and another church can be put into the list of "has been." Instead of the next generation looking over the situation and saying, "It might have been, but it is too late now," let us act promptly. Nothing would please us better than about three letters from godly and practical overseers in another field, saying: "Dear Brother in Christ. In considering the matter of placing men to preach the Gospel in other fields, I am impressed to let you know about a consecrated brother, with the aptness to preach, and who apart from these two considerations possesses the other qualifications necessary for a good minister of the Gospel of Christ Jesus. Anything that we may be able to do in assisting those churches you speak of in getting men to preach the Gospel shall have our most earnest consideration and attention."

We ask, "Why not many of such letters?" Some of the wide awake brethren are writing just such letters, but why not more of them? We know what is needed, more men to "pray the Lord of the Harvest to send forth laborers into the field," and then get busy under His direction and act accordingly. We need no more decisive orders than the **Great Commission**. **WHY NOT IMITATE BARNABAS? WHY NOT?** Answer this question at the Judgment Day for the believer when his stewardship is a matter of reward or loss.

Birds sing in cloudy weather even though they have only the book of Nature, God's provision to stir up their emotions. Why should not the Lord's people sing when winds are contrary, when everything seems to go wrong, for in the Word of God it says, "All things work together for good to them that love the Lord." Sitting by the bedside of my late wife before she went into the presence of the Lord, she remarked, "When all went well at our house, we believed that Scripture to be true, but I believe it now, it's just as true now as it has ever been." She kept her song under the clouds. If birds sing, why do not we who have so many provisions of God's grace about us?

"Sing when your trials press hardest."

They tell us that nearly all the converts of toughs converted at the McAuley Mission in New York had good mothers. Keep rocking the cradles mothers, the polls won't change the world materially.

A Devotional Covering is very uncomfortable on the head of a woman whose heart has been going in the direction of Paris, rather than towards the "Jerusalem which is above."



# CHRISTIAN LIFE

## A SYMPOSIUM—THANKSGIVING MEDITATIONS

### A Young Man's Viewpoint

For the young man the word thanksgiving is usually linked with opportunity. He gives thanks for his opportunities. He is looking to a future of useful endeavor. Such a prospect is hopeful and cheering. In this land of ours a life of usefulness seems within the reach of all. It is still true as the Psalmist wrote, "The earth is full of the goodness of the Lord." There is evidence of this on every hand and the young man must be ready to utilize that goodness. This is his opportunity and in its prospect he may well give thanks.

### By A Homemaker

Mrs. Dora Cressman

While engaged in her duties of the home a homemaker or mother has time to meditate on things outside of her work. How much lighter our duties become when we frequently turn our thoughts to the counting of our many blessings.

Most of all I am thankful for the Word of God which reveals to us God's plan for rightly conducting our homes, and lives.

I praise God for a Government which gives us freedom that we may worship according to our conscience, and which also sets apart one day in the year for special thanksgiving. Feasting on this day is not its highest purpose, but we should get stirred up to manifest our gratitude to our Heavenly Father for the bountiful harvest just gathered which provides the needs of our bodies.

No matter how many or few our blessings may be, we know that we have not merited any of His great goodness to us.

### By A Young Woman

Mary Kolb

Thanksgiving time, to the average pleasure-seeking individual, brings only a thoughtless round of festivities. To the Christian, however, it brings a deep, heartfelt feeling of gratitude for the blessings, spiritual and material, with which God has so richly blessed them throughout the year.

Do we sometimes feel that we have not much to be thankful for? Let us pause and study the parents, home life, and church homes of other young people about us and compare them with our own. These

are three very common phases of our lives, but how very important and how very often not appreciated as deeply as they should be.

Have we made the comparison? Have we seen the contrast? Would we like to exchange ours for theirs? No! but upon our knees reverently, with a gratitude we have never felt before, we will thank our Maker for our beloved Christians parents, whose teachings have followed us through life; for our Godly homes which stand as ideals for us to pattern; and last for our beloved church which unlike many others, seeks to maintain the truth as found in God's Word; whose ordinances and doctrines are based on the New Testament teachings of Christ.

### By A School Girl

Myrtle Kolb

Have you ever stopped to ponder what Thanksgiving does or should mean to us? A day of rejoicing and praise to God for health, success and happiness throughout the year.

You may perhaps say that no good thing has happened to you. Think again, are you sure that nothing however small has occurred to merit your thanks? If not you are to be pitied but it surely has. Were you ever told when you were very little to "be thankful for small blessings." Do that even now frequently.

"Count your many blessings, name them one by one

Count your many blessings, see what God has done,"

and go and fervently thank Him for them.

### By A Merchant

M. C. Cressman

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." This should be our attitude towards the Lord daily. Not only on the day set apart by the rulers of nations as a day of general thanksgiving.

God is the Giver of all good and perfect gifts. As we meditate upon the goodness and mercy of God—His promise that summer and winter, day and night, heat and cold shall not cease as long as the earth remaineth, our hearts rejoice in His mercy and love.

We pause for a moment and wonder if all Christian people during the past year

have been moving forward in faith like Caleb and Joshua. The farmer during the time of growth and ripening of the harvest, the business man during the quiet season or have we like the Ten Spies been walking in unbelief and doubt? May the Lord help us to trust in His promises and rejoice and be exceedingly glad!

### By A Carpenter

William F. Schisler

"Oh give thanks unto the Lord; for he is good; for his mercy endureth forever."

We thank our God and Maker for all blessings wherewith He hath blessed us during another year of labor and service. With Jesus our Pattern, working at the bench of His so-called earthly father, we think of Him using His saw and hammer in honor of God the Father, while His mind was turned toward the work of redemption, the price of which He came to pay.

So in our work: we have many happy moments of meditation at our disposal. When we think of all that our redemption cost and the love that led Christ to give His life as a ransom for our guilt our hearts respond with these words:

"Oh that men would praise the Lord for His goodness

And for His wonderful works to the children of men.

And let them sacrifice the sacrifice of thanksgiving and declare His works with rejoicing."

### By A Clockmaker

Moses Bowman, Jr.

The quiet, hazy, sunny days we often have during the thanksgiving season are ideal for reflection, thought and meditation. Spring brings us hope, faith, and anticipation, but in Autumn, through our Heavenly Father's Providence, we have as it were the "cash on hand" of nature, fields, gardens, and orchards all yield their fruits. Meadows dotted with herds, farmyards overrun with fowl promising many a good dinner; hills, valleys and plains all seem to get an extra touch of the Master painter's hand, which many an artist strives to imitate. Is not this an ideal time for overflowing praise, gratitude and thankfulness to Him who will supply all our needs according to His riches in glory by Christ Jesus.

The Psalmist pleads "Teach us to number our days that we may apply our hearts unto wisdom." He no doubt realized the value of time. What value do we place on



it? On this may depend the success or failure of our life. Seconds, minutes, hours, days, etc.; why do we so accurately measure them? What do they mean to us? Are they weary hours of waiting till quitting time, or opportunities of service to our fellowmen, and to our loved ones at home. Are we using them to indulge our senses, lusts, and passions; or to serve our Master and to show forth the praises of Him who has called us out of darkness into His marvelous light?

May the Lord give us grace to rightly value time and to thank and praise Him for the opportunities it brings us.

By A Farmer

Geo. A. Weber

Those of us whose privilege it is to live on a farm, away from the city's noise and hustle, and who are working hand-in-hand with nature can realize the mighty hand of God in the tiny dew drops, the refreshing showers, and the warm sunshine which bring life and growth to vegetation. We have abundant reason for thankfulness to our God who created Mother Earth and designed everything so perfectly in the beginning, for the benefit of mankind and has kept it moving harmoniously all the time even up to the present year of 1926 and has blessed us again with abundant crops.

May God grant us grace to make use of these gifts to His Glory.

By A Great-Grandmother

Mrs. Josiah Cressman

Looking back to the time of my conversion I can truly say people were as gloriously saved then as they are now. Praise God! people are saved alone by the blood of Christ Jesus under all circumstances and at all times. Thank God for such a wonderful Savior; Jesus our Redeemer, our Lord, our King, and our all in all.

As I allow my mind to look back through all the years until this present time I rejoice to see how God has led and is leading on day by day. He calls men with strong Christian characters who determine to know nothing but Christ and Him crucified, and they break unto us the pure, unadulterated Word of God. They are men guided by the Holy Spirit to make their lives count for the Master, men who have the welfare of the Church of God at heart. God gives us pastors who are able to teach the rising generation and help them to build up strong characters so that they will be prepared to take their place in God's service.

I praise God for all the rich spiritual feasts I have enjoyed for the last forty years: each day has been precious to me. And in the last two years the young people have gone out into more active service and they are ever becoming more Christ-like in their lives and their service counts for the Master; even their countenance shows the result of more consecrated lives.

Coming in contact with men filled with the Holy Ghost cannot help but have a good effect on our lives. Praise God for our young people and may they determine to stand firm and obey God in all things even though wickedness abounds on every side.

God's promise is: I will never leave thee nor forsake thee—I will go with thee all the way even unto the end of the world.

By A Great Surgeon

Howard A. Kelly, M. D., LL. D.

I am thankful for all my spiritual blessings and privileges; thankful that I live in this year of the grace of our Lord when the warfare of the ages between sin and righteousness is approaching its end and that I am permitted to have a part in it; thankful for the ambassadorship, declaring

### WE THANK THEE

Autumn with its purple haze, the forest's flash of gorgeous tints,

The air as spicy, yet as sweet, as tinct with myriad garden-mints,

Sparks of color everywhere, fanned to flames by tranquill breeze,

All the foam and surge of splendor,—Lord, we thank Thee now for these.

Chubby cloud-banks, high and mystic, fleeting beauty made for me,

Hills of ruddy strength and spirit, soaring up so grand and free,

Morning's light and stirring freshness,—hush of night, the sense of ease,

Folding close the earth in slumber,—Lord, we thank Thee now for these.

Soothing rain that shuts me in, dripping music on the roof,

Splashing saucily, intriguing, making home secure, aloof,

Glorious moonlight, star-filled chasms, shadows stalking wierd and tall,

Loveliness so vast, colossal,—Lord, we thank Thee for it all.

Friend and old acquaintance bearing all my loneliness away,

Mem'ries, too, of those departed,—folks that made my heart more gay,

Love and faith and peace and comfort, trust I've learned though be it small

Everything that Thou has given,—Lord, we thank Thee for it all.

—Anna M. Talbott.

to men the grace of God which bids all be saved; thankful for the whole armor of God and for grace given to put it on, and especially for its weapon, "the Word of God" and "all prayer"; thankful for loved ones surrounding me in these latter stages of my earthly pilgrimage. All this, my thankfulness depends upon One seated

at the right hand of the Majesty on High, the Sum of God's wisdom, the Way, the Truth, and the Life.—Selected.

By A Sunday School Evangelist And Organizer

Louis Entzminger

If there is one cause above another for thanksgiving in the year 1926, my own heart would have to say it is the real uncovering of the fact of Modernism. Multitudes of good men and women have been saying that a few of us were crying "Wolf, wolf," when there was no wolf. Who can honestly say, after the events of 1925, that there is no such peril?

As a result, God's people everywhere have been aroused to the peril of Modernistic teachings, and great churches and religious denominations will no doubt be purged of this false teaching. I believe with all my heart Romans 8:28. Let us thank God, take courage, and push the battle, and by all means let us propagate the truth of God.—Selected.

By A Missionary Leader

Frederick H. Senft

The greatest cause for thanksgiving is the growing conviction for a Heaven-sent Revival. This conviction is being expressed more widely than ever before in religious periodicals, even in secular papers, through prayer leagues, from platform and pulpit, and from a host of Spirit-anointed intercessors in the Church of Christ.

The enemy has never been bolder or more active. But he has over-reached himself. The defenders of the faith have been brought into closer union and a deeper consecration, thus preparing the way for God to work in the salvation of the lost.

Coupled with the conviction for Revival is an increasing zeal and effort toward the evangelization of the most neglected people in the world—the Indians of Latin America.

Let "the Lord's remembrancers" cry day and night, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. 3:2).—Selected.

From The School Room

By Emma Snyder

When our thoughts are drawn toward Thanksgiving can we not say with the Psalmist, "The lines are fallen unto me in pleasant places."

When the fruits of the forest and the field are abundant on every hand and the woods of autumn have put their glory on, we feel thankful that ours is the privilege of leading the hearts and minds of little children to know the blessings and love of their Heavenly Father. This is the time they appreciate so many of God's gifts to them and what joy there is in teaching them to gratefully and reverently say, "Father in Heaven we thank Thee."



# • MISSIONS •

## "ARISE, SHINE"

By Joseph D. Graber

This stirring missionary message was given to us prior to the embarkation of Brother Graber and his wife. They are now seeking to fulfill in their own lives the contents of this message. Our prayer to God is that He may use them greatly to the illumination and salvation of thousands in darkened India. Both Brother and Sister Graber are blessed with the gift of the "Written Ministry," and after their language study period is finished we want to hear from them regularly. When this reaches India, this is their official invitation from the Monitor Staff. Editor.

Arise, shine, for thy light is come. Isalah 60:1.

This is the strong language of the Prophet as he called his people from a spiritual lethargy and indifference to their sacred obligations as torch-bearers of the light of salvation. His call to awake from sleep and face the demands of life, however timely and desperately necessary they were in his generation, find an urgent application to the conditions of our day. There is no better general description of the spiritual condition of the mass of professing Christians to-day than to say that they are spiritually asleep, indifferent to the reign of sin, and to the eternal needs of the human family.

When a man is asleep it is Satan's opportunity for doing his evil work. While the sower of Christ's parable slept the enemy came and sowed the bad seed. In fact, we have in God's word a number of illustrations picturing the dangers involved during the period of sleep. While Samson slept on the knees of his beguiling wife his charmed locks were cut off and the presence of the Lord departed from him. While the five virgins slept the bridegroom came and they were unprepared to enter with Him to the marriage feast. In the Garden the three inner-circle disciples slept and received the rebuking words of the Master when he said, "Why sleep ye? rise and pray lest ye enter into temptation."

But there is yet another sleeping scene in the Gospels which is somewhat different. Here Christ was asleep in the bottom of the ship while the disciples were on deck in frantic fear and concern for the ship in the midst of a great storm. Finding the Master asleep they rudely awaken Him with the significant words, "Carest thou not that we perish?" In the present age it would seem that this dramatic situation were reversed and that Christ were on the deck pleading, "Carest thou not?" while the church members, in many instances, are lying asleep in the ship unconcerned about the safety of the vessel or of its precious cargo.

There are those, it seems, who believe that while one is asleep he receives his visions. It is true that we do most of our dreaming while we are asleep, but we

may be assured of this, that any dream that comes to us through intemperate eating or a lack of exercise is a poor medium through which the Holy Spirit can speak to us the will of God. The visions of the Bible which have brought the will of God near to men have come to those who were tirelessly active in His service. They were those who had a concern for the salvation of their fellow men, a jealousy for the cause of the Lord that often drove natural sleep from their eyes, adding ever new evidence to the time established adage that God calls men who are busy.

There is a remarkable relation between knowledge and conviction. Without knowledge it is scarcely conceivable how conviction could come. It was the command of Christ to look on the fields. The same truth applied to Christ Himself. As he looked upon the multitudes His great heart was moved with compassion. As he looked across the valley toward Jerusalem he yearned for the souls within its walls. The first call of God to any Christian is to awake from indifference and look.

Having lifted our eyes and looked out upon the world there are two fundamental ideas that we must keep before us if that look will bear proper fruit. We must first of all appreciate the value of a human soul. If souls are of little moment; if they are perishable and temporal as such base things as silver and gold; if they are as the grass which to-day is and tomorrow is cast into the oven, then we need not be moved at the needs of the world. But if we see in each soul a value greater than the whole world; if we appreciate a little of its eternal and spiritual worth; if we ponder on God's love and concern for the souls of men; if we remember that Christ shed His life blood for the redemption of souls; if we know more fully God's personal and individual care of each one, if we let the Holy Spirit and God's Word speak long and searchingly to our listening hearts we will be overwhelmed at the appalling needs of our fellowmen.

A passenger on deck a trans-Atlantic steamer one day interested his fellow pas-

sengers by carelessly displaying a glistening diamond. When he tossed it up and caught it again they were amazed. But when he leaned over the railing, tossed it in the air time after time, catching it each time with a singular skill they were dumbfounded. He threw it up again. Suddenly the ship lurched and the jewel fell just out of his reach and was lost in the briny depths of the sea. Had this man been tossing a mere pebble the passengers might have been amused at his skill, but no more. But because they appreciated the value at stake they were amazed and dumbfounded. If souls were not precious we might be interested in observing our fellow men as they shake their souls over the yawning depths of hell, but if we feel a little of the preciousness of their souls we will cry out saying, "Lord, what wilt thou have me to do?"

The second conception that is necessary to bring conviction as we look out on the fields is to feel that a soul without Christ is lost. I wonder if some of us might be guilty of inwardly believing that somehow in the final judgement God will save the soul, regardless of whether that soul has been saved by faith in Christ or not. Such a view is popular in our time but Scripturally unsound. We may be accused of dogmatism, but God's Word says, "He that hath the Son hath life, and he that hath not the Son hath not life." The only Christian view to take is to believe, on the authority of God's Word, that every soul whose sin is not covered by the blood of Christ, and who has not the merits of Christ imputed to him through faith in Him is eternally lost and banished from the presence of God; and this applies to the heathen millions as well as to the spurning blasphemers in so called Christian nations.

Having been made to feel a little of the world's need the Prophet answers the soul's natural inquiry by the simple word shine! What can I do? Of myself I can do nothing though I try ever so hard or long. I may exercise my talents, go to the ends of the earth trying to drag souls into the Kingdom, yea, burn out my very life, if I try to do more, or less, than merely to shine, let the Christ shine out through my life, I accomplish nothing of eternal good.

This gives the missionary program a universal application. The command to shine as lights in this world is the command of God to all. The reward is never on the basis of the distance we can send a gleam, or on the intensity of the rays;



it depends not on the amount of good we may be able to accomplish, but on faithfulness alone. The universal call is to "brighten the corner where you are."

The idea of shine also gives another suggestion for the missionary program and activity of the church. It is not a forced or unnatural program. It is just as natural for a Christian to be engaged in soul saving work, for the church to foster missions, as it is for a lighted lamp to shine on a dark night. To the church of Christ missionary activity and interest are not new; they date from the time of its earliest foundations.

The Prophet adds yet a searching clause to his brief missionary message—"For thy light is come." In these words he burns upon God's children their fearful responsibility. In just as true a sense as the Jews were God's chosen people we who have the great, unsearchable Gospel light in our possession are His chosen people.

There is danger that, even as did the children of Abraham, we may forget our sacred calling, bask in the warm glow of that marvelous Light, and enjoy its glorious illumination, and forget that God has given it to us not so much as a possession as a sacred trust. He has given us the light to place upon a candlestick and has definitely commanded not to hide it under a bushel.

It is one of the paradoxes of God's economy that the more one can succeed in giving away the more he will have. The danger is not that the light will burn low or blow out if we hold it high amidst the storms and darkness of this world. The brighter it burns the brighter it glows, and the harder the storms rage the more cheerful its flame. Let us fear lest God remove the candlestick out of our hands.

"Arise, shine, for thy light is come."

Ghatula, Sihawa, Via Dhamtari, C. P., India.

of God and consequently are missing some of the blessings the Heavenly Father desires to bestow upon us. In the sixth chapter of Isaiah we have a beautiful picture of an unconditional surrender to God and His service that should broaden our vision and help us to find our place in His ranks.

The prophet was brought face to face with the holiness of God and was made to see himself and his own sinfulness. Is it not true that a reason for a lack of the Spirit of Christ which is the true missionary spirit, is because we are not definitely yielded to the will of God. This is perhaps the greatest hindrance to effective Christian service. And that which will inspire a deeper missionary spirit in the Sewing Circles will also apply to every other phase of our Christian activities.

To my mind sewing is just as much a Christian service as anything else that is prompted by love and devotion to our Master. It is also as much a missionary work as going out into the streets of a city to gather in the lost or as going to a mission field which we term foreign, provided we are in God's will and our duties are given by Him.

We cannot all leave our homes to labor in the different fields but through the agency of the Sewing Circles the sisters of our church are doing a great work in helping to supply the needs of the physical body, which often proves the avenue through which the opportunity comes to recommend the remedy for a sinsick soul. All may have a share in this way of

## HOW INSPIRE A DEEPER MISSIONARY SPIRIT IN OUR SEWING CIRCLES

By Ada Burkholder

Among the active missionary forces in the Church are the Women's Sewing Circles, and the Girls' Dorcas Circles. Long may they continue not only in inspirational speeches, but in attacking the world's needs with the common needle. Not a big thing, but mighty useful, the Gospel of the love of Christ. This article may be followed by several more from other Sisters. Editor.

Our spiritual lives are deepened just in so far as we give prayer its rightful place in our daily life. If we could fully realize this truth there would be no need of discussing such a topic as we have before us. The question: How to inspire a deeper missionary spirit in our Sewing Circles implies that there is a lack or a need. There are several ways by which the need may be met.

Inspire means to enliven or to imbue with ideas in this connection, so we will consider several ways in which our Sewing Circles may be helped and encouraged to greater endeavors along missionary lines. For those who are fortunate enough, to be able to attend, the Annual Meeting is a means of inspiration where timely topics are discussed, helpful suggestions given, thoughts exchanged, and in a general way all who are interested are greatly benefited.

The primary object of the Sewing Circle was, no doubt, the making of garments, bedding or anything in the line of ordinary sewing for the purpose of supplying some of the needs in the different missions or anywhere that there was a call for such things. For a number of years the work has been carried on and a great deal has been accomplished in the different church communities in the United States and Canada.

At the present time dare I say, there do not seem to be as many opportunities, nor such a great need as sometimes in the past, as during the years of the great war and following, for such help. It is the absence of the need or are we like the disciples were when Jesus said, "Lift up

your eyes and look on the fields, for they are white already to harvest."

Our eyes may be turned toward ourselves and centered on our own interests



Sewing Circle in Lancaster County, Pennsylvania

so that we cannot see very far around us. Or we may be too much taken up with the cares of this life; are we wasting our time with those things that are not edifying or helpful to ourselves or anyone else? Because of these things we may become unconscious of conditions, circumstances and needs right about as well as farther away. Perhaps right now we are not fully surrendered to the whole will

bringing the lost to our Savior and theirs. Let us remember

"Christ has no hands but our hands  
To do His work to-day.  
He has no feet but our feet  
To lead men in His way.  
He has no tongue but our tongue  
To tell men how He died.  
He has no help but our help  
To bring them to his side.



"What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His life would spurn?  
How can we hope to help Him  
And hasten His return?"

In means a great deal to know that there are those who willingly make numberless sacrifices in order to supply warm clothing, bedding and other necessities for those who perhaps through no fault of their own happen to be in needy circumstances. While the missionaries are helped and encouraged in their work to greater faithfulness through the faithfulness of the sisters at home, the missionary spirit is deepened in the Sewing Circles and the result is true joy in service. In Alberta I had the privilege of attending the Sewing Circle meetings a few times in the High River district. I was impressed with the spirit and enthusiasm that was evident. They work under the disadvantage of being widely separated, but their courage is good and they apparently make many sacrifices to do their work, going to their regular monthly meetings for a great distance when the thermometer registers around 40 degrees below zero. This requires something that not everyone possesses but the old saying "Love lightens labor" is still true and when we love the Lord we will gladly endure discomfort for Him.

Then again, to inspire a deeper missionary spirit in our Sewing Circles there must be a more thorough knowledge of existing needs. To get this knowledge it is well, whenever possible, to have a worker from some mission field meet with the Circle at the regular meeting. We may read about people and their work but it is always more inspiring to meet with and listen to those direct from the field. The tie between them is strengthened, and we are made to feel that they and we are each a part of one great whole.

Next to having the missionaries meet with us in the Circle is the reading of missionary literature so that we may keep well informed as to the needs. The opportunity for reading seems to be presenting itself at the present time when not so much sewing is being done, in some communities at least. There are many books full of information and inspiration, and the church periodicals give a large place to the needs of our own mission work.

We all have access to at least a reasonable portion of this kind of literature if we want it. But let me suggest that we all read the Bible more for it is the greatest of missionary books. It is the Book of knowledge and information. Many make the excuse that they do not have the time to read even their Bible as they should to say nothing of other missionary books. But is it true? We have so many opportunities for the storing of our minds with those things that build up and

strengthen us for the great work before us, so let us take advantage of every one and great blessings will be ours.

One more thought: and this should truly inspire a deeper missionary spirit and make us more faithful, that is, the appearing of our Lord. He has redeemed us not with silver nor gold, but with His own precious blood and made us to be

His children. I John 3:2, 3 says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Markham, Ont.

## QUESTIONS AND ANSWERS ON INDIA

### II

By G. J. Lapp

**Q. 7—You stated that India has a very ancient literature. What is some of it and how is it of any value to missionaries?**

A. For an exhaustive study of India's ancient literature it is well worth one's while to carefully read the splendid book "Sanskrit Literature" by A. A. MacDonnel, A. M., Ph. D. From that and other sources one finds that literature not only existed many centuries before Christ but also influenced the thoughts and lives of religious leaders. Megasthenes a notable Greek of Alexander's time resided at the court of an Indian prince and left records of the thought and extant literature of his time. Chinese travelers (in India) of the 4th and 7th centuries A. D. also left records which have since been translated and they shed much light on the thought and literature of their time. One is able from the nature of the script to approximate regarding the time of writing the ancient literature. It was all written in Sanskrit, a language of the early Aryans, whose script is closely related to the ancient Aramaic except that it reads from left to right instead of right to left. One authority argues that Phoenician traders entered India about the 8th century B. C. and introduced their form of writing among the people. But Indian scholars claim a greater age for the ancient Sanskrit literature. When one searches back through the maze of ancient tradition regarding literature he begins to grope among uncertainties. However volumes of literature have been handed down from very early times known as the Vedas, Brahmanas, Sutras, the Valmiki Ramayan, etc. The Vedas dealt with society, religion, worship, medicine, etc. The Brahmanas were embellishments and commentaries of the Vedas while the Sutras were the writings of ritual and law. Then there were early Sanskrit dramas such as Shakuntala, epics such as the Ramayana, and religious philosophy such as the Bhagavat Gita. From Greek influence there sprang up drama of early Greek mold. It will be of interest to the student of literature to know that Goethe received the suggestion for the prologue in Faust from a careful study of the Sanskrit drama Shakuntala.

All the ancient Indian writings were very closely related to the religious life of the people. Very few if any are void of the supernatural, mythical though it may be. From them sprang the present

conception of the higher powers worshipped by the people. Pantheism is rife throughout all the literature especially those dealing with philosophical and religious subjects. From them also sprang the symbolisms in vogue at the present time. Hindu literature of today is based very largely on the ancient writings.

In the Mahabharata of the 3rd and 4th centuries Christian influence is manifest, as may be seen in the references to the worshippers of only one God. In our own Mission area the people who are sufficiently literate to interest themselves in literature first procure copies of the Ramayana and Bhagavat Gita which have been translated into Hindi and are of a very high literary value.

It is well for one to become a student of all kinds of Indian literature in order to learn the foundations upon which Indian society is built. All ancient writings are greatly revered and the more one is able to reach back and show up the fallacies of their teachings the more effectively can he convince the people of the truth of the Gospel message. While evangelizing it is not only courteous but also very helpful to be able to quote worthy sayings from their own writings.

**Q. 8.—Are there any Christian literary lights in India.**

A. The most outstanding Christian literary light of the immediate past was the much lamented Narayan Vanam Tilak the noted poet of western India. The reader will have read a review of his life and work in a recent number of the Monitor. His work was in the Marhati language and some was in English. Unfortunately it is as difficult to translate from one Indian language into another as from English into some vernacular which requires that in each vernacular there be men and women of talent who can do original work in their own mother tongue. With the development of educational advantages and the growing spirit of nationalism it is hoped that more literary talent will become evident. There are lesser lights doing original work but many more greater lights are necessary.

**Q. 9.—Is there a growing spirit of nationalism which will develop great patriots in India?**

A. There is a growing spirit of nationalism showing itself in restlessness both religiously and politically. It is the re-



sult of the spread of general intelligence regarding modern institutions and conveniences and also regarding modern educational training in other countries and the advantages they afford as well as a growing sense of the inadequacy of the existing institutions in India to which the people have held for centuries. Caste is crumbling. Leaders of different religious communities see the need of cooperation and tolerance rather than seeking the welfare and advancement of their own people only. They see the need of a united India and are working to that end. The late C. R. Das one of the greatest Indian politicians this country has ever had and Mr. Gandhi a recognized leader of Indian thought and aspiration worked in harmony with the great leaders of the Mohammedan communities—the Ali brothers—for Hindu-Moslem unity but unfortunately community feeling ran too strongly to curb in a day. C. R. Das has gone to his eternal reward while Gandhi has retired from the field for the present if not forever. While the leaders see the need of closer cooperation the clamor of their own communities so far forbid it that united effort for advancement or political independence is practically impossible. The narrowness of local leaders may be illustrated by the methods of one who contended that the only way Hindus could predominate affairs would be for all who have left Hinduism to be again reclaimed and for the Hindu community to become so strong numerically that they would be able to overpower every other and seize the reins of Government. He with some of his compatriots have been diligent in reconverting lost Hindus but this too has failed to bring about unity even among Hindus. The outcastes and suppressed classes of India are organizing here and there to free themselves from the social stigma which is resting upon them. The National Christian association is an attempt to organize the Indian Christian forces of India into a general organization which will command greater respect and recognition. Unfortunately some of the leaders are seeking to model the organization upon modern liberal lines and develop Christianity into a sort of philosophical system which stands for little more than a higher degree of civilization and culture. In this there is grave danger if not certainty of losing the real purpose of the Christian Church in India.

Because of the diversity of interests and the handicaps of the great leaders of the several communities who understand the common needs but cannot unitedly meet them there have not arisen great patriots who can lead India to any certain goal. The freer the Christian Church can remain from political and intercommunity contentions the better will she be able to work for the spiritual good of

all and bring the Gospel of salvation to every class.

**Q. 10.—Are the missionaries asked to take part in political affairs in India?**

A. In the application blanks which we foreign missionaries are required to fill out for registration as American citizens it is specifically stated that we are not to cast our vote in political elections. This also implies that we are to remain neutral regarding all political agitations. The Consul of our country looks after our interests but we are subject to the laws of the land in which we live and labor. We consider it Providential that we are thus able to carry on our Christian work without having to feel that we must interest ourselves in political affairs. So far our Indian brotherhood have been able to keep aloof from present day agitations. Their remaining neutral has won the respect of all classes. Recently a Hindu leader succeeded in reclaiming members who had been taken over into Mohammedanism. This aroused the Mohammedans of our area and one Mohammedan friend asked to unite our Christian forces with the Mohammedans and wipe out those aggressive Hindus. He had also come to know that a few Christians had left their faith and became Hindus. When we informed him that Christians persecute no one for their aggression he became aware that we would remain friends of even Mohammedans even though they would try to proselyte among the Christians. In fact only recently a

nominal Christian who had not been in communion with the Church for several years was taken into the Mohammedan community with great ceremony and given a new glaring name for thus embracing the faith of Islam.

**Q. 11.—Are there signs of the Christian people becoming more interested in training their own sons industrially?**

A. There are. Most of the Christian parents feel that their sons should be definitely trained in some trade or handicraft beside the educational training they receive. So far they lack the ability to definitely organize for this purpose and wholly support such an effort with their own money. One reason is the lack of as full philanthropic spirit as there should be, another is not knowing exactly how to go about it, and still another is the lack of confidence in any Indian leadership which might head such a movement. They have full confidence in the missionaries and know they are doing all possible for their children under the circumstances but both they and the missionaries know that more should be done. We gladly hail every effort on the part of the Indian parents to improve the condition of their families industrially and economically as well as socially and spiritually.

**Q. 12.—What business enterprises in general are carried on in India?**

A. There are a great many commercial enterprises carried on with British capital such as mining, manufacturing, merchantile enterprises, tea and coffee culture, jute and hemp growing, etc. A few Indian capitalists and corporations have iron works, cotton mills, a few mines, and fisheries. The liquor interests are for the most part in the hands of Parsees who also import foreign drink. Indian merchants of all sorts are to be found in every city and town and a certain class known as the Marwaris are the bankers of India. They do not however control the large banking corporations such as are found in Bombay and Calcutta. There are wealthy money lenders in India whose greed for gain leads them to take such usury from the people and keeps the borrower poorer than he was before. Thirty or forty percent interest is a very common rate taken by the money sharks of India.

The Indian people as a class are loath to part with their earnings or to invest them in enterprises which would bring them larger returns. The bulk of the wealth of India is either buried or put into jewelry since the latter cannot be levied in case of foreclosure for debt. This as well as the strong desire to display gold and silver makes the jewelry question an acute one within the church.

It might be of interest to the reader to know that the Tatta Iron and  
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#### A HAPPY WOMAN'S PRAYER ON THANKSGIVING

Dear God, there is so much of pain and sadness  
Upon this earth, it almost seems that I  
Must have more than my share of joy and gladness—  
The days are all too full as they speed by.

The little things—my baby's soft hand lying  
Like crumpled rose leaves tossed upon my breast,  
Yet other mother hearts like mine are crying,  
Sad hearts—unsatisfied, perhaps unguessed.

And other women sit alone, in sorrow,  
While there is one who walks with me, whose care  
Paints in warm colors every new tomorrow,  
Whose love is just as certain as the air!

The simple duties that I have; the sewing,  
The dusting, and the dainty cakes I bake,  
Leave me no time to feel that youth is going—  
I have so much to give, so much to take.

I have no time to spend in vain regretting,  
My heart has never known a keen despair;  
I have no sadnesses that need forgetting,  
And so, dear God, I make to you this little prayer.

Take just a little of my boundless measure,  
Take just a bit—for I am selfish, Lord!  
And place it, as you would a priceless treasure,  
In some poor woman's heart where pain is stored.

And let her feel the love that is my blessing,  
And let her feel my comfort and my peace;  
And let her feel my baby's wee head pressing  
Down on her shoulder. Let her know release.

For one fair moment from the doubts that taunt her,  
One moment drive her loneliness away,  
Let her forget the memories that haunt her—  
This is my prayer upon Thanksgiving Day.

—Margaret E. Sangster.





# BIBLE STUDY



## BIBLE STUDY COURSE

### John

#### The Author of the Gospel of John

The authorship of this Gospel is but little questioned. There are in it a number of indirect references to John, such as he would have made concerning himself, and such as are not used concerning him in any of the other Gospels.

1. One who heard Jesus speak—1:45
2. That disciple who leaned on Jesus' bosom—13:23.
3. That disciple whom Jesus loved—21:20-24.
4. The disciple who testified these things—21:24.
5. The other disciple who brought Peter into the high priest's office—18:16.
6. The one to whom Jesus committed the care of his mother—19:26.
7. That other disciple who was at the resurrection of Jesus—20:4.
8. The other disciple who said, It is the Lord—21:7, 8.

The author was one who was intimately associated with Jesus from the beginning of His ministry. The Gospels give sufficient history of John and his witness of the ministry of Jesus.

1. At first a disciple of John the Baptist—Jno. 1:35-40.
2. A companion of Andrew, one of the first disciples of Jesus—Jno. 1:35-40.
3. A fisherman, brother of James, companion of Peter—Lk. 5:1-10.
4. Called with James to be an apostle—Mk. 1:19, 20.
5. A special witness with Peter and James of the work of Jesus—Lk. 8:51; 9:28; Matt. 26:37.
6. One of the special servants sent to prepare the Passover, a priestly service—Lk. 22:8.
7. Charged to keep the mother of Jesus—Jno. 19:26, 27.
8. One of the first at the grave of Jesus—Jno. 20:4.
9. The first to recognize Jesus at the seaside—Jno. 21:7.
10. One of the foremost in preaching the Gospel—Acts 3:3.
11. Among the first to suffer persecution—Acts 4:3, 19.
12. Banished to Patmos for the sake of the Gospel—Rev. 1:9.
13. A special minister to the Jews—Gal. 2:9.
14. An ambassador to the Samaritans with Peter—Acts 8:14.

The date of the writing of the Epistle is not known. It was the last of the Gospels to be written, and was probably written at the close of John's life, at the close of the first century. It is reckoned that he was banished in the reign of Domitian, A. D. 81-96; that he returned to Ephesus in the reign of Nerva, A. D. 96, and died in the reign of Trajan, A. D. 98-117. The exact date of his death is not

known, but is commonly believed that he was the only disciple of Jesus who died a natural death.

#### The Differing of the Gospel from the Other Gospels

- I. He does not record many of the acts of Jesus, intimating that it was not essential to his purpose, and leaving the inference that other books had been written in which the deeds of Jesus were recorded for the purpose of confirming the faith of the believers John 2:30; 21:25.
- II. He places special emphasis upon the divinity of Jesus, giving the words of Jesus in support of this fact and furnishing the testimony of miracles to support the claims of Jesus as to His Divine nature.
- III. He dwells more particularly on the later Judean ministry of Jesus, when he came into direct conflict with the learned men of the Jews, and recounts the discourses of Jesus in refuting their opposition to His claims and His work as the Son of God.
- IV. He records the conversations of Jesus with His own disciples, who were convinced of His divinity, but who needed to be taught the truth concerning Himself and His kingdom.

#### The Nature of the Gospel of John

- I. John deals with questions of theology, giving a view of the doctrine of God as revealed by the teachings of Jesus. See especially John 6-8.
- II. It is historical in as far as it records the acts and words of Jesus.
- III. In the Gospel, John is largely concerned with the setting forth of the teachings of Jesus concerning Himself, and it is his purpose to instruct those who are believers in Christ. John 20:30, 31.
- IV. John presents Jesus as the author of life and the source of eternal life to those who believe in Him.
- V. This Gospel is particularly free from argument to sustain any claim that is set forth in the record. The author gives the record and allows it to speak for itself. The record of Jesus' life proves its own claims.

#### The Contents of the Gospel

- I. The prologue.—The Word made flesh, —Jesus, the Son of God in the flesh—1:1-14. Cf. vv 15-18.
1. The nature of the Word which was made flesh.
  - a. It is eternal—1, 2.

- b. Divine—2.
  - c. Creative—3.
  - d. Living—4.
  - e. Illuminating to men—4.
  - f. Revealing—5.
  - g. Convicting—5. It calls attention to and reveals darkness as contrasted with light. It condemns the existence of darkness.
2. The identity of the Word made flesh—6-14.
    - a. There are witnesses to the light among them, John the Baptist—v 6.
    - b. The witnesses are not The Light—7, 8.
    - c. The witnesses point to the Light that men may believe through the True Light—v 7.
    - d. The true Light is a general revelation, the witnesses are local—v 8.
    - e. The Light and its power.
      - (1) Existing in the world—10.
      - (2) Coming to His own—11.
      - (3) Received and believed—12.
      - (4) Making believers to be the sons of God—12.
      - (5) Regenerating men by the will of God—14.
    - f. The personality of the Word—v 14.
      - (1) Was made flesh.
      - (2) Dwelt among men.
      - (3) His glory, as the Son of God, revealed by His grace and truth.
    - g. The recognition of the Word—v 14.
      - (1) By those who beheld Him.
      - (2) By those who believed Him.
      - (3) By His glory and truth.
      - (4) By His divine attributes as the Son of God.
      - (5) By being in the flesh.

#### II. The testimony of the Gospel that Jesus is the Christ, the Son of God.

1. The testimony of John the Baptist—1:15-37.
  - a. Jesus is the one whom John prophesied—15-18.
  - b. John gave his testimony clearly and specifically to the Jews—19-28.
  - c. John's testimony in the presence of Jesus—29-34.
    - (1) The Lamb of God of prophecy and divine revelation—29-31.
    - (2) Made known by the Holy Ghost—32, 33.
    - (3) Revealed by having the power of the Holy Ghost—33, 34.
2. John's testimony to his disciples, John and Andrew—35-37.
3. The testimony of the two disciples of John the Baptist—37-40.
4. The testimony of the first disciples—41-51.

Note.—If the faith of these first disciples which rested upon such meager testimony was unshaken by their daily associations with Jesus, and was rather increased by the revelations of His power, and by His crucifixion and resurrection, why should any one at the present time hesitate to accept Him as a Messiah and Savior?

5. The testimony at the marriage feast in Cana—2:1-11. The confidence of His mother and the belief of His disciples.
6. The testimony of the first visit to



- the temple—2:12-25. The house of His Father, the temple of His body, and the power of His miracles in Jerusalem.
7. The testimony of Jesus to Nicodemus—3:1-21. The truth revealed was such that it proved to be of a heavenly origin, and not such as was taught by the earthly and formal Jews.
    - a. The kingdom of heaven comes through regeneration.
    - b. Salvation comes through the lifted up Son of God.
    - c. Eternal life belongs to those who believe on the Son whom God sent into the world because of His love for the world.
    - d. Unbelief in Christ is condemned because it is wilful.
  8. The second witness of John the Baptist—3:22-36. John yielded to the increasing witness of Jesus.
  9. The witness of Jesus in Samaria—4:1-42. Jesus as the Water of Life; true worship of the Spirit; the work of the Messiah; the harvest to be gathered.
  10. The witness of healing of the Nobleman's son—4:43-54. The power of Jesus' Word, while far away, and effective at once.
  11. The witness of the healing at the pool of Bethesda—5:1-37. Jesus the power of God, greater than the power of the pool, His authority on the Sabbath, His claim to do the works of God and to be equal with God. The unbelief of the Jews because of the honor of men.
  12. The testimony of the feeding of the multitude in Galilee—6:1-71; stilling the storm; feeding the multitude; Jesus the Manna from heaven; greater than Moses; the true bread who gives eternal life, to those who believe; unbelief is of the Devil.
  13. The unbelief of the brethren of Jesus—7:1-9.
  14. Jesus' testimony at Jerusalem at the Feast of the Passover—7:10-53. The inquiries of the people who secretly believed; though unlearned He taught in the temple; His claim to do the work of God, to work by the will of God, to have authority from God, to know God whom the Jews did not know and whom they rejected by their unbelief in Himself. The beginning of the open opposition by the Jews—32-35. Jesus the water of life (at the feast of tabernacles)—37-39. Friends and enemies—37-53.
  15. The testimony in the temple, as the Light of the World—8:1-19. His knowledge of righteousness, in judging the adulterous woman and condemning her accusers; the honor of His father by true witness, and the dishonor of Him by the Jews.
  16. The terrible judgment of unbelief—8:20-56. The unbelief in the Jews, and their judgment. His own crucifixion and the truth declared by it. The faith in Himself as possessed by Abraham. The unbecoming attitude toward Himself by the fleshly children of Abraham.
  17. The testimony of the healing of the man born blind—9:1-21. **Note.**—This miracle was the final one which decided the Jews to destroy Jesus. From this time forward there was a determined effort on the part of the Jewish leaders to stop the work of Jesus. The true convictions of the man; the fear of the man's parents; the determined hatred by the Jews; the tender mercy of the Lord to the man who was cast out, but who boldly believed on Jesus.
  18. The Judgment of Jesus against those who reject His testimony—The Good Shepherd and the Sheep—10:1-39. The parable of the Good Shepherd—1-21; the application of the parable against the unbelieving Jews—22-39.
  19. The testimony of the raising of Lazarus from the dead—11:1-46. Jesus had no fear of the incident of death—He allowed Lazarus, who had been sick, to die. He returned to find Lazarus dead and to raise him to life. The faith of the people divided.
  20. The testimony of the High Priest's prophecy—11:47-56. Every act of His adversaries helped to prove His claims, by their fulfilling the Scriptures which testified of Him.
  21. The testimony of the anointing of Jesus—12:1-11. It has been told ever since in the Gospel of Christ.
  22. The testimony of the King's entry into Jerusalem—12:13-19.
  23. The testimony of the Greeks—12:20-36. His purpose fulfilled in the coming of the nations to Him. The purpose of the Spirit fulfilled in revealing, convincing and convicting men in their relation to God by Jesus Christ.
  24. The effects of the testimony of Jesus upon the people—12:37-50.
    - a. Some believed not although they saw the miracles.
    - b. These of the chief rulers who believed feared the people.
    - c. Believers in Him acknowledged God through Him.
    - d. Those who rejected Him will be judged by His word.
  25. Jesus alone with His disciples.
    - a. He gave them a part with Himself by becoming a servant with them and washing their feet—13:1-17. He commanded them to keep the example He gave them.
    - b. Judas revealed as the traitor, the scripture fulfilled—13:18-30.
    - c. The instruction to the disciples to love and be faithful—13:31-38.
    - d. The promise of comfort and the Comforter—14:1-31.
    - e. The close relation of the disciples to their Lord, as the branches to the vine from whom they receive life and fruitfulness—15:1-27.
    - f. The promise and the ministry of the Holy Spirit, the Comforter, to those who believe on Him—16:1-33.
    - g. The prayer of Jesus on behalf of His disciples who remain in the world when He is absent with the Father—17:1-26.
  26. The testimony of the Crucifixion—18, 19.
    - a. The betrayal by Judas—18:1-14.
    - b. The sheep scattered when the Shepherd was smitten—18:15-26.
    - c. Jesus led to judgment but kept from justice—18:27-19, 1-12.
    - d. Jesus numbered with the transgressors—19:13-18.
    - e. The King rejected by His own—19:19-22.
    - f. The parted garments—19:23, 24.
    - g. The sword pierced the heart of the mother—19:25-27.
    - h. The wounds by which men are healed—19:28-37.
    - i. The grave which saw no corruption—19:38-42.
  27. The testimony of the resurrection.
    - a. The empty tomb—20:1-11.
    - b. The angels who knew—12-13.
    - c. The risen Lord, who revealed Him-

self to the women and to the disciples—14-29.

- d. The infallible witness of one, John—30, 31.
28. The last meeting in Galilee—20:1-23.
  - a. Called from their fishing to follow in testimony.
  - b. The irrefutable evidence on one who saw and believed—20:24, 25.

#### Jesus, the Son of God from Heaven

1. He was the Son made flesh.
2. He was the Lord of creation, over elements as well as over the lives of men.
3. He was the Bread of Life, the Manna from heaven.
4. He was the Water of Life, a Well of Living Water.
5. He was the Power over the Devil.
6. He was the Resurrection power of men.
7. He was Eternal Life for men by His own power over death and the grave by His resurrection from the dead.

#### QUESTIONS ON INDIA

(Continued from page 335)

Steel Company which has such a large work in the eastern part of India had at one time seriously considered putting their large plant in the southeastern part of our Mission field not so far from our Sankra station where iron is found in abundance. The difficulty of shipping coal made it imperative to change their plans. There are vast undeveloped resources in India that are awaiting capital and enterprise.

#### Books of Reference:

"Twilight Land," by Carolin A. Mason.  
 "Sanskrit Literature," by MacDonnell—Wm. Heinman, London.  
 "Islam & Christianity in India," by Wherry.  
 "Modern India," by Wm. Elroy Curtis. Ghatula, Sihawa, via Dhamtari, C. P., India.

#### A THANKSGIVING

Lord, we bring Thee our hearts' thanksgiving,  
 In earth's wide ways and dim,  
 For the gift of Christ, and the grace of living  
 Victorious years with Him.

Thou who hearest Thy children's praying.  
 Thou who dost care for all,  
 Bring us home when our hearts are straying,  
 Uphold us when we fall.

Though all we build by chance is shaken,  
 Be our foundation still.  
 When faith by fear is overtaken,  
 Give us a steadfast will.

Strengthen our hearts in new discerning  
 Of Thy great thoughts of good.  
 Give us the joy of patient learning  
 In Christ's wide brotherhood;

Hearts at rest in the power above us,  
 Glory of venturing faith:  
 Answer of love to those who love us,  
 Transforming life and death.

O God, our Helper, Thou ever-living  
 Builder of good we see!  
 This be our deepest hearts' thanksgiving,  
 That we may work with Thee.

—Isaac Ogden Rankin.



# EDUCATIONAL

## OLD SETTLER STORIES

### The Burkholder Family

By C. Z. Mast

#### Burkholders in the Fatherland during the days of Martyrdom

Hans Burkhalter "in the Schingengen" about ten miles north of Zurich, Switzerland, was captured November 26, 1658. (Mueller's *Geschichten den Bernischer Tauffer* page 191.)

Hans Burkhalter and Christian Gingrich escaped from the jail at Berne in 1669. Mueller tells us (p. 146) that the jails were full of Tauffers and that the watch was inefficient so that some escaped.

Hans Burkholder, age 60, wife 55, 7 children in age from 17 to 25.

Adam Burkholder, age 60, wife 60, 5 children in age from 13 to 26 were exiled along with about 200 persons and landed in Manheim in October, 1671.

In a collection of Baptist and Mennonite manuscripts at Langnau, Switzerland, dated 1692, we find the following items by Johannes Mozart, Reformed minister, giving the facts pertaining to the attitude of the Mennonites to the Reformed Church. Of Michael Burkholder, he says, that Michael was an old Mennonite and so was his wife—that they lived at Maettenburg. She was a member of the Mennonite Church for forty years. Michael said it was God's will that they should no longer go to the Reformed Church, but that their son Jacob went without their objection. In a list of Mennonites driven out of Langnau in 1692 we find the name of Michael Burkholder, the aged shoemaker and his wife. Later a decree was issued releasing the aged and infirm from exile. The name of Michael Burkholder and his wife also appears in that list. In 1693 a decree was issued declaring all sales, transactions and obligations of the Mennonites to be void, that all males fourteen years old and older must **register with the military forces** and all who refused would be considered as Anabaptists and Tauffers. The payment for the apprehension of an Anabaptist teacher was twenty-five dollars, if a resident and fifty dollars if a foreign teacher. A decree a few weeks later in May declared that these Anabaptists or Mennonites should be closely hunted about Berne and all suspicious persons should be arrested. This led to many arrests. Later the aged were excused.

Hans Burkholder, a deacon, was ar-

rested a number of times. He was a deacon in Langnau, Switzerland. He tells about the circumstances in a letter which we insert in full.

For the remembrance of my descendants and all my fellow believers I, Hans Burkholder, of Langnau, want to relate what happened to me. I had gone to the mountain called Blutenreid, (Community of Langnau) with my wife and two sons. There a poor man came to us to whom we gave something to eat. This man subsequently went to Harwag to the authorities and told them that he saw me. Thereupon the bailiff of Trachselwald sent the traitor with a few others to take me prisoner. They came quite early to the hut, in which I was unaware of any danger, and when I noticed the man before the door, I had him supplied with something to eat. Then I was made prisoner and they took me away from my wife and twelve children and led me to the castle of Trachselwald and placed me in a prison or dungeon for four days, during which I was taken sick. Then the bailiff with two provosts brought me on a cart to Berne. There they placed me, sick as I was, in the prison called Ahur. After two days the gentlemen called and questioned me, whereupon I confessed my faith. Then they locked me up in a separate hole in the Ahur, and there I lay about five weeks, and altogether about seventeen weeks in solitary confinement. Thereupon they led me to another prison called the Island. There I lay during the long and cold winter with an unhealthy body, and suffered very much from the intense cold. I was watched so closely that none of my family or any one else could come to me, so that my friends did not know whether I was living or dead.

Thereupon at the beginning of May, 1709, I was brought with all the other prisoners to the hospital, and there, too, I was kept in such close surveillance that very few persons could speak to me. We were compelled to work on wool from early morning to late at night, viz: from four o'clock in the morning until eight o'clock at night, and we got nothing to eat but bread and water. This lasted thirty-five weeks. Thereafter, for ten more weeks we were treated better. Then the authorities had us conveyed to the ship, viz: March 18, 1710, with the designs to take us to America. The authorities told us that if at any time or by any means we were to return to that country, they would inflict the **death penalty** on us. Then the merciful Father has by His strong hand and through the medium of our Brethren in Holland, delivered us from our oppressors, as we came to Nimewagen, and came to the town where they had to release us. For this we thank the Almighty God and Father of all mercy, who will not forsake

all those who place their confidence in Him, but will cause them to prosper. The whole time of my imprisonment has been about twenty-one months. For in the month of July, 1708, I was taken captive, and on the 18th of March, 1710, I was led away from Berne. I will come to close here.

(This Hans tells of twelve children. The Hans who located in the Conestoga before 1718 was a Mennonite minister. He had two sons. Some writers think they were the same persons.—J. C. Burkholder).

Benedict Breechbuehl, was a preacher and an elder at Trachselwald and a native of the Emmenthal was arrested in January, 1709, and Melchoir Zahler (Zellers) was arrested in March, 1709. They together with fifty-seven men and women were on March 18, 1710, transported from Berne in a ship after enduring much persecution, oppression and severe imprisonment; they were to go direct to America. They however had to go through territory over which the Berne authorities had no control. Of these people thirty-two were liberated at Manheim on the following 28th of March in consideration of the fact that they were old and feeble people and some were sick. The other twenty-six were somewhat stronger, and were taken to Nimewagen where on April 9th they were set free through the intercession (or intervention) of the High and Mighty gentleman of the States General and the Dutch Brethren and friends, which **happened by divine will and decree**.

Hans Burkholder, Benedict Brechbuehl, Michael Zaller, Hand Rupp and Peter Donens were the men who secured the influence of the States General that frustrated the designs of the Bernese government from sending these exiles old and feeble direct from the jails in Switzerland, to America. These exiles were kept among the brethren and with others that were coming from Switzerland and it became a problem to maintain them. Some went to different parts of Germany, some to Holland. It is altogether likely that some of them went to England as did the Beilers, and the Shirks to Ireland with the exodus of 1709-10 when **15000 persons** from the Rhine Valley landed in England (see New York Genealogical Register Vols. 40 and 41).

Some years ago J. C. Burkholder of Harrisburg, Pennsylvania, called at the office at Abilene, Kansas, for mail. The post-master in a very strong English brogue said: "You a'e from England, a'e ye?" "Now what are you trying to give me? Mine is a good old Pennsylvania



Dutch name," was the reply of Mr. Burkholder. "Well now, see here, I'm from England and Burkholder is the most common name in the community in which I was raised," he replied. Mr. Burkholder states that the idea was so foreign to him at that time that he made no further inquiries. Later when he read of the exodus from the Rhine to England he saw the possibility of Burkholders living in England though I never heard it from any other source.

The name does not appear in the lists in the Genealogical register. There are only eight families of Mennonites listed. They were Reformed, Lutheran and Catholic. The Mennonite migration to America began in 1710. Possibly it was under consideration for in 1717, Hans Burkholder, Benedict Brechbuehl, Melchoir Zaller, Hans Rupp and Peter Donens appeared before a conference of Mennonite elders at Manheim and it was decided to call upon the Mennonite brethren in Holland for help in carrying out the project of going to Pennsylvania, which they had long contemplated and which at last came to maturity. It may be remarked that Martin Kendig who came to Lancaster County in 1710 had returned to the Palatinate by this time and gave an account of the conditions in America so that conference had definite knowledge. The great migration to America began from this time.

The threat of the death penalty did not deter Hans Burkholder from returning to Switzerland. He seems to have been a leader in the opposition to the Berne government, and objected to being exiled. On July 9, 1711, his children in company with Uli Gerber, his hired man as well as the ten children of Peter and Daniel Grim and Christian Neuenschwander armed themselves with pitchforks, sticks and clubs and made stubborn resistance to being thrown out of Switzerland or being arrested. Burkholder being threatened with being placed in irons. He was put on another vessel at Basle on July 17, 1711. With twelve companions, he took the first opportunity to leave the ship at Briesach.

(To be continued)

#### LANCASTER COUNTY HISTORICAL SOCIETY

L. K. Nissley

It may be of interest to know  
More than two centuries ago  
Quakers and Mennonites then  
Were invited here by William Penn.  
Our ancestors stood on Center Square.  
Indian Squaws had dollies there.  
The highest ambition is to-day  
To render good service while we may.  
The City Hall—Colonial—Plain  
Historical facts we can explain,  
Business relations with Valley Forge  
And frequent visits here by George  
Washington, our guest enroute to York.  
Entertained with a silver knife and fork.  
The menu we suppose was good  
Strictly home grown, wholesome food.  
Modern methods beyond compare  
Several hundred cubits in the air

Rose a statue carved in stone  
A gigantic palace stands alone.

Traction patrons or tired guest  
For a limited period—seats to rest.  
Elevator service, comfortable close by  
Delivers you promptly up sky high.

Language fails just to convey  
A correct idea of the grand display.  
In 1717 this was Hickory Town,  
Now we have gained national renown.

North and south, east and west,  
Our challenge stands out with the best.

Acres of diamonds within easy reach.  
Our commercial rating is a peach.

Lancaster County people and our farms  
Have their dreams and other charms.  
Father meditates while he plows  
Boys can milk the Guernsey cows.

Mother cares for the hens that lay,  
Daughters bring virgin eggs our way.  
Grandmother's cooking's simply great,  
Choice pecan waffles—Haviland plate.  
Nuff Sed.

Lancaster, Pa.

## BARNUM'S PILE OF BONES

By John Thut

We are sorry indeed that Brother Thut's health and time does not permit him to write more. Personally, as well as others we know, we always enjoy his spicy messages. We hope this bone story will help some who depend too much on the findings of old historic bones. Better believe Genesis than Barnum and other humbug bone finders. We know personally where the bones did not tell their story, the so-called Scientists patched up matters with plaster paris, etc. Thank you, Brother Thut. Editor.

The writer has for some years greatly enjoyed the humor of the incident narrated below. Since the great controversy is on in the educational and religious world, we may perchance, see more in it than humor. It was related to me on my first trip west to spend a summer's vacation some twenty odd years ago. I, accompanied by several others, was taking a hike near a certain village located in the foothills of the Rockies in Colorado when we met a number of workmen repairing a mountain highway. They were anxious to begin a conversation and shrewdly guessing from my appearance that I was (more so than my companions) a typical tenderfoot just liberated from the confines of some eastern school, they plied me with a few questions and related the following incident.

"Do you see that hillside yonder?" was one of their opening questions.

"Yes, sir," I replied.

"Did you ever go to Barnum's shows?" they then asked.

But before I could make a reply they plunged into their story.

"Well, we thought perhaps you had and that you would recall that he exhibited a number of bones in one of his side-shows. Yonder in that hillside we pointed out to you is where he found those bones. Alongside of his pile of bones he set up some cards on which was a long scientific name, a brief explanation and description, together with a picture of the animal whose remains those bones were supposed to be.

"Of course thousands of people passed through that side-show, examined those bones, read the explanation and description, and looked at the picture, thinking they were seeing the bones of a monster that lived 50,000 or more years ago, according to the statement in the description."

By this time I was very much interested. I secretly congratulated myself that I was so very fortunate in wandering inadvertently into a locality abounding with the remains of extinct animals. If Barnum could find bones there of prehistoric monsters, why could not I? Was not that suf-

ficient to fire the imagination and ambition of an aspiring student?

"But," these workmen went on with their story, "fifteen years before Barnum found those bones he employed several men—bribed them heavily and put them under a binding oath never to divulge this secret—to kill an old horse and bury him on that hill-side. And after the fifteen years had passed by and as he thought the horse was well decayed, those same men dug its bones up and these were the identical bones that he exhibited in his side-show.

"He secured the services of some scientists—paid them liberally for it—to invent a long scientific name and fake up a description and explanation and picture making the people believe that the bones were the remains of a creature that lived 50,000 or more years ago. And in fact they were seeing the bones of an old horse that lived in their own lifetime. All to complete the humbug and palm it off on the public.

"Not very long ago," they continued their story, "one of the men who had part in this affair became seriously ill and it was evident that he must soon die. His visitors noticed that something greatly troubled him. To relieve his mind he finally confessed on his death-bed his part of the work. In answer to inquiries he stated who the men were who assisted him. As far as it has been possible to find the other men and to approach them on the subject, each has acknowledged the affair to be true and confessed his part in the matter.

"You see," they said, "it was Barnum's favorite maxim that the American people loved to be humbugged."

"Yes," I replied, "I have often heard that, and he certainly knew how to do it, didn't he?"

"He certainly did," they replied.

And I resumed my journey being amused at the shrewdness and trickery of Barnum and the gullibility of the American public. Moreover I abandoned my magnificent project to go bone hunting.

La Junta, Colo.



## ON HOLY SOIL

## The Last Resting Place of Joseph

By Anis Ch. Haddad

On a mild August day in 1925, I wandered over the fertile plains of Samaria and came to Jacob's Well. Here the patriarch Jacob lived with his sons, save one whom he supposed to be dead, but had been sold at Dothan, into captivity and carried down to Egypt where he became in process of time the savior of his father's house. To that long lost son, in memory of his filial devotions, Jacob gave this very piece of land on which we are standing, and in which two hundred years after his death his body was laid to rest. There are few more touching illustrations of a love for one's early home, such as to make him desire to be buried near the spot where he was born, than the last command of Joseph. The way in which Joseph is commemorated in the great memorial chapter of Hebrews, may seem, at first, a little strange. The one thing singled out of a life full of moral magnificences is the instruction he gave concerning his burial. He was about to die—to die in Egypt amid all the splendor of the court of Pharaoh. But at that moment his thoughts were not on the banks of the Nile; they wandered back to the scenes of his early childhood to the time when he had been a shepherd boy and kept his father's sheep; and calling his brethren around him said, "I die but God will surely visit you, and bring you out of this land into which he swore to Abraham, Isaac and Jacob." And Joseph took an oath of the Children of Israel saying, "God will surely visit you, and you shall carry up my bones from hence." It was the crowning power of his inspired spirit that he was able to see through the long night of bondage in Egypt to the deliverance of God's chosen people and their arrival in the Promised Land. So Joseph died having lived an hundred and ten years, and they embalmed him and he was put in a coffin in Egypt. But he was not to remain there for when the time of the Exodus of the Israelites came, in accordance with his command we are told in the closing words of Genesis, his bones were taken with pious care, and carried with them in all their marches till finally laid to rest in this very piece of ground that his father bought for a portion for him; for, as it had been, it was taken from him by the Amorites, but he reconquered it from them. Jacob seems to have given to Joseph, as the double portion of the first born son of his favorite Rachel "one portion above his brethren." (Genesis 48:22).

Alas! was it to obtain such a sepulchre as that near the foot of Ebal, the Mount of Cursing, that his descendants carried the embalmed body of one of the noblest characters within the range of human hi-

story for forty years through the Wilderness of Wandering?

The illustration shows the Tomb of Joseph in the rich plain in the Vale of Shechem at the end of a fine row of olive and fig trees. On the sky-line of Mount Gerizim in the distance may be discerned the dome of a little shrine which marks the site of the schismatic Samaritan Temple. Within the entrance to the enclosure is a wild "vine tree whose branches run over the wall" luxuriantly, touchingly recalling the very words of Jacob who blessed Joseph before his own death. Genesis 49:22. The tomb is a place of frequent resort with the Jews, and many are the Hebrew inscriptions in the interior and there are also Samaritan and Arabic writings on the walls. The tomb itself, a simple build-



The Tomb of Joseph in the Parcel of Ground

ing with a low dome, is within a rude enclosure about twenty feet square and twelve feet high without roof or any architectural adornment; but like Rachel's tomb on the Bethlehem Road, its pathetic, unpretentious simplicity accords with the landscape and appeals to our feelings, especially in comparison with the gaudy trappings of so many of the shrines in the Holy Land.

Here is the ordinary niche to guide the Moslem in his prayer. I noticed at each end of the tomb a square pillar of plastered mason-work with a bowl-like hollow at the top. They are made for various purposes, as the burning of incense. The niches in the walls are for small lamps, which are lighted on certain festival occasions in memory of the patriarch who

sleeps beneath. At the head and foot of the tomb are two rude altars which are pointed out as the graves of Ephraim and Manasseh, sons of Joseph. One of the chambers is at present used as the village school of Sychar, the town in which Jesus tarried for two days at the request of the villagers. The interior is divided into two sections, and the tomb is in the one farther south. It has a raised piece of rude masonry, evidently marking the final resting place of some one! It resembles the common Moslem graves of the country, and being exposed to the heat of the summer and the rain of the winter, it has no votive offering of any kind, not any remarks of respect such as are seen at the sepulchres of the most insignificant Moslem saints. Yet the tomb is held in veneration by Jews and Samaritans, Moslems and Christians, who alike accept it as the actual place of his burial. I am very much inclined to believe the tradition. If it be well founded, for there is no doubt, how venerable does the spot become to

those who love to dwell upon the sacred narrative of God's wonderful dealings towards the once enslaved descendants of the "faithful Abraham." It is deeply moving to heart and mind to stand upon the spot, beneath which lie the remains of this prince of Israel and to think that if it could be opened we should find his mummied remains still as well preserved as the Pharaoh whom he so well loved and served. One revolts from the thought of the exhumed body being displayed to curious sightseers, or even, as in the case of some of the Pharaohs, the very face, once unveiled in that pathetic moment of manifestation to his brethren, unwrapped from its swathings to be gazed at by gaping crowds. But we do not intend to disturb his bones. Let him rest in peace! for there can be no more mean robbery than to rob a man of his grave. But without so vulgar a consummation as that, it is a heart-thrilling experience to stand by the sleeping dust of this great hero of faith.

Near Syrian Orphanage, Jerusalem (Palestine).

## "ABRAHAM LINCOLN SAYS—

"Work, work, work!"  
 "We cannot escape history!"  
 "Hold on with a bull-dog grip!"  
 "All in that one word, Thorough!"  
 "Never regret what you don't write!"  
 "Better hatch the egg than smash it!"  
 "More pegs than holes to put them in!"  
 "I'm nothing, but truth is everything!"  
 "Let none falter who thinks he is right!"  
 "Freedom is the last, best hope of earth!"  
 "Don't swap horses in crossing a stream!"  
 "This nation should be on the Lord's side!"  
 "We are indeed the treasury of the world!"  
 "Let us have faith that right makes might!"  
 "I'm glad of the chance to finish this big job!"



## SOME PRESENT-DAY SCHOOL PROBLEMS

### VI. Giving the Bible Back to the Children

By Clayton F. Yake

(Continued from last month)

#### What Is Our Attitude To Be?

Well, when it comes to the solution of the recreational and social and other school problems, there is very little to be offered. Little alteration can be done, though we can protest and witness against the wrong use of rightful things, and against the use of wrong things, of course. In this way we may be an influence for the right. But unless there is a community that is about of one mind on these matters very little can be accomplished toward bettering conditions.

About the best thing to do is for boys and girls to be separated from any phase of these activities that is unchristian and refuse to become a partner in them. Parents will do well to keep in touch with the school activities and help their children to come to right decisions about these things. Children will do well to confide and counsel with their parents. In this way they will avoid much trouble for themselves.

The teaching of right ideals in the home, of course, is the best safeguard for boys and girls against any of these wrongs. They will be able to cope with the problems they meet and defend themselves; or at least they will be able to take their stand for their convictions.

#### The Teachers

Much of the type of school and school life depends upon the teachers. A good Christian teacher who is conscientious can do an inestimable amount of good in the schoolroom. Where there is a group of such teachers many of the problems mentioned are not to be found. But that is the difficulty. They are usually not to be found. Or if they are Christians they are so in name only many times and do little good for the cause of right. The Mennonite teacher has an opportunity in the schoolroom that he can not find anywhere else if he is teaching in a community where he is not handicapped. We recall instances where it was impossible for Mennonite teachers to continue their work because of the unrighteous

influences about them which handicapped their carrying out their convictions even in their own life. Such are conditions in many places. Where, however, such conditions do not exist, there is much opportunity to do good. The employing of good Christian teachers will do much to help solve these problems indeed.

One might go on indefinitely. But the problems mentioned herein cover practically the entire public school field. We are glad that school conditions in many respects have been considerably improved down the past years. We are sorry for some very unfortunate conditions and some of the very grave problems confronting the Christian people at present. But even then,

#### THE ORIGIN OF THANKSGIVING DAY

The origin of what is now known as Thanksgiving Day, and which is regularly observed every year on the last Thursday in November in accordance with a proclamation made by the President of the United States and by the governors of the respective states, can be authoritatively traced to the following practice in New England.

At first the people in New England, having received some special favor from God, set apart a day for expressing their gratitude. There was at this time no regular day, but whenever unusual mercies were bestowed, they at once designated a day for the holding of a special Thanksgiving service.

The Pilgrims had their first Thanksgiving Day, December 20, 1620. The distinctive title, however, is given to the celebration which they held after gathering in their crops in the Autumn of 1621.

On July 8, 1630, the Massachusetts Bay Colony had their first civil Thanksgiving. This was observed for the purpose of returning thanks for the arrival of the ships of Winthrop's Company. After this date, special blessings of God led to the observance of special Thanksgiving Days.

All of New England, on October 12, 1637, held a special Thanksgiving for their victory over the Pequots.

September 18, 1639, was observed by the Connecticut River towns as a Thanksgiving Day to express their gratitude for the abundant harvest which God had given to them.

The custom of having Thanksgiving Days grew in the northern settlements of New England—Rhode Island following the custom of having Thanksgiving Days that were observed privately, by churches or by individuals. This custom prevailed until Governor Andros made the observance of Thanksgiving Day compulsory throughout New England.

A regular Thanksgiving Day was observed in Connecticut after 1649, in Massachusetts Bay after 1660, and in Plymouth in 1668. Rhode Island, however, did not adopt the custom until the time of the Revolution. By the end of the Eighteenth Century, Thanksgiving Day was a regular institution in all the New England States.

Thanksgiving Day, from the beginning, partook of the nature of a home festival, and even in the days of the Fathers its religious character was not unobserved.

For a considerable period two church services were held—sermons were read, and God's blessings recounted. At a later period it began to take on the nature of a social function, and this crowded out the second church service.

On December 18, 1777, the Colonies, in their struggle for independence having been drawn closer together, united in a general Thanksgiving. Celebrations of a similar kind were observed down to 1815, and the custom was rapidly adopted throughout the country.

New York began its regular observance in the year 1817. New England people, moving to the West, carried with them the custom which they had followed for years, and it was not long until all the states set apart a regular Thanksgiving Day.

President Lincoln designated August 6, 1863, as a day of special thanksgiving for the victory of Gettysburg; and November 26, of the same year, was set apart as a day of special thanksgiving for the harvest.

Since that time, Thanksgiving Day has become a national occasion for rejoicing, and the last Thursday in November is now annually designated by the President and the governors of the several states as Thanksgiving Day.

we are glad that conditions are not worse; They might easily be. But there is a hope that there will be a decided improvement along some of these lines. There is hope of getting more Bible instruction to the boys and girls. This will mean much for the home, the Church, and the nation.

Let us not forget our part. We need to observe and study carefully the trend of public school and religious education. We need to protest when occasion demands it and throw our influence on the right side of things. We need to instruct in the home our boys and girls so that they will be able to stand for the right. In these ways we can do much to bring about more healthful conditions.

If we come to the place where none of these things prevail, we have one other course. We can send our children to our own private schools for all their high school education and college training. A certain Christian denomination has its own elementary schools. If it comes to the test might we not also have our own elementary schools?

#### What Is Done Toward the Solution of These Problems

Relative to bringing again the Bible into its rightful place in the school room there is an agitation on foot to eliminate evolution from the course of study. Certain Bible educators are planning lecture courses throughout the country in which elimination of the teaching of evolution from the school-room is urged very strongly, and an effort made to put the Bible back in its stead.

**Evolution Barred in Mississippi.**—The state of Mississippi has passed a law forbidding the teaching of evolution in all schools supported by state or public funds. The penalty attached for the violation of this law is a fine from \$100.00 to \$500.00 and a revocation of the teacher's license. Evidently there was much public sentiment for this law while yet a bill in the legislature. We quote from the Literary Digest of April 5:

"Let this tommyrot be taught in the schools of Mississippi," said a Mississippi legislator, "and the whole system of State and Christianity will be undermined." His words were sufficiently convincing and the anti-evolution bill forbidding the teaching in the public schools of any theory



that 'man is descended from a lower order of animals' was passed by the State Legislature—76 to 32 in the House and 29 to 16 in the Senate. The bill was signed by Gov. Henry L. Whitefield, and is now a law of the State."

The Baptist Conference of McComb, Mississippi, while the bill was under discussion sent the following resolutions to the State Legislature. The resolutions recite that the teaching of the theory of evolution is undermining the faith of thousands of school-children, and continue:

"Therefore, be it resolved, that we, as citizens and as a church, reaffirm our belief in the Genesis account of the creation of man, that man was created by the direct act of God, and not by any form of evolution. "Be it further resolved, that a copy of these resolutions be sent our representatives and Senators, urging them to do all in their power to make this bill become a law, thus prohibiting this snake in the grass from injecting its poison into the minds and hearts of the school-children of this State, and thus save the rising generation from atheism and infidelity."

**Other Places.**—"In Texas" continues the Literary Digest, "according to an Associated Press Dispatch, the text-book commission has made certain that theories of evolution shall not be taught in the State-supported schools and colleges by deleting all references to them from the text-books. The Atlanta Board of Education, according to the same dispatch, has adopted a resolution to prohibit the teaching of evolution in the public schools. In Tennessee, runs a dispatch to the 'New York Times' the anti-evolution law seems assured of remaining in effect through at least another administration.... In Kentucky.... a Fundamentalists' Association has been formed at Wilmore to make a fight in every State to prohibit the teaching of evolution in educational institutions supported by public money. It believes that 'the hour has come when evangelical Christians must heed the Scriptural injunction to "contend earnestly for the faith which was once for all delivered to the saints."'"

Thru this no doubt there will be much sentiment aroused on both sides of the subject, and good may be accomplished. Evolutionists claim that a movement of this kind is unfair entirely and can be nothing but wrong. It takes away religious liberty. Some even claim there will be a Protestant State Church. They are willing to permit the return of the Bible to the schoolroom and let evolution remain there too. It is not difficult to see what would be the final outcome in this latter case. In the former it is hard to tell whether anything very definite can be accomplished. It remains for time to tell. But the Bible in the schoolroom under adverse circumstances may be better than not in at all.

**Week Day Bible School.**—The Week Day Bible School, conducted of course by the Church, is a step toward the solution of the part of the problem thus far

unsolved. This type of school reaches all classes and gives them the opportunity to choose the Church they prefer.

The plan for conducting the Week Day School is something like this: The church or churches in a community arrange with the School Board for the permission to instruct in Bible all the school children one, two, three or more hours a week of the school session. The church provides the place (the church building usually), the teachers, and the material for the instruction. The public school permits and encourages the children to attend without requiring them to make up the time in day school. The teachers are supposed to be qualified similarly in their field of work as the public school teachers are and are paid for their services by the Church.

For instance, where a one-hour period a week is agreed upon in a locality where the school is not beyond the grammar grade, one teacher can do all of the teaching unless there are different churches to provide a teacher each. In a case where there should be only one teacher, certain grades are excused from public school one hour before closing on Monday and go for their Bible instruction. Certain other grades can be excused Tuesday at the same time and receive their Bible instruction; certain other grades Wednesday, and so on. Where there are a number of teachers employed by different churches the pupils can all be excused and go to the church they prefer for instruction.

If properly planned and worked where there are large schools a number of teachers can be employed by the churches steadily for such work. It is not difficult to see that a system of Bible instruction of this kind is effective and reaches all classes of boys and girls. It is a method of Bible instruction that has taken a grip upon thinking Christian people. For, actually, it is a system whereby things that have hitherto been unaccomplished can be accomplished. We venture to say that it will be but a very short time until this type of Bible instruction will have a place in most communities. And no one can begin to estimate the amount of good that will be done thereby. And it can be done in the small school as well as in the large.

**What This Does.**—This is not bringing the Bible into the schoolroom but bringing the school children into the church house for Bible instruction. It appears to us that energy expended toward the promulgation of such schools will be far more effective in bringing the real life-giving Word in a life-giving manner to boys and girls than a campaign for putting the Bible back into the schoolroom and evolution out of it, which is a controversial affair. Of course we will rejoice to see the Bible in all schoolrooms; but we will rejoice more to see God's Word implanted into the hearts of the boys and girls.

Indeed, we believe there are great things in store for us through the Week Day Bible Schools if properly conducted. But one must remember that they too must be manned with the right type of teachers

or they will not serve their highest purpose. It is right here where we as a Church should embrace every opportunity to promote such schools and rejoice when we have a chance to supply the teachers. We need to be awake and active along these lines, and watch for open doors. Indeed, there are many places where it is up to us to but lightly touch the door and it will spring open.

(To be continued)

Note: Next month a report of the first Week Day Bible School conducted in the Mennonite Church will be given by Bro. J. D. Mininger in connection with this series of articles. The copy of this report is in our possession at this time and we are glad to inform the Monitor readers who are interested in religious education that they will be given an interesting message about this work at Kansas City, Kans.—The Author.

## PASTORAL VISITING

(Continued from page 327)

is that of circumstances or special occasions which arise; such as sickness, death, sorrow or trials of different kinds, when the presence of the pastor would help and encourage those concerned and there would grow out of such visits a closer relationship between the minister and his people. A few lines from Oliver Goldsmith's word picture of the village preacher would aptly describe, what ought to be, the minister's attitude on special occasions,—

"But in his duty prompt at every call,  
He watched and wept, he pray'd and felt  
for all;  
And, as a bird each fond endearment tries  
To tempt its new-fledg'd offspring to the  
skies,  
He tried each art, reprov'd each dull  
delay,  
Allur'd to brighter worlds, and led the  
way."

### Where

At first glance the question, where, should a pastor visit? may seem out of place because the answer to it can be but one, namely,—he should visit in the field where he has been placed. While this is true, there are boundaries even within a field which ought not to be overstepped without good reasons. When a pastor from another denomination undertakes to call on members of your church seeking to interest them in the services of his church and maybe, if he can, get them to move closer to his church so they may take an active part in his church work, you naturally have a sneaky feeling that the good brother is trying to steal a sheep from you. Therefore we ought to live up to the spirit of our Lord's words,—"Whatsoever ye would that men should do to you, do ye even so to them." We should have proper respect for the rights of another minister's flock, and the pernicious practices of some of the proselyting preachers of the present day can scarcely be too strongly condemned. On the other hand when we come to homes in our calls, where we do not know



whether they belong to any church or not, we should never pass them up because of fear that we may be trespassing on some one else's territory. It ought to be the rightful privilege of every pastor to acquaint himself with the community in which he works, and those calls that happen to fall on another man's territory can always be handled in a way that they need to leave no suspicion of sheep stealing; but to the contrary, they may bring respect for the pastor and add prestige to the church which he represents. So with that consideration of the right of others it would be safe to follow the rule of visiting every place possible where there is a need or proper opportunity.

#### How

Taking up the final question of how, we are confronted with a series of obstacles that vary as widely as the characteristics of the pastor and those of the people vary. There are no two individuals alike and no two persons can approach the same individual in the same way and obtain the same result. It is this very complexity of human nature that makes pastoral visiting such a task. If people were all alike, one could just work out a set formula and apply it to each individual alike; but he who thinks he has found a formula for all cases had better pickle it in formaldehyde and put it away for it would be more useful there. Therefore if we want to minister to different human needs we must learn to read and understand different natures, and this can only be learned by visiting. A man may hear a most eloquent discourse on how to handle a car in traffic, but there is only one way he can ever learn to do it, and that is by driving the car in traffic.

Notwithstanding these difficulties, we may find an answer to our query of "How?"—by asking ourselves another question, namely: "What is the purpose of my call, or what do I hope to accomplish by it? Is my call to encourage a saint, to reprove a sinner or is it more of a social nature."

If the subject of the visit should be encouraged we can best do that by getting their point of view. To gain this objective it is often helpful to ask a series of questions by which they are drawn out to give expression to their philosophy of life, which in most cases is expressive of their present relationship to God, and there should be our point of contact. If the person is discouraged we should try to give him something good, and the best medicine any one can give is the Word of God, for there is no kind of despondency that the Word does not treat on. Whether it is sorrow and bereavement, danger or doubt, loneliness or heaviness, God has given a supply of remedies for each ailment. Therefore when we purpose to encourage anyone we must be well charged ourselves with God's good promises.

On the other hand if we go to reprove one who has sinned or been careless of

duty we may find that a different approach will bring us nearer the desired result. Right here the Scriptures come to our help by giving us some clear examples of that kind of pastoral visits. One day preacher Nathan decided that it was about time he went and called on his main church member, King David. David had committed an awful sin, but was still professing holiness in the testimony meetings. Nathan came over, looking very thoughtful, and said, "David I have a case I want to lay before you today. There is a very rich man in my congregation, he has everything he wants in the line of wealth; and there is a poor man—he is so poor that he has hardly clothes enough to come to church, and all he had in the world was a little pet lamb. Here the other day the rich man had company and he was too stingy to take any thing from his own ranch so he sent over to that poor man, stole his pet lamb and killed it for his company. Now don't you think that since you are king you ought to do something about it?" David was just like the rest of the backsliders, he had not slid any further back but he still recollected what was right for the other fellow to do. The more he heard of the story the madder he got—he could hardly wait till Nathan had finished the story till he broke out in his fury: "That man shall surely die!" Just then Nathan pointed his long boney finger at him, looked him straight in the eye and said,—"Thou art the man!" The dagger went home. Nathan had so skillfully drawn David out that David pronounced sentence on himself before he knew it. The lesson is clear, let us learn by it.

Jesus had to make some calls over in Samaria one time and there was in particular one woman there who had not been living right. He met her at the well and it is interesting to note how tactful the Master was. He did not charge her with her sins at once; but he drew her out by a series of questions until she confessed

#### THANKSGIVING

By J. L. Horst

We come to Thee, our Lord and King,  
In thankfulness and praise;  
Of Thy rich mercies we would sing.  
For blessing all our days.

For the rich blessings of the field,  
The seed, the sun, the rain;  
We thank Thee for the bounteous yield  
Of ripened, golden grain.

We praise Thee for the Springtime bright,  
The Summer's golden glow,  
For Autumn's stores of rich delight,  
For Winter winds that blow.

For blessings of the inner man,  
Our heartfelt thanks we raise;  
Thy love which wrought salvation's plan  
Demands our highest praise.

As in this glad Thanksgiving time,  
Our hearts ascend to Thee,  
So may we render praise sublime,  
Now and eternally.

her sin. Happy are we if we can follow the Master's example and draw the sinner out in confessing his guilt and then point to the remedy.

There may be times when the above methods will not bring results and more direct measures will have to be resorted to, in such cases the minister should go straight to the point in question, without fear or favor, remembering that he is not there as a private individual, but as the representative of Christ and His church. If this is borne in mind there will be a sense of authority and touch of dignity on the part of the pastor that will have a wholesome effect on the subject dealt with.

If the call is of a social nature, the minister should govern himself accordingly. It may seem that a social call would not require much effort to carry out. That is a mistake, for it is sometimes quite difficult to do the right thing on such occasions. One thing must not be lost sight of and that is that the minister should be there as an ambassador for Christ. Right here someone will no doubt ask the question, Can an ambassador for Christ make a social call? Perhaps the most conclusive answer to that question would be that Christ Himself made such visits, for we find Him both at the wedding feast and other feasts. But in a social call it is so easy to go to extremes. One may wear a tombstone countenance enough to scare all but the dead away. On the other hand it is easy to become too light both in conversation and manner. The happy medium is the preferable. While we enjoy the sociability of others we should make such occasions a time for sowing good seed. If we watch our opportunity we may find rare openings to speak for the Master; but it will require real courage sometimes to make use of them, as well as a wide awake mind to grasp them, for they slip so quickly by. In social calls and all other calls, it will be of inestimable value to keep one ear open for the whispers of the spirit of God; for He can teach us "how" better than any one else in God's great universe.

Much may be written and said about pastoral visiting; but if we want to know Why, we must visit! If we want to find out When, we must visit! If we want to see Where, we must visit! If we want to learn How, we must visit! visit! visit!—Gospel Banner.

#### NEARING PORT

"Nearing port—the setting sun  
Lingers o'er the dark'ning sea  
Many days the trip has led  
O'er an unknown, trackless way;  
Many hours of fear and dread  
Lie behind today.

Nearing port—  
And the sky, grown clear before,  
Beckons from the dark'ning sea,  
While the signal from the shore  
Faintly reaches me."

—Selected.



# THE SUNDAY SCHOOL

## THE SUPERINTENDENT'S CONCERN

By Edwin L. Weaver

Brother Weaver is one of our many live and interested young men in the Church. May this worth while article be pondered and followed by thousands. Don't miss reading it whether you are Pastor, Teacher, or Pupil. The Christian Spirit is helpful though you may never be set apart by the Sunday school for the office of Superintendent. I have often wondered whether a special prayer offered after his yearly appointment would not be advantageous in many ways. Try it. Editor.

An individual who is whole-heartedly engaged in any work has a real concern for it. The care of the Church rested daily upon the enthusiastic Apostle Paul because of his deep concern for their welfare. When Nehemiah was told how the walls of Jerusalem had been broken down and the city lay waste, how the Jews which were left of the captivity were in great affliction and reproach, he fasted and prayed, and was moved to action. He had an intense concern for his brethren and the city of his fathers.

### His Eyes Are upon the Community

Likewise the Sunday school superintendent, in seeing the great need of the Gospel being taught in his community and Church, has a vital concern for his important work. He has a continuous, heartfelt concern for it as a Divine task that has been committed into his hands. A man of little concern is not worthy to hold the position. Indifference is deadening to the spiritual functioning of the Sunday School. It is a hindrance to its operation as a soul-saving institution. The true Christian holding the superintendency of a Sunday school is keenly interested and concerned in his work, giving himself in faithful devotion to his duties and privileges.

### His Eyes Are upon Himself

The Sunday school superintendent has a concern for himself realizing that as a steward he is accountable to his employer. Desiring the heavenly stamp of approval upon his work he knows that he must be the right kind of a man. With the eyes of a congregation and community upon him, he is convinced of the necessity and privilege of walking worthy of the vocation whereunto he has been called. The true superintendent is thoroughly grounded in Christian faith and love, having established his house upon the Rock through the acceptance of Jesus Christ as the only hope of his salvation. He has not only accepted God's plan for his salvation but has fully accepted God's will for his consecration in Christian service, being equipped with the Holy Spirit as the source of his power. He is obedient to the will of his Heavenly Father living a life of honesty and consistency in all things. He

takes heed unto himself, so that, in purity and stability of character obtained through Christ, in spiritual enlightenment received through the study of the Word of God and by fellowship with the Father, he is a successful factor in the Lord's business.

### His Eyes Are upon the Teachers

The Sunday school superintendent has a concern for each teacher. The real work of the Sunday school consists in teaching the Word of God, therefore much responsibility for this great task belongs to the teacher. But is the superintendent as the manager of the school any less responsible? What negligence and unconcern we sometimes show with regard to our teachers! A young teacher may be struggling with a class of boys and girls, and working under disadvantages because of a lack of equipment or previous experience. Another one may have difficulty in gaining attention or in arousing interest in the lesson. Others may not be getting results for causes which can be remedied. Suggestions may be needed in methods of teaching or in getting material for lesson preparation. The concerned, wide-awake superintendent observes the problems of the teachers, especially the inexperienced, and helps each one in every way possible.

### The Selection of Teachers

One of the outstanding events of the year for the superintendent is the selection of teachers. This responsible task requires all the good judgment and spiritual wisdom he possesses. Regardless of the methods used or the constituency of the committee, the responsibility comes especially to the superintendent; and he, clearly knowing that the teacher is one of the chief factors in bringing boys and girls, men and women, to the Savior and instructing them in the truth of God, does his part in this work with much prayer and thoughtfulness. He studies the special needs of each class, the peculiar problems of each age-group represented in the school. He likewise studies the teaching possibilities, the Christian men and women who, as teachers, would best meet the needs of each class. He bases his selection upon the facts observed. He se-

lects those who are thoroughly converted, filled with the Holy Spirit, and diligent students of the Eternal Book.

### Selecting Appropriate Books

The superintendent manifests his concern for the teachers by informing them of and providing them with helpful books. A careful study of books such as Gregory's "Seven Laws of Teaching," Howard's "A Little Kit of Teacher's Tools" and Hamill's "The Sunday School Teacher" add greatly to the teacher's usefulness. In the selection of books for the Sunday school library attention should be given that there be included a carefully chosen list of the best books for Sunday school workers. The superintendent should cooperate with the librarian in seeing that every teacher reads these books.

### Interested in Pupils

The superintendent has a personal interest in every pupil. The Sunday school exists for the pupil. Every phase of its work, every officer and teacher in the school is primarily for the benefit of the members who compose the organization. A large part of the work is to win the pupils for Christ. The superintendent is concerned about the salvation of every one. He wants to have every tender lamb safely sheltered in the fold. To this end are his labors and prayers. The Sunday school that is indifferent to the acceptance of Christ on the part of the children needs an awakening to its primary purpose for existence. If in any school there is a general indifference existing, the superintendent and pastor should take the initiative in reviving soul saving work. Possibly there may be indifference on the part of some teachers. In classes composed of teen age boys and girls only teachers with a conviction for soul winning should be used. The whole Sunday school idea is that a small group shall be under the direct instruction of a teacher and under the general influence of the school. The superintendent is instrumental in determining the general influence and is in part responsible for the direct instruction in so far as he participates in selecting teachers. It is but the natural working out of the Sunday school idea that the teacher gives a definite and personal invitation to his pupils to accept Christ. The superintendent should expect the conversion of each pupil and should be ready to assist in this great work of leading souls to Christ.

### He Keeps Informed in a Wide Field

His concern manifests itself by keeping informed on all the activities of his denomination. He should be among the best informed in the congregation. He is inter-



ested in the mission fields of the Church, keeps in touch with the workers on the field and the progress of the work as far as possible. He carefully reads the literature produced by the Church, thus keeping informed on Church matters and Bible teachings.

#### Development of Workers

The superintendent is concerned in developing workers for the Church. Practically all of the pastors, teachers, evangelists, and workers in general of the present day Church have been developed in part by and through the Sunday school. The superintendent is observant for young people who have talent for teaching. He wishes to see the Church supplied with young people who have an understanding of the doctrines of the Word of God and who are loyal defenders of the faith.

#### A Vision of Five Years

In conclusion, have you as a superintendent ever read that little talk entitled "John Manderson, Superintendent"?\* John Manderson returned one Sunday from his school, settled in his morris chair and thought back over his five years' superintendency. The incidents of five years stood

vividly before him and he wondered whether he had failed. He thought of the boys and girls of five years ago who were now on the threshold of manhood and womanhood. His recollections returned to the children who were pupils in the past but where were they now? Some, yes, many, were saved, some were almost beyond the influences of Church and Sunday school, and, sad to say, others were on the downward road to moral wreckage. He tried to believe that the responsibility did not rest upon him but upon the teachers. But what had he done to improve the teaching work of the school? He had prayed for the teachers and talked with them about their work; but, really, John Manderson had neglected many things. He had been too busy to study Sunday school problems. In quiet meditation he plainly saw his duty to his work and to his teachers, and from that hour he readjusted himself to his divine task. May all superintendents see and perform their duty in the important work of the Sunday school.

Wakarusa, Ind.

\* Can be secured from the Sunday School Times Co., at five cents per copy.

## THE BIBLE—WHAT IT DOES FOR YOU

By Harold Zehr

In this busy age it is indeed a fact, as it was in the days of Ezra and Nehemiah, that the Word of God is being neglected. Comparatively few people read the Book of Books, but as sad as this fact is, it is still more serious to note that still fewer people read the precious Book in a way that is profitable.

#### Duty of God's Word

In high schools it is read as literature,—a translation from the old Hebrew and Greek stories. Others read it as a scientific theory of our existence,—and there are many other reasons why men read the Bible to-day. The Bible is a masterpiece in literature, and it does give many scientific facts,—not theories,—but it was not written for the purpose of producing a literary masterpiece. Neither was it written primarily as an exposition of scientific knowledge. There was a much more important reason for the writing of the Scriptures. We can enjoy life more if we read and appreciate good literature, and it is often convenient to have a knowledge of scientific facts, but how much more valuable it is to be assured that we can have eternal life after this short life with its joys and sorrows is over. John 20:31 says, "But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Here is the purpose of the precious Book.

In reading God's Word we find the one central theme that Jesus is the Christ, the Son of God, and that we might have life by believing on His name? or do we see literary faults and scientific error? Unless it causes us to believe that Jesus

is the Christ, the Good Book is not performing for us the duty that it should, and shall we blame the Book?

#### The Threefold Message

There are just three great or chief facts in the Bible. First, God created everything that came into this world, including the creation of man in his own image as the highest form of creation. Gen. 1—2. Second, man fell from his holy position, Gen. 3:1-13. Third, God provided a means of restoring man to his holy position. Gen. 3:14—Rev. 22:21.

We can never hope to understand all that God's Word contains. None of us will ever exhaust its mine of truth,—but some will be able to get more of its precious messages than others,—but it does not take a college professor to see that it reveals Jesus as the Christ, the Son of God—and the means of obtaining eternal life. A complete knowledge of either scientific facts or Biblical truth is not necessary to show us that a Supreme Being created the universe, including man; that something has happened to the human race that it is no longer without sin; and that Christ died that those who believe need not die the spiritual death. As was said before, if the Bible does not reveal these facts to you and me, it is not doing for us what God intended that it should. And is God's Word to blame? No, indeed!

#### It is Impossible for Some to Understand

It does not weaken my faith a bit when I hear that some well read man does not grasp this essential truth that God is so anxious to reveal. I Cor. 2:14 says that "the natural man receiveth not the things

of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Here is the reason God's Word does not tell some well educated people what God would have it tell them. God revealed His Word by the Holy Spirit to the writers of the Scriptures and if they are to be correctly interpreted, God must reveal himself to the reader by this same Holy Spirit, so it is impossible for one who has not the Spirit of God to understand God's Divine Word.

#### The Keystone of Higher Criticism

This is the cause of all the controversy concerning the fundamentals of the Christian faith. This is the reason many well learned men cannot understand the Creation, the Virgin Birth, the Atonement, and other doctrines which mean so much to the newborn child of God. The Spirit of God is not aiding them in understanding and accepting God's Word as the supreme authority. Here is the hinge upon which our colleges of to-day hang. Some accept the Bible as the final authority on all questions—others accept the Bible as a reference book. The direction in which the school swings upon this all important hinge decides whether it is a fundamental or a liberal school. Some claim to accept God's Word, but on closer examination it will be found that at least a big question mark is left upon it. If a school, or an individual, accepts the Scripture as absolute authority on all questions and searches prayerfully to find what that authority says in order that they may adjust their thinking and their lives accordingly then that individual or that school is fundamentally sound.

It is absolutely necessary that God illuminate His children, if they are to understand His written Word. May we pray with David, "Open thou mine eyes that I may behold wondrous things out of Thy law." How different will be the results when we submit ourselves to God's direction, rather than applying the finite human mind to the task of reasoning out God's Word.

#### What Shall Be the Standard?

We can learn a good lesson from the Berean believers (Acts 17:11). They received the word from Paul and Silas with readiness of mind. Nor did they stop here, but they searched the Scriptures daily to see whether Paul and Silas were giving them the unadulterated Word—"whether those things were so." They accepted God's Word as final authority. They appreciated having the message from an All-knowing Creator with which they could compare the teachings of these men. They accepted the Bible as a book of which God Himself was author. The teachings of Paul and Silas must correspond with the Scripture if the teachings of these men were to be accepted.

How differently is God's Word often studied now. The Scriptures are considered writings of religious leaders of an earlier

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# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

By the Y. P. M. Editor

**Knowing God's grace** is good for young and old. The heathen often do not have the first glimpse into the nature of God. If we think of God as we would think of a dominating man who happened to be in power we cannot feel the same love and reverence for Him that we do when we know Him as our loving heavenly Father who cares for our every need and tenderly provides. Jesus came to reveal the Father to men. His forgiveness is one of the sweetest messages that can be given to a sinsick soul. Impress it strongly upon the boys and girls.

**Life is a Stewardship.** If we should live in the world as if the things we have are our own, there will be manifest more or less selfishness and ungodliness. But if we recognize that all things come from God and that we are to render an account of what is entrusted to us, there will be a deeper feeling of humility and dependence on our part and a feeling that what we have needs to be spent in the way God directs. If we thus view all the bounties which we possess from God, we will be sure to share them with others according to God's will.

**Christian Service** is a duty which none can shirk and be guiltless. The greatest service of God's children is the service of bringing Christ to others. God has given this work to the Church. He is in the midst of the Church directing her, if she is in a working order with Him. If she is not in the order of His plan and under His direction by the Spirit through the Word, it is high time that she look for the difficulties. As we conclude the study of Missions in the early Church, may we have a more complete conception of how the Spirit of God would have us work, and let us submit ourselves to His working.

**God has planned victory for us.** Do we know what all it means? Are we enjoying our inheritance here in this world and the hope laid up for us in heaven? Is the Christian life a reality that works or is it a vague dreamy something that we use for the amusement of our minds on Sundays and special occasions? We trust the study of the victorious life may enable us to grasp more completely what it is and how we may fully come into the inheritance of the saints.

### JESUS TEACHES HOW GOD FORGIVES (Jr.).—Luke 15:1-32.

Topic for November 14

#### MOTTO

"Like as a father pitieth his children so the Lord pitieth them that fear him."

#### MEDITATIONS ON THE TOPIC

##### I. The Forgiveness of the Father.—

Jesus came to show the world the love of the Father for lost and sinful people. Jesus Himself loved the sinful and had pity for their wretchedness and sought to save them from sin and lead them to a life of purity. He taught by parable also in numerous instances in which He made plain how God forgives those who have failed to live aright before Him and who were received into His fellowship when they were repentant and willing to return. The three illustrations of Luke 15 all show a likeness to the love of the Father. The first one uses the love of a shepherd toward his straying sheep to show the love of the Father toward a straying soul. The second one uses the value a woman sets upon a jewel to show how the Father greatly values a soul. The third one uses the love of a father for a wayward son who finally returns in a sad and penitent condition to show how the Father is ready to receive the wayward soul who has sinned against Him.

On another occasion Jesus spoke a parable concerning a king who would take account of his servants and in settlement with one who owed a very great sum was about to demand that he be sold with all that he had to make the payment. But when he pleaded mercy very humbly this king forgave the servant. Later this

same servant failed to forgive his fellow-servant a very small sum. This was reported to the king. He then rebuked him very severely and punished him for his wickedness. Jesus taught by this that the Heavenly Father expects us to be merciful to those who wrong us if we expect Him to be merciful to us.

**II. The Text.—Luke 15.**—We have already explained above the purpose of this chapter in teaching the forgiveness of the Father.

#### OUTLINE STUDY

- I. **His Joy over Penitent Sinners is like the Joy of a Shepherd Over a Lost Sheep That is Found.—Luke 15:1-7.**
  1. One of a hundred lost.
  2. Much work and trouble to find it.
  3. Great rejoicing with neighbors when found.
  4. So God rejoices over sinners that are found.
- II. **His Joy over Penitent Sinners is Like the Joy of a Woman over the Finding of a Lost Coin.—Luke 15:8-10.**
  1. She lost one out of ten.
  2. She searched the house with candle and broom.
  3. Called her neighbors to rejoice with her over the finding.
  4. So is God toward sinners.
- III. **His Welcome is like the Welcome of a Father Toward His Wayward Son.—Luke 15:11-32.**
  1. The younger of two sons leaves home and turns out badly.
  2. He comes to the end of himself and is repentant.
  3. He returns to confess to his father.
  4. The father sees him and meets him with love.

5. He orders a feast of welcome.
  6. He shows the sullen elder brother the reason of rejoicing.
- IV. **Compare God's Love to the World.**
1. They had gone astray like lost sheep.—Isa. 53:6.
  2. Jesus came to seek them and save them.—Luke 19:10; John 3:16.
  3. When sinners repent they are forgiven.—I John 1:9.
  4. There is joy in heaven.—Matt. 18:10-14.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Forgiveness."
2. How a Shepherd Loved a Lost Sheep.
3. How Much a Woman Cared for Her Lost Piece of Silver.
4. How a Father Cared for His Lost Son.
5. How God Cares for Lost People.

##### For Others.

1. God's Plan of Forgiving Love.
2. How God Seeks the Lost.
3. The Greatest Joy of the Heavenly Father's Heart.

#### PERSONAL THOUGHT

We should never be discouraged in soul winning because the people have fallen so deeply into sin. God's love is strong enough to lift up the vilest sinner and make them pure and true.

#### SEED THOUGHTS

"There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in His justice  
Which is more than liberty."

There is welcome for the sinner,  
And more graces for the good;  
There is mercy with the Savior,  
There is healing in His blood.

For the love of God is broader  
Than the measure of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind.

If our love were but more simple,  
We should take Him at His word;  
And our lives would be all sunshine  
In the sweetness of our Lord."

—F. W. Faber.

Depth of mercy! can there be  
Mercy still reserved for me?  
Can my God His wrath forbear,—  
Me the chief of sinners spare?

#### GOD'S BOUNTIES—SHARING THEM WITH OTHERS.—Deut. 28:1-9; Matt. 25:34-40.

Topic for November 21

#### MOTTO

"Open thy hand wide unto thy brother,  
to thy poor, and to thy needy in thy land."

#### MEDITATIONS ON THE TOPIC

I. **Good Things from God and How to Use Them.**—All good gifts come from



God and are designed for our happiness and welfare. But God has entrusted every person with a stewardship of the blessings put into their power. God has so tempered all His creation together that not one person or thing whether human, animal, plant, or material thing, but has some connection or relation dependent upon some other. All animal and vegetable life draws its portion of heat and light from the sun in the sky. As the sunshine and the rain bring their blessings from God to all, God expects that each plant and animal contribute something toward the support of something else. Each plant has its purpose of existence. Each animal after receiving its support from God's plan must serve out the bounties God has given to something else. A life study could not unfold all the infinite purposes wrought by the Creation of God.

One thing is plainly written not only in the book of Nature but in God's Holy Book, "Look not every man on his own things, but also on the things of others." Again and again the principle of unselfish sharing of our blessings whether temporal or spiritual is emphasized by the Lord in His Word and in His providences and in His creative acts. Man above all creatures has the intelligence to understand the principle and receive in his heart the Spirit of the living God that will enable him to obey the commands with a joyful heart. God blesses us and fills our lives with joys both temporal and spiritual expecting us and commanding us to scatter the same upon the lives of those around us, that they too may have blessings which we have. A self centered channel clogs up and is useless. A channel of blessing carries the blessings on.

**II. The Text.**—Deut. 28:1-9.—Here are enumerated a number of the blessings which God promised to bestow upon Israel as a people if they would be obedient.

**Matt. 25:34-40.**—This passage gives the spirit in which God expects His people to walk toward one another in bringing benefits to needy ones about them and thus serve Christ who gave Himself for the salvation of men.

#### OUTLINE STUDY

##### I. Bounties God Has Given.

1. The fruits of the earth are from Him.—Ps. 65:8-11; Ps. 104:14, 15.
2. Helpful providences.—Ps. 146:5-9.
3. Riches and honor.—I Chron. 29:12-14, 16.
4. Salvation and strength.—Ps. 18:1, 2; Isa. 40:29-31; II Pet. 1:3, 4.
5. Forgiveness of sin.—I John 1:9.
6. Grace.—Jas. 4:6.
7. Wisdom.—Jas. 1:5.
8. Repentance.—Acts 11:18.
9. Faith.—Eph. 2:8.
10. Peace and prosperity.—I Tim. 2:2; John 14:27; 16:33; Rom. 8:28.

##### II. How We Are to Share Our Bounties.

1. With the weak.—Acts 20:35.
2. To needy saints.—Rom. 12:13.
3. To the spiritually needy.—Rom. 1:14-16.
4. In hospitality.—I Pet. 4:9-11.
5. To the poor.—Prov. 19:17; 22:9.
6. To honor and worship God.—Prov. 3:9, 10; Col. 3:16, 17; Heb. 13:16.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Thanksgiving."
2. Blessings God Has Given.

##### For Young People.

1. The Spiritual Blessing God Gives.
2. The Spirit of Gratitude with God's Bounties.

##### For Older People.

1. The Blessedness of Giving.
2. Share Your Blessings.

#### PERSONAL THOUGHT

Have we caught the thought that should possess us in this earth life? We are here not for ourselves alone, but as channels of blessing to as many as we can reach.

#### SEED THOUGHTS

"We will scatter sunshine everywhere we go,  
Lighten other's burdens, lift the weight of woe,  
Singing songs of gladness with each passing day,  
Driving care and sorrow and darkness away.

"We will light the pathway for the weak and lone,  
And make God's sweet message of salvation known;  
We will tell the story of redeeming love,  
Pointing all earth's pilgrims to heaven above.

"We will cheer the weary all the way along,  
Thrill their hearts with courage and inspiring song;  
Comfort them and bless them, love and help bestow;  
Tell the love of Jesus wherever we go."  
—E. A. Hoffman.

"The man who is rich in money may be rich in good works, if he follows the instructions Scripture lays down. The money must not be given to be seen of men but as unto the Lord. Nor as an owner, but as a steward who administers the Lord's money, with prayer for His guidance. Nor with any confidence in its power and influence, but in deep dependence on Him alone who can make it a blessing."—A. Murray.

#### MISSIONS IN THE EARLY CHURCH —MY RESPONSE.—II Thes. 3:1-18.

Topic for November 28

#### MOTTO

"He that hath an ear, let him hear what the Spirit saith unto the churches."

#### MEDITATIONS ON THE TOPIC

**I. My Response to the Call of Duty as Revealed in Study of Missions in the Early Church.**—The Great Commission given to the disciples and the early Church is still in force with the Church of to-day. The gift of salvation to a soul is also a call to that soul to bear the tidings of salvation to other souls and to enter into fellowship with the saved and help them in their Christian service. The Early Church was near the stream of the unadulterated Word direct from the inspired apostles who had oversight of the work of the Church and of the spreading of the Gospel in the then inhabited world. The work of the early leaders was directed by the Holy Spirit. The principles and practices of the Church in those early days are standard and should characterize the work of the church of to-day.

It is true that times are bringing changes in the condition of the world, and that the dispensation is nearer its close than it was in the times of the early Church. This may bring some difference in approach and in ways in which the Spirit will work out the program of evangelization and work of the Church. But the Gospel message is the same and the principles are the same and the needs of souls are the same. There is no other remedy for sin than that found in Jesus Christ and Him crucified. The ordinances and restrictions are as binding to-day as ever. The danger of the world as dominated by sin and Satan is as great or greater to-day than ever. The problems

are similar though they may be developed into complexity, the resources are as un-failing as they ever were and the Lord's promises are still available. Modern methods may well be tested by early methods, and the needed sifting done, that success may be assured.

**II. The Text.**—II Thes. 3:1-18.—A careful reading of this chapter will reveal the spirit of the work of the early Church and of the appeal that it makes to us to follow the standards therein set forth. There was opposition to meet then as now. The Lord was faithful then and is faithful still. Standards of service were unselfish then and we are still in need of the same kind of workers. A great need of preaching the Word was a call to prayer then and the same call is still going forth.

#### OUTLINE STUDY

##### I. My Response Concerning the Field.

1. Their mission is my mission.—Matt. 28:20a.
2. Their field is my field.—Matt. 28:19; Mark 16:15.
3. Their blessing is my blessing.—Matt. 28:20b.

##### II. My Response Concerning the Message.

1. There is no other salvation.—John 14:6.
2. To bring any other doctrine brings a curse.—Gal. 1:8.
3. Faithfulness will be rewarded.—I Tim. 4:16.

##### III. My Response Concerning the Resources.

1. There are no better resources today.—II Cor. 10:3-6; Rev. 3:17, 18.
2. Success is sure to those who will take God's plan.—Rev. 3:8.

##### IV. My Response Concerning the Methods.

1. God still blesses the simple methods adaptable to needs.—I Cor. 9:19-27.

##### V. My Responses Concerning Problems.

1. God is my helper still and has a way to meet every problem as He did for the early church.—Heb. 13:5, 6.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Hear."
2. Commit Matt. 28:18-20.

##### For Young People.

1. What I have Learned from Missions in the Early Church.
2. Opportunities To-day in Carrying on Work on Similar Principles.

##### For Older People.

1. A Missionary Church.

#### PERSONAL THOUGHT

In the light of Early Church Missions, we can feel a call to such a service in behalf of the lost to-day. May God grant us a faithful spirit in all our endeavors that we may not turn aside from our orders as the servants of Christ.

#### SEED THOUGHTS

"The preaching of the full Gospel is a burden which rests especially heavy upon all God-honoring churches, for there are so few that preach this Gospel in its entirety. Let us therefore go forth in the full assurance of faith, trusting God to make His promise good. Let us proclaim the Gospel in its fulness, dedicate our talents and possessions and lives to the end that the world may be made to know and to believe and to receive, and a blessed eternity will reveal that not only was Christ with us to the end of the world, but will be with us in the world to come, and the millions of ransomed souls in eternity will be to the people the eternal satisfaction."  
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# CURRENT EVENTS

**The United States Commerce Department** issues a report showing that so far this year, in the sixty-six largest cities in the country, fatalities from automobile accidents have been so numerous as to indicate an annual death-rate of 18.9 persons per 100,000 of population, while for the same period last year the rate was 17.9 per cent.

**To Restore Mission Property.**—Reports from China state that the Canton Government, following the defeat of Wu Pei-fu's Northern Army at Wuchang, has ordered the restoration of the Stout Memorial Hospital of the American Baptist Mission and directed that foreign missionaries and mission property be protected.

**Korea Mission Asserts Fundamentalism.**—Aroused by the course of the recent Presbyterian general assembly, the Presbyterian mission in Korea has unanimously adopted a declaration of faith which emphasizes the usual fundamentalist beliefs. This declaration stresses the impending bodily return of Christ, and says that Christianity is "the only religion with power to transform men for time and for eternity and we believe that no compromise can be made with other religions."—Christian Century.

**Sacramental Wine Is Curtailed.**—Major Chester P. Mills, prohibition administrator for the New York area, announced this afternoon a new system for distributing sacramental wine to Jews, made necessary, he said, because so many gallons have been diverted to bootleg uses.

Under the new system, each rabbi in the city will report to prohibition headquarters the amount needed for his congregation. Permits then will be issued to vintners, enabling them to ship direct to the rabbis. Major Mills said the new plan will do away with 250 distributing points in New York.—New York Evening Post.

**Missionaries Urge Revision of Immigration Laws.**—Dispatches from Japan state that American Methodist missionaries in their annual session there have passed a resolution urging the amendment of the naturalization laws of the United States in such a way as to make available citizenship to carefully selected Asiatics. Contrary to American opinion, these missionaries state that Japanese resentment at the exclusion act has not diminished, and that in order to carry on their work, the missionaries are forced to assure their Japanese friends that ultimately the United States will amend this legislation.

**Mexican Peace Prospects Fade.**—Prospects of early peace between the Mexican government and the Roman Catholic Church were dispelled as a result of the stand taken by the Mexican Episcopate that negotiations for peace would not be continued unless the government immediately suspended all regulations of the penal code affecting religion and rescinded the order requiring priests to register. This President Calles has declared was not possible.

An official statement by the Vatican at Rome warned Catholics in Mexico against

accepting promises by President Callas, and declared that it considered there was little hope of obtaining an honorable peace from the Mexican President. The statement is understood to have strengthened the Mexican Episcopate against accepting any compromise at the hands of the government.

During the past few weeks there has been unusual disturbance in the atmosphere resulting in destructive storms in widely separated areas. The disastrous storm on the coast of Florida, during which a number of towns and cities were all wiped out of existence, ranks as the severest one in the United States, though there is not a section of the country that has altogether escaped. In South America, in China, in Europe, and in other parts of the world there have been destructive storms causing loss of property and life. Two lessons may be taken from these visitations: (1) One touch of the Almighty can bring to nought, in a very short time, what it has taken the ingenuity and power of man for years to build. (2) It is the sufferings of man that not only makes him think of the Creator but also awakens a touch of tenderness and sympathy and helpfulness that would be forgotten if no one needed the help of fellow creatures.

**Pacifist Churches Meet at Carlock Illinois.**—Brethren, Mennonites, Friends and Schwenkfelders met Aug. 30 at Carlock, Illinois, in a conference on pacifist action. W. B. Stover and Merlin G. Miller, of Mt. Morris, Illinois, headed a Findings Committee, and their report summarized the results of two discussions, one on "The Part of the Individual Christian in World Peace," and the other on "A Peace Program for the Churches." The four main points of the Findings were:

1. A re-affirmation of the faith of the Brethren, Friends and Mennonites that the followers of Jesus Christ can have no part in war, and must testify against it and do what they can to prevent it;
2. A definite protest against compulsory military training;
3. A recommendation that means be considered of forming a joint commission to work out Christian solutions of some of the definite problems of foreign policy as they arise;
4. An educational program to mobilize the individual and collective resources of our churches in a systematic effort to create the will to peace.

**An Important Recent Discovery.**—An interesting and important confirmation of the veracity of the Acts of the Apostles is announced. A couple of generations ago this particular book was one of the difficulties of New Testament interpretation. It is so no longer. Since Sir William Ramey's investigations at the beginning of the present century its dependability has been generally recognized, and one of these concerned the story in the fourteenth chapter, Why did the natives of Lystra identify Barnabas and Paul with Jupiter and Mercury? To that answer the literature of Greek religion afforded no answer. But a few weeks ago, Professor Calder of Manchester University, and Mr. W. H.

Buckler, of Baltimore, working in Asia Minor under the auspices of the American Society for Archaeological Research, made a discovery which clears the whole matter up. "On the morning of May 13," says Professor Calder, "Buckler and I were invited to inspect a 'written stone' in the courtyard of a house in Kayak. We were shown a limestone altar, 22 inches high, from which was possible the deciphering of the worn and defaced inscription. Professor Calder thus sums up the significance of the discovery, in a communication to the Manchester Guardian: "The valley of Lystra has at last given up its choicest secret. Our expedition has opened its season's work with the discovery that the gods Zeus and Hermes (the Jupiter and Mercurius of the fourteenth chapter of the Acts of the Apostles), with whom the Lycaonians of Lystra most unaccountably identified the Apostles Barnabas and Paul nineteen hundred years ago, were in fact the two gods to whom the Lycaonians of Lystra were accustomed to pray. Once more does the writer of the Acts of the Apostles, confronted by independent witness to the events he describes, come triumphantly out of the test."—M. Recorder (British).

**The Two Million Dollar Fistic Idol.**—On the plains of Dura, in the province of Babylon, King Nebuchadnezzar placed a colossal image, a golden idol, and by a National Proclamation the Heralds that he sent out he commanded universal homage and worship. Disobedience meant the fiery furnace but from this tent came the glorious loyalty of the three Hebrew boys who dared to be true to the God of Heaven.

Philadelphia, the city of "Brotherly Love," the city of godly Quaker ancestry, the cradle of religious liberty built its Two Million Dollar Golden Fistic Idol near the Navy Yard, on the Sequi-centennial Grounds and worshipped devotedly at the Sports Shrine by watching two brutes pummel each other into unsightly condition. Loyalty to the brute instincts was plainly evident; it is said that Mr. Dempsey was fit to be seen after some days had elapsed. Women were there, possibly some who could not stand seeing a chicken killed. Now Mr. Tunney is acclaimed as the titular Champion Fighter of the World. Does not sound like the One called the "Prince of Peace." I'd rather be thorn-crowned by wicked man, and have the title prince of peace, with the favor of God, than be the Champion Fighter of the World, with the favor of man.

Millions of men and women discussed the struggle between the fighting men. This will be wonderful reading for the generations to come, how the civilized successors of the Wild American Indian paid \$2,000,000 to see two white men fight like



brutes till the blood came all over the eyes and gloves.

Don't seem sometimes as tho man has traveled very far on the path the Evolutionists say that we have come. Seems we are going backward.

The part Irish and part Indian Jack Dempsey earned 12,000 times more money than John Milton received for writing "Paradise Lost." Milton got \$70.00, Dempsey about \$800,000.

Many of us do not envy the reputation of Tunney, nor the cash of Dempsey, for it is millions of times better to have been Milton, and have written "Paradise Lost," than either of these men.

Abraham Lincoln never had a quarter of a million, and he held one of the most honorable positions in the world, but he was murdered as a reward for his service. But the world will remember Abraham Lincoln long after the names of Tunney and Dempsey will be forgotten.

One of the redeeming features of the whole matter is that the Lord still has His 7000 who do not bow to this Fistic Idol.

We are also informed by those who know that there is a wide spread interest in bringing back those detestable and bloody bull fights. "How Rome has fallen." May the Almighty send us a Heaven born revival. This is our prayer.—D.

### THE BIBLE

(Continued from page 345)

date, rather than the Word of God handed down to us through these writers. Instead of following the example of the Bereans, men search the sayings of theologians, scientists and educators to see whether the Scriptures are so. The Bible must stand or fall in their estimation—according to the judgment of human reason. God's all knowing mind must come up to the standard of their finite mind! Will God's Word, which will later judge the entire human race, be judged by the limited human mind? There is no fear of God in such Bible Study.

Christian friends, may we depend upon faith, not reason, for interpreting Scripture. We must accept the Bible as final in all questions. This attitude of Bible Study applies to questions of daily living as well as to the fundamental doctrines. The higher critic refuses to accept God's Word as final on the Virgin birth, but there is a "lower critic" who refuses to accept God's Word as final on loving one's enemies.

#### What Does It Do For You?

Now be honest with yourself. What does the Bible do for you? It will not do a thing for you unless you not only read, but study it. But even if you read and study it, does it do for you what God intended that it should? Does it show you that Jesus is the Christ, and that we can have eternal life instead of eternal punishment if we only believe on him? Does it furnish you a guide that you actually use

to order your daily life? If it only serves as a piece of literature, or as a reference book on science and religion for you, then as far as your life thus far is concerned, the Bible is a failure. It hasn't done for you what it should do—what it has done for others. Again let us ask the question, shall we blame the Bible? Do we blame a school teacher if an indolent pupil fails, if the average pupil, who tries to study, succeeds? No. Part of the responsibility falls on the party of the second part. A school teacher, a doctor, or the Bible can only do so much—the rest of the responsibility falls upon the individual. If God's Word is to do for us what God wants it to, we must give it a chance.

May we again pray with David "Open thou mine eyes that I may behold wondrous things out of Thy law. \* \* \* Teach me, Oh Lord, the way of Thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep Thy law."

Fisher, Illinois.

### THANKSGIVING MEDITATIONS

(Continued from page 325)

which I do not use every day. I shall have a centerpiece of autumn leaves. It will only be a plain dinner; but, at the head of the table, I shall give thanks in my heart all through the meal. I shall think of my ancestors, who braved so many hardships and who so loved the day, and I shall think of you—for when do I forget my garden of girls?

Another thought. I had a friend visiting me some weeks ago, and in the course of conversation she said: "I want to show you a picture I prize more than anything else in the world."

She left the room, and I sat there waiting, and to myself I said: "She's going to show me the picture of her husband, perhaps; or else her son or daughter." For my friend is married and her children are grown. She returned and placed the picture in my hand, and how solemnly rebuked I felt, for the picture she showed me, and which she always carries with her, was of your Savior and mine. I sat there without speaking. I had not guessed, before, the real depth of her spirituality, and I felt ashamed.

"Whom having not seen, ye love."

Oh, my girls, be thankful for Him this Thanksgiving Day, for the beauty He puts into grayness, for the inspiration He lends to duty, for the joy that is ours because we belong to Him.

"Thanks be to God for his unspeakable gift." Let us say it together.

Here is my usual verse in closing:

We thank Thee, Father, for this day,  
For blessings shed upon our way;  
For mercies deep and high and wide,  
For days when Thou dost walk beside.  
For mornings when we kneel in prayer,  
And feel Thy lovely presence there;  
For sunshine and for shadows gray,  
We thank Thee this Thanksgiving Day.  
Ever and always,

—Selected.

### CHRISTIAN INSTITUTIONS

By Mary C. Shenk

Perhaps we have never stopped to think just how much Christian institutions do for us or how much we depend upon them. I will consider very briefly a few of the institutions established by the Church.

Have we ever thought how many homeless children are cared for in the various orphanages; of the wonderful opportunities there are to implant Christian principles and ideals in their childish minds? Think of the thousands of children who are snatched from lives of sin, degradation and misery! Give thanks for the lives of those who have made these institutions possible.

Many old people live in dread of the "poor house." How much better it is to have a home for them with kindly workers to minister to their needs, and to satisfy also their longings for spiritual food.

In this progressive age it seems that many more young people attend school than was the case in the years gone by. Yet even in those days the Church was confronted by the problem of losing some of her young people through the influence of schools. To-day it is alarming to read statistics concerning the ungodliness and immorality which are prevalent everywhere in the secular schools. The ridiculous theory of evolution is more and more commonly taught. We can hardly estimate the good which can be done in a church school where special emphasis is placed on spiritual things; where constant effort is made to strengthen and promote spiritual growth; where students are shown the evils of modernism and the fallacy of evolution, and is fortified against them.

Does it mean anything when a young man, proud, stubborn, and loving sinful pleasures, is brought into a Christian school and after many prayers and night vigils on the part of the faculty, his life is changed, and he enters humbly and earnestly into active work for God? Does it mean anything when a loved son or daughter attends a local High School, and through the influence of school mates, is lost to God and the Church? Say! does it mean anything? Thank God for Christian institutions where the lives of young people may be directed into right channels!

Harrisonburg, Va.

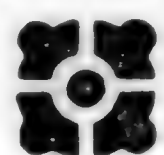
### THANKSGIVING

Every day we thank thee, Lord, for all  
the beauty  
That Thou hast scattered round us every-  
where;  
The glorious sunrise, flowers, and golden  
sunsets  
Which make this old earth more than  
passing fair.

For blessed days of calm and peaceful  
pleasure,  
For friends—dear friends, whose hearts  
with ours accord—  
For all the love, which without stint or  
measure,  
Thou giv'st in largess, do we thank thee,  
Lord!

—Anna M. S. Rossiter.





# MISCELLANEOUS



## CORSICA OR CALVARY

By Margaret Horst

One hundred and fifty years ago, on the island of Corsica, which lies in the blue waters of the Mediterranean, Napoleon Bonaparte was born. His humble home, nestled in the snow-capped mountains, was surrounded by olive and fig trees while nearby vineyards yielded their bountiful harvest on this August day. The father's heart-beats were slightly accelerated for now two sons would perpetuate his name, and the mind of his ambitious mother, wrapped in wonder planned what this son should contribute to his country's history.

Almost from his infancy, Napoleon's future was inevitable. His favorite sport as a child was mimic battle and when only ten his ambitions in this direction were encouraged still further by his parents sending him to a military school at Brienne. Here soon every energy of his ambitious spirit was centered upon branches which told directly upon a soldier's complete preparation and he rapidly rose above all rivals and stood at the head of the aspiring candidates for military honors. During the remarkable winter of 1784, when only sixteen years of age, Napoleon rallied the students under his command to erect, on scientific principles, an immense snow fortification, a work which when completed, was the wonder and admiration of thousands.

Even his personality predicted for him an unusual future, his frail yet commanding body, clear penetrating eye, and rare powers of conversation, made a deep impression on all who knew him and gave sure token of pre-eminence among men. "Through all the history of his youth, we do not discover any indications of religious feelings or sense of moral obligation. He was not cruel and heartless; but the grandeur of extended conquest, and the prosperity of France, filled his mind with gorgeous visions of his sanguinary career."

Hence when only sixteen Napoleon appeared before the board of examination on trial for his appointment in the royal army and immediately received the commission to lieutenant in the regiment of artillery Le Fere. Conditions were most favorable for the realization of his heart's desire, that of becoming a great general. The Revolution in Europe was glutting the public with seas of blood and at this opportune time he rendered service so valuable that in a short time he was no

longer a unit among the many, but the military chieftain of a kingdom.

In March, 1796, Napoleon led the beautiful Josephine to the altar where their sacred vows were given and twelve days later he bade his fair bride good-bye and was on his way to the plains of Italy.

As commander and chief of the army his first address to his soldiers was brief but effective. "Soldiers," said he, "you are hungry and naked; the republic owes you much, but she has not the means to pay her debts. I am come to lead you into the most fertile plains the sun beholds, rich provinces, opulent towns, all shall be at your disposal. Soldiers, with such a prospect before you, can you fail in courage and constancy?"

His ambitious life was permeated with an unquenchable desire for glory, fame and honor for himself and his country; which nothing short of the blood of men would satisfy. Again, the Alps, Italy and Australia had to yield to this master. And, when in 1804 he was proclaimed emperor, he felt with a rare pride that slowly yet surely he was winning for himself the name which his ambitious spirit coveted. Egypt and Prussia were next terrorized by his army and all Europe bowed to the monarch, but wait and see with me the end of such an ambition which has self as its god, I repeat it, wait and then tell me for what Corsica stands. How different it would be if Napoleon's history could stop here.

When his last great victory was won at Esching he was not satisfied, he was fairly intoxicated with the spirit of war, he **must** have more honor and he **would** be the master of the world, but defeat was inevitable. God will not tolerate such a spirit and in a short time this hero at whose feet all Europe had bowed, was completely defeated at Waterloo, and later taken as a state prisoner to the island of St. Helena, where he lived the mere shadow of his former self in a hated and inglorious ease, till death released him in 1821 at the age of fifty-two. O Corsica, where is now your glory?

"Who hath believed our report and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground; he hath no form nor comeliness and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of

sorrows and acquainted with grief and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way and the Lord hath laid on him the iniquity of us all."

Not far from Corsica, in the little town of Bethlehem, more than seven hundred years after this prophecy, another child was born; not in a castle, nor even in a house for there was no room in the inn for these weary, traveler parents. His father's heart, too, pulsated with emotion as he looked upon the child cradled in a manger, not because his name was thus to be perpetuated, but in gratitude to his heavenly Father for giving him the promised child. The mother's lips moved in silent prayer for this baby, her son, must render services which were of no mean sort. Thus His future too was inevitable. Angels carried the sacred message and wise men from the East brought gifts. But alas! while yet a baby it was evident that his life was disturbing King Herod and jealousy prompted a decree which was to bring about his death.

God spared his life and at twelve he was taken, not to a military school, but to the temple and there with a serene confidence, he answered even the doctors and lawyers, and in response to his mother's gentle rebuke for delaying them, He said, "Wist ye not that I must be about my father's business?"

When at the age of thirty the sacred service appointed Him to His life work a dove sealed the vow, and from then on, hungry, weary, foot-sore, misunderstood, honored and despised in turn He went about doing His Father's business. The astonished mob was made so uncomfortable by such a pure, unselfish life that without any evidence against Him they ruthlessly nailed Him to a cross and with a gratified satisfaction watched Him die at Calvary.

And why was all this, was it because He was ambitious? Was it because He desired conquest? Was it because He wanted honor and glory for Himself and His country? No, it was because in His great, warm, loving heart there was a love so great, a sympathy so deep that



nothing but this supreme sacrifice could prove.

What do men know about Corsica today? How many hearts are stirred by its mention? Few know that there is such a place, but let me ask you, What does Calvary mean to you? The name itself brings calmness to the disquieted soul and courage to those whose hearts are trembling. Let me ask you who have appropriated all that Calvary makes possible, What does it mean to you? With quivering lips and bowed head we say, "O pale Galilean, thou hast conquered."

Men and nations made room for the greedy, honor-loving, ambitious Napoleon, but there was no room in the inn for our Christ. Napoleon wept because his ambition had been foiled. Christ wept because precious lives in Jerusalem were being lost. Napoleon drank the richest wines from sparkling glasses, Christ was offered vinegar in a sponge. A loving Josephine wept for and rejoiced with Napoleon, but Christ had no one to smooth His pillow and cool His parched lips. Napoleon said "I am come to lead you into the most fertile plains the sun beholds;" Christ said, "I am come that ye might have life, and that ye might have it more abundantly." Napoleon was defeated at Waterloo; but Christ never met His Waterloo.

Friends, a comparison is impossible for when placed by the side of Calvary, Corsica sinks into utter insignificance, for at Calvary there culminated a love which you and I can never express. On Christ's "Not my will but thine be done" there hung the destiny of your and my salvation. And let me repeat, Calvary causes us to reverently yet confidently say, "O pale Galilean, thou hast conquered."

O haughty schemer by ambition's side,  
Thy vanity reveals thy flaunted pride.  
Self seeking one, in search of worldly gain,  
Thou knowest frothy baubles end in pain:  
That greed and pride and selfish aims and lust  
Will lead ere long, to drear Gomorrah's dust.

Avant, away, thou false ambitious one,  
Retreat thou softly for God's conquering Son  
Comes in true humility, He being great,  
Scourged He was, mocked, had bitter worldly hate,

Yea crowned with cruel thorns, but thou hadst praise.  
Centuries have loved Him, thy love for days:  
Submission led Him to a cross, to death,  
Where worshipers may find eternal breath  
At Calvary.

—Hesston College Journal.

Prayer is the key that unlocks God's storehouse of grace, and prepares the heart to receive its priceless treasures.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.—Rom. 5:12.

Topics

(Continued from page 347)

that "our labor is not in vain in the Lord." —D. Kauffman in, "The Paramount Duty of the Church."

"Preach the Gospel as if God  
Sinners lost through you were seeking;  
His salvation through the Word,  
Speak as if the Lord were speaking."  
—El. Nathan.

### FRUITS OF THE VICTORIOUS LIFE. —Gal. 5:22,23; Acts 1:8.

Topic for December 5

#### MOTTO

"Ye have your fruit unto holiness, and the end everlasting life."

#### MEDITATIONS ON THE TOPIC

**I. Fruits of Victory through Christ Jesus.**—We have seen in a former study of the Victorious life that its courses are in God as He manifests His grace and power in behalf of humanity. In looking at the subject further we shall especially note what the results of possessing the blessing of grace in Christ Jesus are. In the following outline we have used the words, Freedom, Beauty, Power, Glory, to express what the Victorious life means to an individual who possesses it. Whatever we may have as fruit in the life of victory, it is all of grace. "He that spared not his own Son, but freely delivered him up for us all, how shall he not also freely give us all things?"

From the angle of **Freedom** we think of how we get out from under the bondage of the devil and the sins into which he would lead us.

From the angle of **Beauty** we think of what we are made to be in our character as a result of the abiding presence and possession of the Holy Spirit.

From the angle of **Power** we think of the mighty forces from heaven in possession of the saints, who need to meet the powers of darkness, as they live in this world and serve the Lord.

From the angle of **Glory** we think of the triumph of the saints who are living in the Spirit as they possess the blessed assurance of their acceptance with God and of the glory that awaits them when this earthly life is over.

Surely none who can behold what is involved in the gifts of grace in Christ Jesus should ever wish to be entangled with the bondage of sin any more.

**II. The Text.**—Gal. 5:22,23.—This passage sets forth the fruit of the Spirit which is the gift of every believer in Christ Jesus.

**Acts 1:8.**—This speaks of the power of the Spirit which is particularly to direct the service of the Believer in witnessing for Christ in the world.

#### OUTLINE STUDY

##### I. Freedom.

1. From condemnation.—Rom. 8:1.
2. To do God's will.—Phil. 2:13; Rom. 8:2-5.
3. From Satan's Power.—I John 5:18; Col. 1:13.
4. From the wrath to come.—I Thes. 5:18; Rev. 20:15.

##### II. Beauty.

1. Graceful in character.—Gal. 6:22,23; I Cor. 13:4-8.
2. Virtuous in life.—II Pet. 1:5-8; Col. 3:5-16.
3. A peculiar people.—I Pet. 2:9,10.

##### III. Power.

1. To intercede with God.—Jas. 5:16-18; I John 3:22.
2. To witness for Christ.—Acts 1:8; Acts 4:31-33.

3. To win souls.—Matt. 5:13-16; I Cor. 14:24,25.
5. To overcome the world.—I John 5:1-5.
6. To overcome the flesh.—Gal. 5:16-18.
7. To overcome gloom and evil.—Rom. 12:12-21.

#### IV. Glory.

1. The Spirit of glory resting on us here.—I Pet. 4:14; Rom. 8:23.
2. The fullness of glory in Christ's presence there.—Rev. 21:7; 22:3-5.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "Fruit."
2. Commit Gal. 5:22,23; I Cor. 13:4-8; II Pet. 1:5-8.

##### For Young People.

1. The Freedom of the Victorious Life.
2. The Beauty of the Victorious Life.
3. The Power of the Victorious Life.

##### For Older People.

1. The Glory of the Victorious Life.

#### PERSONAL THOUGHT

Do we realize what God has done for us? If God be for us, who can be against us? Why should we then not yield to Him so completely that He may work in us both to will and to do of His good pleasure.

#### SEED THOUGHTS

"The real victory of faith is to trust God in the dark, and through the dark. Let us be assured of this, that if the lesson and the rod are of His appointing, and that His all-wise love has engineered the deep tunnel of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is not to deny and desert Him."

—T. L. Cuyler.

"There is no surer mark of a low and unregenerate nature than this tendency of power to loudness and wantonness instead of quietness and reverence. To souls baptized in Christian nobleness the largest sphere of command is but a wider empire of obedience, calling them, not to escape from holy rule, but to its full impersonation."—James Martineau.

"It is not necessary for men to be great in action. The greatest and sublimest power is often simple patience."—Bushnell.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."—Proverbs.

"Faith is the champion of grace, and love the nurse; but humility is the beauty of grace."—F. W. Robertson.

#### A LIFE HID WITH CHRIST

I have a life with Christ to live,  
But, ere I live it, must I wait  
Till learning can clear answer give  
Of this and that book's date?  
I have a life to live in Christ,  
I have a death in Christ to die;—  
And must I wait till science give  
All doubts a full reply?

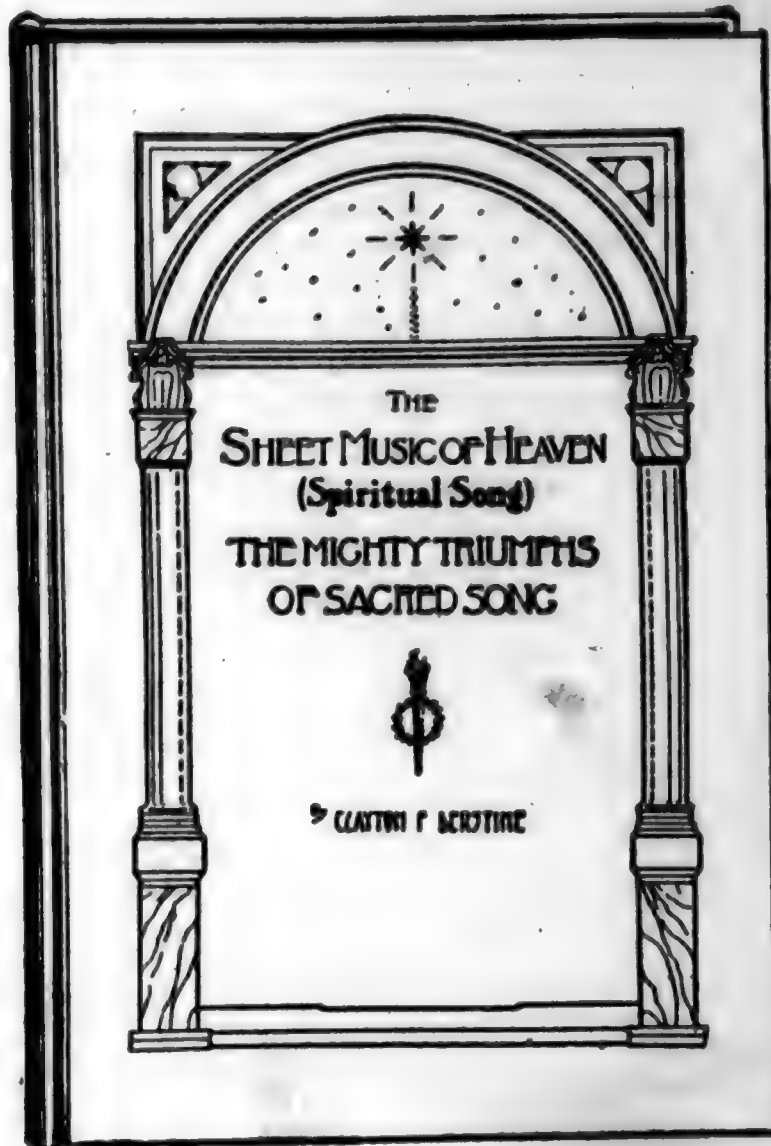
Nay rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ, and at Thy feet  
Take but the lowest seat,  
And hear Thine awful voice repeat  
In gentlest accents, heavenly sweet,  
Come unto me and rest;  
Believe me and be blest.  
—John Campbell Shairp.



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# CHRISTIAN MONITOR

DECEMBER, 1926



"The Guiding Star"



# SELECT READING

## AND THEN . . . . CHRISTMAS DAWN

By Ida Boyer

George Bushman, a prosperous, energetic orchardist, lived near the little town of Wenksville in the picturesque Buchanan Valley, one of the most attractive regions of natural beauty that Pennsylvania can boast of. Here the crooked, reckless, Conewago flows relentlessly on, parting asunder meadow, field, orchard, thicket; there the rocks effect a motley display; and everywhere nature keeps herself primitively aloof from the hand of industrialism. In fact, the valley is a typical relic of the Indian environment that had once existed there.

"Well, Grace," said Mr. Bushman to his wife one day, "we've made a record harvest this year."

"Let us be truly grateful to Him who has given us our prosperity," she smiled.

"Yes, for He is the Giver of all good and perfect gifts."

Several days later George came in from his orchard, now ugly and bare, stripped of the luscious fruit that had so lately graced it.

"There's going to be a blizzard," he predicted. "I feel it in the air. I'm so glad the apples are all picked and sold."

"Yes," his wife agreed, "we are well prepared for winter. I wish we could help someone else who is less fortunate than we."

Then as she looked out the window into the black night she said, "How dark and cold it is! You were right when you said there would be a snowstorm." She shivered, and then continued, "I hope no one is lost in this blinding fury."

For a while both were silent. Then, between two paroxysms of wintry rage, a loud knock was heard at the door. The devoted couple, warm and comfortable in their cozy home, looked at each other inquiringly. Who could be out in this storm?

"O George," cried Grace anxiously. "It must be someone who needs help. Open the door!"

Had there been in existence any such things as human snowmen, the visitor would surely have been identified as one of them. Closer scrutiny, however, revealed inside that hoary habit a slight lad of fourteen, scantily

clad, his clothing being the worst for wear. His threadbare coat offered little protection from the cold; in fact, the soft white snow that clung adhesively to him blanketed him more perfectly than did his clothing. It had tried hard to convert its unwilling subject into a Laplander; but now as he entered the inviting home he knew that he had outwitted the wolf for a while at least.

"Good evening," he smiled pitifully. "Will you help a poor, half-frozen creature? I was almost ready to give up when I saw this light. That put fresh vigor into my veins and somehow or other I managed to plow my way to your door. Will you lend me shelter for the night? I can't go farther. If you refuse me, I must die."

Mr. Bushman looked appealingly at his wife, but when he saw her body shaking with convulsive sobs and her face buried in her hands, he needed no further sign of approval from her.

"You may stay, and welcome," he assured the storm's "victim at bay." "Sit by the fire and thaw yourself. Then you shall have a good warm room for the night."

"What?" the surprised boy thought he



Mother of Sorrows, I—

But my Babe is on my breast;  
He resteth quiet there  
Who bringeth the weary rest,  
He lieth calm and still  
Who bringeth the troubled peace,  
Who openeth prison doors  
And giveth the sad release,  
For there reacheth Him yet no sound,  
No echo of cry or moan;  
To-day, little Son, little Son,  
To-day thou art all my own.

Mother of Sorrows, I—

And the sword shall pierce my heart;  
But to-day I hold Him close  
From the cruel world apart.  
It waits with smiting and gibes,  
With scourging and hatred and scorn,  
With hyssop and wormwood and gall,  
The cross and the crown of thorn;  
The nations shall watch Him die,  
Lifted up on the tree;  
But to-day, little Son, little Son,  
To-day thou art safe with me.

—The Atlantic Monthly.

had misunderstood. "That's really more than I expected," he attempted pathetically. "When I staggered up to your door I dared to hope for the luxury of a hay-mow, but you offer me a bed. I don't understand."

"Never mind!" his host said reassuringly. "We wouldn't think of sending you to the barn when we have plenty of room for you here."

The next morning the gracious hostess prepared breakfast for three. While they ate, the boy was asked scores of questions, among them his name and place of residence.

"Martin Kent is my name," he readily replied. "My home," he went on to say, "was in Dillsburg until last year when my parents died. Then I was given a home by one of the neighbors, but I didn't like it there. One day I ran off to Harrisburg. Not being able to find work there, I degenerated into a homeless street gamin. I managed to exist for several months; then I left the city and have been roving ever since. I don't know where I'll go from here. Some day," he mused, "I'll be grown up; then maybe I can get a job somewhere." And for several moments his knife and fork rested on his plate while he longingly thought of that dim, far-away future when he would be a man.

That last plaintive sentence shot like a dagger into the hearts of the sympathetic listeners.

"George," said Mrs. Bushman pleadingly, when the two were alone, "why don't we offer the poor little orphan a home until he 'grows up,' as he says?"

"Why, of course," he readily consented. "I'm sure God will bless us for it. Shall we ask him to stay?"

Martin's eyes twinkled as he answered gratefully, "Yes, I will. Thank you so much." And so the transaction was made.

The happy couple found in their protégé a willingness to please them in every way. Though naturally inclined to be conscientious and obedient, his year of nomad life had left its marks. Occasionally sarcasm, unkindness, selfishness, and even dishonesty cropped out. These traits were strictly dealt with, but it was plainly seen that the boy's character was already moulded, and that only careful training could improve him.

It was the day before Christmas. The

(Continued on page 357)



# CHRISTIAN MONITOR

A Monthly Magazine for the Home

Vol. XVIII

SCOTTDALE, PA., DECEMBER, 1926

No. 12

## "GOOD WILL" AMONG MEN

"Peace on earth; good will to men!"

Tom Pettigrew read one of the many signs among the Christmas decorations of the street a little wearily.

"Good will!" he repeated to himself, rather slowly and heavily. "I'm afraid I haven't much of that sort of feeling with only a couple of dollars in the world, without any chance of work, and with mother and the little children to worry about. Good will! Humph! I suppose those people who can buy bread and butter and some Christmas presents feel a sort of self-satisfaction which they call good will. I don't believe there is any other kind of good will floating around!"

He continued his homeward way in a depressed frame of mind. The brightly lighted stores, filled with tempting presents, made him wish keenly that he might buy some little things for the children and something for his mother to mark Christmas; but he hardly dared to dwell on the thought with only a few cents in the family treasury.

"If only I had work," he mused, "or the prospect of it. But the five of us may have to go all winter on the two or three dollars we have. Wow!" he half wailed. "If that wouldn't kill the spirit of good will, I don't know what would."

There had been a chance of work up to within a day or so. Squire Lockwood had intended building a house; and the contractor in charge had promised Pettigrew a place in the work, to last him all winter. Then, suddenly, the squire had abandoned his plans.

"Much he cares for us who are in need," the young fellow reflected gloomily. "He will have plenty of nice presents for his family and much good will toward them tomorrow morning; but that won't reach us."

Still immersed in his pessimistic convictions that the world of people was interested in itself, but not concerned beyond its immediate own, Pettigrew heard his name spoken, and stopped to meet Sam Quigler, the expressman. Sam seemed somewhat tired by the demands which Christmas presents were making on his hauling facilities, but his voice was cheery.

"Pettigrew," he explained, "I tried three or four places to-day to find some work for you. But I didn't have any luck, I'm sorry to say. If it hadn't been such a

busy day, I might have done more; but maybe after the rush of presents is over I can get a line on something. You know I run across a good many people, first and last. I ought to find something for you eventually."

Quigler spoke as eagerly as if it were about his own affairs he was thinking. A peculiar light came into Tom Pettigrew's face. He held out his hand gratefully to Quigler.

"I certainly thank you for your trouble," he heartily declared; "even if you didn't have any luck. It was mighty kind of you to bother about me on the busiest day of your year. Say!" he added, with a little laugh, "I think maybe I owe an apology to you. I've just been growling to myself that I didn't believe anybody was wasting any good will just now on anybody but himself. Then you come along with your mind full of me. I—I'm ashamed of myself for such low-down thoughts."

The two shook hands and chuckled. Then Quigler went off with the promise to keep Pettigrew in mind. And Tom had time, before he was out of ear-shot, to vow that he would do Quigler a return favor if he ever had the chance. "And don't wear yourself out, Sam," he begged. "You look all done up."

Coincidentally enough, Sam Quigler's weariness with the weight of Christmas express business was already laying a foundation on which Pettigrew could build his return favor. In the early evening of that Christmas eve, Quigler's wagon stopped at Pettigrew's little home to leave a package of Christmas presents for the children from their Aunt Euphemia, and another little bundle of toys from old Mr. and Mrs. Fleury, who were as poor as the Pettigrews if not poorer.

The children danced in wild jubilation over the mysterious packages. Tom had managed to pick up a few Christmas decorations, and Tom's mother had deftly worked up some more. Now there were to be real presents too.

For the children's sake, Tom was glad; but he bit his lips as he looked at the packages, especially that from the Fleurys.

"And I was talking to myself about people not having any time to think of anything but themselves. Pshaw! I'll

have to think a lot of kindly thoughts to make up now."

But after a moment with the packages Tom was most concerned with Sam Quigler. The expressman seemed to be just about "All in." He admitted having quite a bad cold and a little fever.

"But I have only a couple of boxes to deliver; then I can put the horse up and go to bed," he explained.

"You'll go to bed right now," Tom declared. "I'll see to those boxes and to putting up the horse. Gracious! you are going to be a sick man, if we don't take care of you."

There was argument and expostulation; but Pettigrew won the day. Quigler, in spite of his illness, smiled.

"You're the fellow," he told Pettigrew, "that was talking about the want of good will in this world. Now you are all fussed up about me and my affairs. How about that?"

Pettigrew flushed, and gave Quigler a gentle push. "You come get in the wagon, and I will drive you home," was all the answer he made.

Having disposed of Quigler by putting him into the excellent care of his wife, Pettigrew went on with the couple of remaining Christmas packages to be delivered. Part of his way led through streets where he was conscious of holly-wreath stacks in the stores, of swinging turkeys on hooks, of boxes of oranges, of the smell of nuts, and of visions of many presents displayed.

But, meantime, a threatening storm had developed. The wind rose, and the rain began to pour. Pettigrew was soon drenched.

The storm was one of the peculiar anomalies of weather. The skies rolled up into banks of blackness more common in summer; and unseasonable lightning forked its way from the heavens to the earth.

Pettigrew, crouching under the storm, finally found himself crossing the trolley-tracks with his last package. After that, the stabling of the horse would be his only task. Then he could go home to dry clothes and the pleasanter task of arranging the children's gifts.

The clanging trolley was just crossing the street, in a gale of wind and rain. Pettigrew pulled up, and absently watched the figure of a small old man leave the car and breast the storm weakly.

"Squire Lockwood's elder brother," Pet-



tigrew mused; "probably come up to spend Christmas from Bayville."

Old Mr. Lockwood went on in the direction Pettigrew was taking; but he hadn't gone more than a few steps before the storm seemed to pick him out as a special victim. The wind suddenly rose to hysterical proportions. A continuous, appalling roll of thunder was accompanied by a sight-eclipsing, flashing glare from the night skies. Torrents of water, like a cloudburst, poured down with drenching fury. In the raging wind the branches of the trees snapped off with the sapless crackle of tinder. Barrow-loads of twigs and debris swirled up in the street, and brooks of slushy water filled the gutters.

Then Pettigrew, with creeks of water pouring off his bent hat-brim, saw that old Mr. Lockwood was staggered by the storm. Holding on to a fence, he stood helpless in his tracks, literally soaked by this time, and unable to stem the tide of the storm.

A quick "giddap" brought Pettigrew to the rescue. Old Mr. Lockwood did not know him at all; and Pettigrew did not waste time in introductions. Leaping out of the wagon, he lent a hand to the old man, and helped him aboard.

"It's only a block or two to the squire's," he intimated. "Have you there in a jiffy. This is the first time I was ever captain of a steamboat," he laughed, as he climbed back onto his rain-beaten vehicle.

Through the sleety downpour he drove on to the squire's, the long legs of the horse splashing through the lake of water. At the squire's the storm eased a moment; and, after helping his charge dismount, Pettigrew left him to go alone up the broad walk to the brightly lighted house.

"Just a little Christmas present," Pettigrew waved, in answer to the old man's quavering but fervent thanks for the lift. Then Pettigrew added to himself, as he mounted the wagon another time: "A little evidence of good will to the squire's clan. I guess I'd find that the squire's heart was full of good will toward me, too, if I only knew it."

Glad enough, then, to finish up, Pettigrew delivered his package just beyond, and then turned toward the Quigler stables. It was dry and pleasant enough there, and Pettigrew enjoyed the work of putting the horse up for the night.

"Have to make an extra good job of it," he suggested to himself, as he laid a deep, soft bedding for the tired horse, following the process of wiping the crea-

ture down well. "Because it is Christmas, and you have done good work, and our hearts are all full of good will toward each other."

Then, this work satisfactorily performed, Pettigrew went to inquire how Quigler was getting along. The latter had gone to bed, but was still awake and ready for a talk with his visitor. So Tom went upstairs to see him.

"Just want to thank you for all your kindness," he said. "It certainly was good of you. Can't tell me, you know," he added, with twinkling eyes, "that there is no good will on earth, when I see people going around full of it all the time."

There was a sound downstairs at that moment, a sound of some one entering. The next instant both Quigler and Pettigrew recognized the deep voice of Squire Lockwood, making inquiries of Quigler's wife.

At the same time Pettigrew curiously noted an odd look on the expressman's face as he lay back on the pillows. It

"I—I suppose, first of all," the squire conceded, "that I ought to apologize." The color mounted to his forehead. "I guess I was a bit hasty in the hard things I said during the course of our argument. I'm free to apologize, friend, and I hope you won't hold it against me over Christmas."

This time Quigler, with a happy smile, took the outstretched hand. "I'm sure glad our differences are over," he fervently declared, in that sort of a wholesome tone calculated to make the other man feel glad he had apologized, just for the sake of having the apology accepted so gracefully. "And I am not turning my back on any man's good will now."

"But I didn't help your brother, squire," he explained, relishing the puzzlement of the other, now that they were friends again.

"But brother Ben saw, in a flash of lightning, that it was your wagon. Your name is on it. Of course, he doesn't know you, and—"

Then the puzzle was explained, and the squire thanked Pettigrew. "No matter, though, if you didn't do it, Quigler," he insisted, "the honest truth is, I was glad of any kind of an excuse to hunt you up at Christmas time, and be friends again. Shake hands once more."

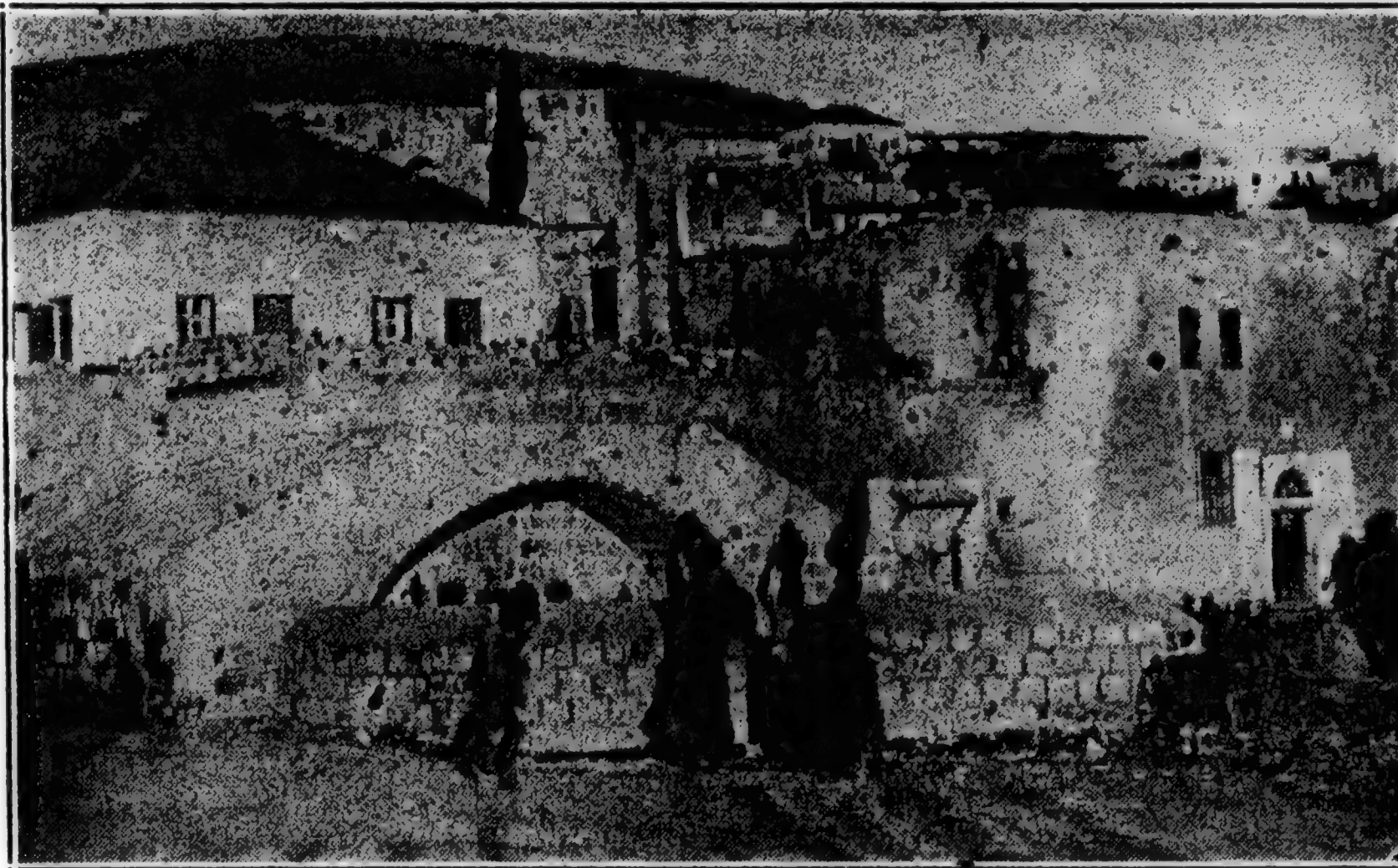
The squire was turning to go, then, when he found that Quigler was ill, and needed rest. But the expressman called him back.

"You're not the only man with good will in his heart, squire," he insisted. "This is Christmas time, and I am going to drop that

boundary-line claim which started us in a fight. Go ahead with your survey, and lay out your line. Whatever you claim as yours, and whatever you want to pay for the remainder, will be satisfactory."

A pleased light came into the squire's face. "Good!" he declared. "Now I can go right on with the building I had in mind. That'll be good news to the men who want the work. It's been nigh spoiling my Christmas to think how troubled some of them must be over the prospect of idleness. I understand from the contractor, Pettigrew," he added, turning to the young fellow with a smile, "that you are slated for a place on that house. Well, we'll get right to work the day after Christmas."

Pettigrew suddenly roused himself. "Er—yes, sir; I thank you. I was just thinking—how much peace and good will there is on earth."—Exchange.



The Well at Bethlehem

was a sort of stiffening, a half-suggested frown.

"The squire and I have had an ugly difference for a couple of months," Quigler suddenly explained. "He's been nasty about a business matter—we've both been nasty. But I hope he hasn't come to fuss about it again now."

The squire entered just then, as Pettigrew dropped back a little.

"Hello, Quigler," the squire greeted, with evident determination to be hearty.

"I wanted to come over and thank you for giving my brother Ben that helpful lift in your wagon to-night. Brother was pretty nigh wrecked in the storm. And I wanted to come and thank you while it was still Christmas eve, you know."

The nonplused Quigler, who knew nothing about the rescue of old Mr. Lockwood, did not at once accept the squire's hand. And the squire seemed to misconstrue his reserve.



## AND THEN—CHRISTMAS DAWN

(Continued from page 354)

little valley home was a happy one. Preparations for the "best day of the year" had been completed. Safely hidden from sight was a brand new suit for Martin; in the cupboard were cakes, pies, candies, and other delicacies; while out in the kitchen was a big turkey ready for the oven. Martin had watched with delight all these culinary proceedings, and his mouth watered as he thought of the coming feast.

That afternoon Mr. Bushman sent Martin to Wenksville in order to make a deposit in the bank. Fifty whole dollars had been entrusted to the lad.

Martin sang merrily all the way to town. Then, as he pushed his way through the crowded streets, he heard a train whistle. That shrill note was to him a "call of the wild." The next minute he passed by the station. Then he stopped short and thought a long time. "Fifty dollars will be just enough," he told himself. "And I'll be far away before he ever finds it out."

Meanwhile Mr. and Mrs. Bushman waited anxiously for the boy's return. It was fast becoming night, and still there was no sign of him. "Perhaps I ought to go for him," George said. And with these words he was gone.

It was almost ten o'clock when Mrs. Bushman heard the sound of footsteps on the porch. Joyously she ran to the door and opened it. George entered alone.

"Where is Martin?" she asked apprehensively.

His sad, silent expression revealed his ignorance of the lad's whereabouts. "I've been to town and back again," he faltered, "and not a trace of him have I found. I do feel condemned for sending him alone with that money. Who knows what has happened to him? Maybe he has been robbed." Then with a sickening feeling in his heart, remembering that Martin had sometimes been dishonest, he said, "Or maybe he has—," but the thought was too dreadful to express. "No, Grace must not know that he had any suspicion."

"Maybe he has what?" she insisted, as she detected the note of anxiety in her husband's voice.

"Don't ask me, Grace," he begged. "Let me think awhile. My mind is too confused to reason clearly now. I can't account for his disappearance at all."

Christmas Day dawned beautifully in the Valley. But inside the Bushman home a dreary, gloomy, lonely atmosphere prevailed. Its two occupants went about as in a trance. Both were grief-stricken beyond description. Their mutual sorrow they suffered jointly. Together they opened the box that contained Martin's new suit, and together they closed it again and put it away. Closing that box was to them an ordeal as sad as closing a grave. Was Martin living or dead? They knew not.

"This is real," Martin chuckled to himself on his way westward. That old feeling of restlessness that was in me all the time I was in Buchanan Valley is being pacified at last. This is the life for me!"

Several days after these happenings, Franklin Swope, a prosperous wheat farmer in Kansas, while sitting at the supper table, was summoned to the door. A young man, who gave his name as Kenneth Martin, stepped up and asked for work.

"I've come east from Oregon," he said. "I'd like to hire to you for the year. I'm used to farming, and can handle a tractor as well as a horse."

Mr. Swope surveyed the youth critically and said, "Come in and we'll talk the matter over."

The farmer seemed pleased with Kenneth, and offered him a job.

A year had passed. It was again winter. One day in December Kenneth happened to be passing by a little church. The open door let out to him such sweet strains of music that he wanted to hear more. Slowly he made his way inside and took a back seat. A sermon followed the music. As he sat and listened, it seemed as though every sentence was hurled headlong in his direction. A retrospection of the past year of his life somehow left a sore spot in his estimation of himself. "You stole! You're a thief!" taunted him the whole evening. The text was, "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took—." When the invitation was given Kenneth felt that it was especially for him. Heart-broken and penitent he made a complete confession, resolving then and there to take up his cross and follow Christ.

The next morning Kenneth poured out his whole heart to the Swope family, telling them of his conversion and what it meant to him.

"My name is not Kenneth Martin, but Martin Kent; and I am from Pennsylvania, not from Oregon. Besides, I've wronged one who was as good to me as a father, and I must make restitution. If you'll release me, I'll leave for home in a few days."

Another Christmas Eve had come. Buchanan Valley lay under a thin white blanket of snow. Inside the Bushman home was the same couple that had been there a year ago. They still grieved over the loss of Martin.

"George," said Mrs. Bushman as she sat reading her Bible, "I wonder whether Martin is still living, and how much he has grown. He must be quite a man now, tall and handsome, and—"

"Grace," George interrupted, "What makes you talk like that? Haven't I said dozens of times that he must be dead long ago?"

"But how do you know?" she insisted. Just then they heard a knock, and be-

fore them stood a tall, handsome, well-dressed young man.

"Merry Christmas!" the stranger said, smiling.

"Martin Kent!" they both exclaimed at once.

Poor Martin had a long, pitiful story to tell, but he went through it bravely. Unflinchingly he told them of his flight with the stolen money.

"Last Christmas," he said, "I didn't realize the meaning of the birth of that Blessed Babe of Bethlehem. But while I was out west I heard the story and accepted it; and now I'm longing for tomorrow, my first real Christmas Day."

His listeners were amazed. What a difference between this man and the boy who had robbed them and fled from them a year ago!

Martin fumbled nervously in his pockets for a while and finally drew out a sealed envelope on which was written: "To Mr. and Mrs. Bushman, from Martin."

"It's just a little present," the giver explained.

"One hundred dollars!" exclaimed both at once.

"Here is a note, too," said Grace. She read aloud, "Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took—"

"But you took only fifty dollars," corrected George.

"Yes, but I want to restore doubly. Fifty is what I owed you, and the remainder is my first Christmas gift to you."

And then—Christmas dawned.

Harrisonburg, Va.

## CHRISTMAS AND PEACE

Peace was a clear note in the angels' song when Christ was born. "Good will among men" sounded as loud and clear. Peace as the result of good will and existing through good will. Peace of soul—because the soul is in harmony with God and good men. Peace in industry—because good will makes employers and employees brothers. Peace among nations—because good will banishes national selfishness, race hatred, and provincialism. "There is no peace, saith Jehovah, to the wicked." No peace for the wrong and the wrong doer. "On earth peace among men with whom he is well pleased." Good will is pleasing to God. Good will must supplant selfishness, hatred, and fear. Nations will be at peace when the Christ spirit dominates national policies. Nations as well as men must be born again. Then nations will dwell together as do the United States and Canada. War will cease to be the habit of nations. Swords will be beaten into plowshares, tanks will become tractors, poison gases will be made into fertilizer, and Barling bombers will be big freighters.—Watchword.



# CHRISTIAN MONITOR PULPIT

## CHRIST IS LORD

By I. E. Burkhart

In this Christmas Issue we have with a purpose placed this message as a Christmas Pulpit message. The world will gather around the Cradle of the Nazerene, but too few will allow this Christ to be Lord. As someone says, "If Christ is not Lord of all, He is not Lord at all." May the Lord bless our Brother in making Christ known as Savior and Lord.—Editor.

In the twentieth chapter of the Gospel of John, we have given the record of an outstanding event in the relationship of Christ and His disciples. It is the story of Thomas and Jesus in that moment of moments when the doubter is commanded to place his finger in the nail print, and to thrust his hand into the spear-driven side. The heart of Thomas melted within him, and in faith believing he answered: "My Lord and my God." His doubts were swept away, they found their culmination and climax in worship and adoration. He may have been a doubter, but to doubt is human. The other disciples too would see before they believed. In every case the result was the same. To each one Jesus became Christ the Lord.

We too, call him Christ the Lord. Our misunderstanding hearts sometimes covet an experience identical with that of the disciples. Our imagination would lead us, back with Mary Magdalene to the door of the empty tomb, there, first to meet him face to face, and first to call him, "Rabboni, which is to say Master;" with Peter and John into the sepulchre to witness the forsaken grave clothes; with the disciples to the upper room where He breathed on them the Spirit of Peace; or even with Thomas to be commanded to reach hither our finger. But Friends, retrospect is useful only in so far as it does not obscure our prospect. Our Lord promised to give us a Comforter in His stead. One who shall lead and guide us into all truth. One who shall show unto us the things of the Master Himself. One who shall be an interpreter of the revealed Word. To this Word we turn for a few glimpses at the Majesty of the Lord Jesus Christ.

One of the outstanding truths is the utterance of Paul wherein he makes Him the Lord of time, of creation, and of eternity. Paul says, "By him were all things created, that are in heaven, and that are in earth, visible and invisible. All things were created by him and for him: and he is before all things, and by him all things consist." This sweeping utterance reaches back to the "beginning," back to the infinite and the eternal. Reason follows to the brink of infinity, there to pause and gasp at the stupendousness of the revelation. Is there actually One whose existence is not

from time immemorial, but from eternity; with whom finite mortals are vitally connected, and thereby assured of immortality?

The apostle says, "In him all things consist." He is the controlling agent of the universe which He brought into existence. The abounding and endless forms of life, the circling worlds, the planets seen and unseen, all have their existence, their center, and their unity in Him. He is the creator of them all. "Whether, in the heavens above, we think of the rolling spheres pursuing their trackless way through countless milleniums, or of those myriad shining intelligences who on hovering wings are ever ready at the divine command to 'post o'er land and ocean without rest,'—all were created by our Christ and for Him. And, whether in the earth beneath we think of its massive mountains, or its fearsome forests, or its swelling seas, or its rushing rivers, or its liquid lakes, or its priceless hidden treasures, or its limitless life in the ocean on the earth, and in the air, rational and non-rational,—all were created by our Christ and for Him."

But this is too wonderful for us. The rationalist revolts, and the man of faith is overwhelmed. Each thinks that such stupendous truth cannot be so simply explained. Each would ask: "Was not the universe always in existence?" But the word, always, involves endlessness, infinity, and we cannot conceive infinity either of things visible or invisible. Our imagination can sweep back over multiplied milleniums, backward and backward into the glimmering dawn of the hoary past, but not infinitely backward. Again, reason pauses on the brink of the infinite and confesses that there must have been a beginning. But it cannot conceive of the act of creation. It cannot understand how something could be made out of nothing. It can understand how something could be made out of something. It can even comprehend how something could evolve from the amoeba. But it cannot comprehend an infinite and eternal Creator who was before all things and in whom all things consist. Reason leaves us in hopelessness. It has no answer for the existence of the things about us. Revelation refers us to Christ, the Lord, who is the image of the invisible God, the creator of all things: whether they be thrones or

dominions, or principalities, or powers: all things were created by Him and for Him.

If Christ is Lord of creation it follows that He must be the Lord of life. Paul says, "In Him we live and have our being." Not only is He the cause of our existence, but also the cause of our continued existence. If He brought us into being, if He made us in His image, if He gave us choice and self-determination, if He was made "in the likeness of men" and died for us, it then follows without fail that He will never cast us off if we make Him Lord. We are His by creation; we are His by preservation; we are His by redemption; we are His by consummation.

In our quest for an explanation of life, science gives us no consolation. Vernon Kellogg, a present-day leader in scientific fields, says it has not enlightened him to any degree about the origin of life or of conscience. Nor has it answered the question which he most often and most insistently asks, and most wants answered: whether he has an immortal soul or not. He says it has never explained and does not know. Science pauses with reason on the brink of the infinite. Life has its origin beyond that unknown shore. It emanates from Him in whom all things cohere.

The Lord of all life will indeed bear some relation to death. Life and death are eternal opposites. Jesus claimed lordship over both when He said: "I lay down my life that I may take it again." The great foe of mortals is death. Our first parents realized this. Adam, however, clung to the promise of a redeemer, who should overthrow the prince of death. He called his wife's name Eve "because she should be the mother of all living." Her seed came forth in due time, a partaker of flesh and blood. As a partaker of flesh and blood he became a partaker of death, and every human heart would know if "through death he could destroy him who had the power of death?" If he lays down his life, can he take it again? This question burned itself into the lives of the early disciples. Their answer was given in the negative. They knew not that He would be raised again. They knew not that it was impossible for death to hold him fast. They understood not that if He would conquer their enemy He must close with him in battle. They knew not that if sacrifice would be sufficient to liberate from death it must itself partake thereof. If He would be the Lord of life He must prove Himself the Lord over death. If "death is swallowed up in victory" then can we exultingly cry: "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our



Lord Jesus Christ. "Upon this fact stands the structure of the Christian Church. The existence of the church is the first and final proof that He arose again. If he has not risen again then our faith is vain. The resurrection is the keystone of the Arch of Triumph over death. It is the rock which the waters of unbelief and scepticism have dashed themselves to spray for nineteen hundred years. It is as a monument bearing the inscription: "I am he that liveth, and was dead, and behold, I am alive forevermore." The natural man stands with reason and science upon the brink of the unknowable and with Nicodemus of old he asks: "How can these things be?" They cannot be unless the Lord of life has been raised from the dead, and has become the firstfruits of them that slept, thereby dissolving the dominion of death.

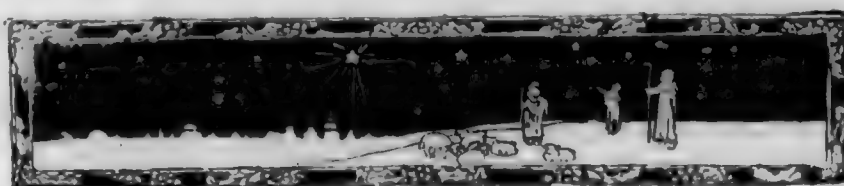
Our last glimpse shall reveal to us, not the Lord of eternity, not the Lord of life, nor even the Lord of death, but the Lord of Glory. Upon the conclusion of the plan of Redemption God "highly exalted him and gave him a name which is above every name: that at the name of Jesus every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." He is crowned with glory and honor. The book of Revelation calls Him the Son of Man, the Son of God, the Faithful and True Witness, the Root and Offspring of David, the Morning Star, the King of kings, and Lord of lords, the Alpha and the Omega, the First and the Last, the Beginning and the End. Surely the culmination of time will reveal things glorious to behold. The eternal city will have its consummate magnificence in the Lord of Glory. The new heaven and the new earth, the new Jerusalem, the city foursquare, promise a consummation full and complete. In that day there will be consummate redemption, for "there shall be no more curse;" consummate obedience, for "his servants shall serve him;" consummate fellowship, for "they shall see his face;" consummate adoption, for "his name shall be in their foreheads;" consummate blessedness, for "there shall be no night there;" and consummate glory, for "they shall reign forever and ever." With Paul we turn our faces "unto the King eternal, immortal, invisible, the only God, who is blessed and only Potentate, the King of kings and Lord of lords."

Friends, let us use our influence in turning men unto the Lord Christ. Should the nations to-day make Jesus Lord of diplomacy, the tendencies to war would be wrought into a foundation for peace. But the greedy grasping for glittering gold on the part of present day economic imperialism is so far from the Spirit of Christ that it can bear no other fruit but the fruit of madness.

If backward peoples to-day have any kind of natural wealth, almost any na-

tion will take them on as a mandate. But if, like poor Armenia, they have neither coal, nor iron, nor rubber, nor oil, but only children nobody wants them. They are then permitted to go out into the garden of the world to eat worms of poverty, and to gnaw the bones of friendlessness. This is not the Spirit of the Lord Christ. He beckons all who are weary and heavy laden to come unto Him, there to find peace and rest. But the slogan of nations seems to be, "Our country first;" and their national anthem seems to be, "Let the rest of the world go by." As long as this continues there can be no peace. The Prince of Peace has not yet been enthroned. Until He is enthroned He cannot reign. Christ has not yet become Lord of all.

The same problem of unrest is present in the industrial world, in the realm of finance, in society. Everywhere men are seeking to devour others to advance their own interests. There is a dire need for better conditions. The inequality of the capitalists and the laboring classes is too great. The wealth, the luxury, the ease, enjoyed by one class is the product of the labor of



#### THE STORY OF THE FIRST CHRISTMAS

**A**ND it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David).

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

ST. LUKE II.

another class. But if the enmity would be removed there must be a fundamental change in the attitudes of the two groups. The social ideal of Jesus deals with the relationships and obligations of man to man in society. His primary concern was not the distribution of wealth, not temporal security, nor earthly honor. He always worked upon the assumption that if the rule and realm of God were present in the hearts and lives of individuals the necessary social and economic adjustments would follow.

Upon this assumption we have proceeded throughout this discourse. The problems of human relationships are all primarily ethical. Only when the attitude of the heart is corrected will social ills find a lasting solution. We must have better men who have met the Lord. Men whose consciences have been enlightened, whose wills have been strengthened until they are able to make Christlike decisions. Men whose hearts beat time to the marching orders of the Captain of the Lord's hosts. The cup of human suffering has been full in the past.

Why not enthrone the One who came to heal the broken-hearted? The rich young ruler who came to Jesus had his heart ruled by a Christless passion. When told that he should dethrone the despot, and let Christ rule instead, he went away sorrowful. Nations have indulged in the same folly in the generations of the past. They have been ruled by envy, jealousy, and greed. Christ says they should dethrone such tyrants, and have Him reign instead. But they go their own way to work out their own destinies. They will not make Him Lord, but drink the cup of grief instead. Sorrow upon sorrow follows in the wake of wars. Wives mourn their husbands, and sweethearts their lovers, while children wail from hunger and cold. The horrors of war are an eternal testimony to the fact that the rule of Immanuel has been broken. He cannot wield His power until He is enthroned.

Friends, this enthronement must begin in individual hearts. Will you give place to Christ the Lord?

Goshen, Ind.

#### A CHRISTMAS CAROL

The Christ-child lay on Mary's lap  
His hair was like a light.  
(O weary, weary were the world,  
But here is all aright.)

The Christ-child lay on Mary's breast,  
His hair was like a star  
(O stern and cunning are the kings,  
But here the true hearts are.)

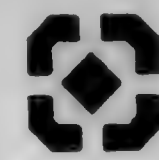
The Christ-child lay in Mary's heart.  
His hair was like a fire.  
(O weary, weary is the world  
But here the world's desire.)

The Christ child stood at Mary's knee,  
His hair was like a crown,  
And all the flowers looked up at Him  
And all the stars looked down.—Sel.





# EDITORIALS



## "Three Wise Men from the East."

The story of the three wise men from the east has never lost its charm, each succeeding generation loves to have the story retold. The Bible is the product of the Almighty, for the selection of its material is proof positive, its stories and message are perennially fresh. One never tires reading and hearing read the same old Book.

Christmas season is coming on apace. The day of the birth of our Lord is not known, sufficient that He was born, that He was here, that He died. But it seems the masses want to have an exact period of time in which they love to think that the Son of God was born. It depends very much upon the individual as to whether the Holiday seasons will be a blessing or a curse. It will be helpful to consider the "three wise men from the east."

The East is slow, it needs life, vitality and vigor. It is indeed not without its importance that these came to the place where life was given, the cradle of the Son of the Highest. This life they became partakers of, and undoubtedly the transmitters of the same spirit and life to others.

The Greeks, wise men also, would see Jesus. They were pointed to the Cross where the life of the Son of God was given up. The West has life, energy and speed, but too largely misdirected. When the life of Jesus is imparted, and then sacrificially used it will bring a new day to the world.

A dear personal friend who was known as a great speaker upon educational topics came to the town of Eureka, Illinois, under the auspices of the High School. In his opening remarks he said, "I read in the Bible that the wise men came from the east, in other words they went west, I am hoping to be able to overtake some of them in their westward journey." Let us hope that we may have much of the spirit of these noble men.

When they came from the east they troubled Herod about this new coming King. Jesus ever is a source of trouble to the man of the palace or of the street whose life is not right with God. All Jerusalem became troubled. The modern Jerusalems still get troubled when the real message of the Nazarene is preached. Truth and nothing but the truth is strangely unpopular.

Then the wiseacres of the day got their heads together at the request of the King, read the prophets to find out the place in which this King was to be born. They put their hands on it at once. "Bethlehem," they said. Then why not go down to investigate. They pointed out the place, yet withal took this same Man born in Bethlehem and had Him nailed to the Cross.

Herod acted interested. "When you return bring me word about Him." This was false pretense. He was in-

sincere. So was Pilate when he asked Jesus later on, "what is truth." Before Jesus could answer he had picked up his hat and gone out to the other crowd. Like Judas he went to his own place and company.

These Wise Men found the Lord, and how they rejoiced. The Bible uses the word exceedingly for emphasis. What will be the peak of our joys in the Yuletide season? Turkey, presents, candies, vacation, and interesting programs or will it be Jesus? Let it be Jesus. Make His heart glad in the glory. He has feelings. He will appreciate. He will write it in His book of remembrance, one of His memory gems.

When these men had bestowed their presents and finished their worship, they were warned of God to dodge Herod, and they went home another way, leaving the insincere Herod in his darkness. The same God that sent Jesus on a love visit to die for the world, told them to dodge Herod. The same God who loves all men left him to his self imposed condition. The same God that caught Philip away to help a colored gentleman to Jesus urged these men to dodge Herod. May God help us all to be sincere seekers of the Lord and truth. May this Christmas be a season of real worship and admiration of Jesus, and that from the heart.

## The Loose-Tongued, Talebearing, Mischief Workers

One of the most mischievous individuals is the loose tongued tribe. Their number seems to be legion. For so great an evil, there is hardly adequate preaching against this monster of iniquity. The talebearer in some communities is accepted like the weekly Chronicle or news sheet. Too often their tales are highly colored with suspicion and evil imagination. Talebearing is a deadly sin, spells ruin to any character, and means an end to all spirituality. It is one of the meanest of sins, it acts in secret, doesn't give the other fellow a chance to defend himself. It shows no quarter, it attacks the best of men or women. It regards no man's reputation sacred, not even the minister of God's Gospel, of which Scripture speaks in no mincing terms, that it is a double crime. No wonder Dr. Talmadge, in speaking on talebearing and one who is quick to listen, said that "both the parties should be hung up; the one by the tongue, and the other by the ear."

When I hear of any tale-bearer's work, I usually like to have the children sing the song, "Some of These Days."

"Some of these days at the setting of the sun, (Repeat thrice)  
The Lord's going to stop those tattling tongues,  
But all my sin's are taken away, taken away."

## CHORUS

"I've been redeemed by the blood of the Lamb, (Repeat thrice)  
Saved and sanctified I am,  
All my sin's are taken away, taken away."



"They come to my house and talk about you, (Repeat thrice)  
They go to your house and talk about me,  
All my sin's are taken away, taken away."

"Some folks say—everything, but their prayers. (Repeat thrice)  
They'll never climb up those golden stairs.  
All my sin's are taken away, taken away."

"You can talk about me as much as you please. (Repeat thrice)  
I'LL TALK ABOUT YOU WHEN I GET ON MY  
KNEES.  
All my sins are taken away, taken away."

As Christians we must learn to frown our disapproval of the tale bearer. Listen to Prov. 25:23. "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." A "whisper separateth friends," and this is one of its colossal crimes. This characteristic is one of the tale bearer's meanest tricks. He starts out something like this, "I guess you know John ———, I met him the other day, while talking he remarked something about you that I didn't like. He said, that you thought you knew more than you did know." Well, suppose that John ——— said all this, what profit is there in it to carry this tale where it will do mischief and separate friends permanently betimes. But the chief sin of the talebearer is the way he tells matters, always colored, with the wrong point of emphasis, with additions and subtractions.

If it were not for the talebearer much strife would cease, according to the wisdom of Solomon, "Where no wood is, there the fire goeth out: so where there is no tale bearer, the strife ceaseth." True.

Then the talebearer makes wounds, which except by the grace of God may never heal. Whole Churches have been brought to the graveyard, by talebearers and the loose tongued tribe. Whole families have quarreled all their days through this mischief maker. Nations have been embroiled in deadly wars by talebearers who caused ill will, and created suspicion among each other by untrue stories.

May more preaching be done so that these sneaky mischief makers will be brought into full Gospel light, and if needs be rebuked before all of their cowardly sin. Talebearing is a crime, not a weakness; a sin, not a fault.

"An old pastor lay dying. A number of his parishioners came to bid their dear spiritual father farewell for this life. Among these was also a man who was addicted to the sin of slander and had frequently been admonished on that account by the pastor. When he stepped up to the sick man's bed, he was requested by him to take a pillow, to climb up into the church-steeple with it, and there to scatter the feathers of the pillow to the winds. The man thought this a rather strange request, but as it came from a dying man, he did not like to object and did as he had been bidden. When he returned with the empty pillowslip, the pastor bade him go out once more and pick up all the feathers he had just flung away. "Why, that is impossible," said the man, "for the wind has carried them off in every direction." "Just so," rejoined the pastor, "it goes with the slanderous talk in which you are indulging so much. You tell all manner of evil things about your fellowmen, and when they have gone out of your mouth, they are carried by others all over the vicinity, and you have lost all control over them,

so that you cannot tell what will become of them, nor could you ever recall them even if you wished."

The man saw the point and promised his dying pastor to renounce the sin.

May the Lord who holds the winds in His hand, the storms in the hollow of His hands, all the wild elements of nature, by His Omnipotent Power control our tongues, by bringing every thought into the captivity of Jesus Christ. When the heart is won to Jesus, and mastered by the Christ, then the tongue will tell the blessed story. Then will men see, "that we have been with Jesus."

Usually when you hear men say, "I lost my temper," there is painful evidence noticeable that the "thing" has not been lost, neither has it strayed nor been stolen.

When our thoughts all revolve around ourselves we are in a bad way. Our lives will then be like a "merry-go-round," they will arrive nowhere, yet be everlasting on the go at a dizzy pace. The pace they say that sometimes kills the body, often the development of the mind, always the soul. These thoughts may be of our rightful interests, such as food, raiment and shelter. They may be of selfish business interests for mere gain. They may be in the direction of sinful indulgence. All self interest is deadly.

"Living for Jesus, O what peace,  
Rivers of pleasure never cease."

There is more wisdom in the Book of Proverbs, than in tons upon tons of modern fiction.

The missiles hurled at us by the world won't hurt to the same extent if the traveler knows that his destination is "the city which has foundations, whose builder and maker is God."

Too much recreation is like making the evening soup 90 percent salt, it fails to serve its purpose, and would be decidedly harmful.

The Lord figures more by what is withheld, than by what is given. That is what helped out in the case of the poor widow who gave her mite.

Meetings are always good where two or three gather in "the Name of the Lord," for if the Lord is there good times are guaranteed.

Silent collections usually make the best showing at the Mission Treasury's Office. The more noise a collection makes the less good will be done in the foreign field.

Offerings mean a sacrifice, collections are often pocket leavings.

**Errata**—The article Our Peace Message is continued from page 363 to page 383; and The College Graduate and His Own Community continues from page 375 to 382. We beg the readers' pardon for this oversight.—A. L.



# CHRISTIAN LIFE

## HEAVEN WITHOUT ITS SUN

By Orpha Erb

As Christ in His dazzling splendor treads the streets of glory, He is not thinking of the large train of angelic hosts that are following Him and singing His praises; but of the condition of sinful man upon the wicked earth. He well remembers the time when man, in the image of God, lived in peace and happiness in the beautiful garden of Eden; but the baneful fact insidiously flashes forth. For man did not remain in this sinless, happy condition, but fell, (as a happy child falls into the cold sleep of death), out of the joy of God's presence, into the bondage of sin. And strengthened in His purpose He seeks the Heavenly Father.

As He nears His Father's throne the angels gather 'round and sing hosannas to the King of kings. Behold the picture they present! God, calm, majestic, serene, in the midst on His great white throne. Christ standing near, His face aglow with divine love is illumining all with a halo of light, and the great host of angels raising their voices in divine anthems. Now a deep silence prevades, then, lo! God begins to speak. He tells of the plan of salvation. How Christ, beloved of all the hosts of heaven, is to live a number of years in this cruel world of sin and shame. A common wave of sorrow sweeps over the vast throng when they hear of the lowly station He is to fill.

In holy adoration the angels in one accord burst into a reverential praise song to the Lamb, who has shown Himself willing to fulfill God's plan. They are glad, for mankind need Him; but, how can they live without their source of light and joy? What will heaven be without its Sun?

Now the message is proclaimed upon the earth. Gabriel is the messenger, and after informing Mary of her part in the divine plan, he returns, and with the other angels hovers near Christ until His departure.

The King of glory must leave. Oh, the pangs of parting! Farewell is said to the father, who, I am sure, suffered inward anguish if it was not written

on His face. The angels do not want to leave His side. Can they really grasp what heaven will be without their Master, who had here-to-fore been their constant companion? What a dismal void it will make!

When the time comes for Him to leave His bright abode, the angels follow. A large host comes with Him through the ethereal regions. Some follow to the manger, but the host remains outside the city filling the air with anthems, and telling the wonderful message to the lowly shepherds. Angels were always near Him, comforting and soothing His sorrow and woe.

Having rung the joybells on earth, the angels returned to that peaceful city, from which they had so lately come. Yes, it is peaceful, but their light of joy has departed.

Once more the host of angels traverse the streets of gold, again the glad hosannas resound through heaven. They are rejoicing that Christ was willing to leave all these glorious splendors, and live and die, ignobly in the sight of many, that you and I might be saved. But the streets of gold and the walls of jasper seem to have decreased in beauty. The paths which were once so bright with His splendor have lost their radiance. The Father is there.

## GOLD, FRANKINCENSE AND MYRRH

By Susan Coolidge

Gold, frankincense and myrrh, they brought to the new-born Christ—  
The Wise Men from the East—and in the oxen's stall,  
The far-brought precious gifts they heaped, with love unpriced;  
And Christ the babe looked on, and wondered not at all.

Gold, frankincense and myrrh, I, too, would offer Thee,  
O King of faithful hearts, upon Thy Christmas Day;  
And, poor and little worth although the offering be,  
Because Thou art so kind, I dare to think I may.

I bring the gold of faith, which, through the centuries long,  
Still seeks the Holy Child, and worships at His feet,  
And owns Him for its Lord, with gladness deep and strong,  
And joins the angel choir, singing in chorus sweet.

The frankincense I bear is worship, which can rise  
Like perfume, floating up higher and higher still,  
Till on the wings of prayer it finds the far blue skies,  
And falls, as falls the dew, to freshen heart and will.

At last I bring the myrrh, half bitter and half sweet,  
Of my own selfish heart, through sacrifice made clean;  
And break the vase, and spill the oil upon Thy feet,  
O Lord of Christmas Day, as did the Magdalene.

"Gold, frankincense and myrrh"—'tis all I have to bring  
To Thee, O Holy Child, now throned in Heaven's mid!  
Because Thou art so kind, take the poor offering,  
And let me go forth blessed, as once the Wise Men did.

—Evangelical Christian.

The angels are there. But still there is a vacancy, an inevitable void; for was not Christ the joy of His Father, as well as the Sun of heaven? And no one can fill His place.

Christ left all His heavenly splendor for you and me; and how do we regard it? Do we fulfill our obligations? Shall His suffering have been in vain? Let us, oh Christian friends, be up and doing! Let us spread His holy Word far and wide, until all nations shall recognize Him as their Redeemer, King, Creator. That His blood, which is able to avail for the whole world, may avail for many more.

May each one of us who have profited by Christ's advent into this world, and His redeeming blood, not be made better ourselves but may we be a help to others to see the living Light, who is now in heaven interceding for us.

Christmas is a day of rejoicing in all Christian hearts and lands. A day when Christ's advent is made real to every true hearted Christian. But, oh friends, what was Christmas in heaven! The lamp of love and hope was lit on earth, but it had to go out of heaven to do so. Heaven was willing to part with its splendor to benefit us. And we, do we appreciate this unselfish sacrifice? How little we spread abroad the tidings.

Picture Christ in heaven, the honored of thousands. Picture His life on earth, despised and rejected. Picture what heaven was without Him. Can you comprehend the sorrow, suffering and trials He had to endure, as well as the pangs of the Father and the angels? It was for you and me that heaven endured the days without its Sun.

Heaven is filled with His praises,

The angels His glory resound;

But He left it all for poor sinners,

That they in His grace may abound.

Earth had no one to help her,

So God gave His own Son;

Oh, let us then be joyful;  
And praise Him, every one.

Harrisonburg, Va.



## THE GUIDING STAR

By Katherine V. Keener

Come with me out on the plain to-night. Look at the starlit sky. Count the stars if you can. Oh yes they are innumerable. Now think of the host of stars in the clear sky, over those eastern plains, twenty centuries ago, and yet as those godly Wise Men looked at the sky, there was but one of all that multitude that really meant anything to them.

The Wise Men, after seeing this star, recognized it as, "His star". Immediately they started to find the One for whom the star stood. The star bore the message that Christ, the Messiah, the King of the Jews, was born. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, 'Where is He that is born King of the Jews? For we have seen His star in the east, and are come to worship Him.'"

The Wise Men thinking that Jesus was born in Jerusalem, went there to find Him. When they got to Jerusalem they went to Herod the king, and inquired of him where Jesus was born, but Herod did not know. "And when they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy."

As long as the Wise Men kept their eyes on the star, and followed where it led, they were on the right road to the Christ Child. But they, like many people of to-day, thought that they knew which way, and where to go, and so they went to Jerusalem. But they did not find their King there. The reason that they did not find Him was because they did not follow the star, their guide.

The Star is shining yet. It has been shining over nineteen hundred years. We have a guiding Star even as the Wise Men of old. It is our guide as we sail across life's sea, when the storm is raging, and the night is dark; it guides us through the night of sin and sorrow; it is our guide in the narrow path, that leads us to our God, to the heavenly city, to the New Jerusalem. Jesus is our Star. It is He that is our Guide through life. He says, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." He came to this world as a Babe. He was born in a manger. A star guided Wise Men from the east to Him. He lived. He died. He arose from the grave. He ascended to Heaven. Now

He is at the Father's right hand interceding for us, and guiding us in the pathway of life.

There are paths which we must travel that are dark, rugged and steep, and yet by the rays from the guiding Star we can see our path before us and looking forward we behold the day star rising. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as

unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

Now we can see the dawn of day, and we know that our journey will soon be complete. We can already see, only a short distance before us, the city to which we are traveling, being led by the Star, the bright and morning Star, the day Star. We will soon be ushered in through the gates into the city of the New Jerusalem by Jesus Christ our guiding Star.

Harrisonburg, Va.

## OUR PEACE MESSAGE

By Orie O. Miller

"And on earth peace, good will towards men" was part of the angel's message to the Judean shepherds when Jesus was born. Truly the Master's earthly life and

while not willing to go this far would still consider it a man's duty to use physical force if such seemed necessary to protect his helpless dependents, wronged women or children or those cruelly oppressed, from the avenger and despoiler.

It is however not very difficult to-day to get the great majority of students of Jesus' life and teachings to admit that they contain an uncompromising faith in the Spirit of Peace and Good Will as the only effective force for overcoming evil.

Such was the conclusion drafted by the Peace Discussion Conference held in Washington last December. Representatives from twenty-eight denominations unanimously endorsed the following findings:

"The teaching and spirit of Jesus clearly show that the effective force for the safeguarding of human rights, the harmonizing of differences and the overcoming of evil is the spirit of good will. Throughout His entire ministry, in all human relationships, Jesus was consistently animated by this principle of active and positive good will in the face of opposition, governmental oppression and personal violence. He vindicated the life of love and service in the face of suffering and trial. His constant emphasis on forgiveness, the charge to His disciples to love their enemies, and His prayer on the cross, 'Father forgive them, for they know not what they do,' express and illustrate His spirit and method."

It is in the practical application of His spirit and teaching that individual Christians and Churches differ so widely. In its peculiar emphasis on this doctrine of Nonresistance, in the deep conviction that Jesus in His spirit and method exemplifies a practical way for His followers, a way which will be found possible and effective under any and all circumstances, our Mennonite denominations has been distinguished from most others. In the length of time during which this principle has been consistently upheld we stand

### BETHLEHEM'S BABE

Annie Lind Woodworth

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Bethlehem's Babe in a manger  
Meek, but majestically lay;  
Heaven and earth paid Him tribute;  
Dear little Babe in the hay.

Unto the wondering shepherds  
Angels announced Jesus' birth,  
Told them redemption's sweet story,  
Told of salvation for earth.

Suddenly myriad angels  
Caroled a message from heav'n,  
"Glory to God in the highest,  
Peace, and good will unto men."

Over the plains of Judea,  
Guided by Bethlehem's star,  
Wise men came seeking the Christ child,  
Bringing rich gifts from afar.

Prophet and prophetess gathered  
Love's joyous praises to bring;  
Long had they waited for Jesus—  
Gladly they welcomed their King.

Beautiful Babe in a manger!  
Humb'e, yet wondrous Thy birth;  
Beautiful Star of the Morning!  
Coming to brighten this earth.

—The Youth's Counsellor.

conduct embodied these principles. There are those today, even such as would be His followers, who argue from isolated incidents in Jesus' life or from a few statements made by Him or from a few that He is silent in regard to the practical applications of many of His teachings that Jesus would sanction war under certain circumstances, and that it then becomes the duty of His followers to take part in such war. There are many others, who



# • MISSIONS •

## SOME CHRISTMAS CUSTOMS IN PORTO RICO

By Edith Mary Irvine-Rivera

In the interior of Porto Rico many of the old customs which a few years back were so common all over the island are still retained. The universal custom of observing Christmas festivities has always been unique among the island people, and in the mountain villages and small towns it is still customary to see the "nacimiento" or birthplace of Christ arranged in the houses temporarily, or to hear the little "pastoras" (shepherdesses) going from door to door of the pueblos, and singing some Christmas ballad.

They are very attractive little lassies with their olive skin, their dark hair, and sparkling brown eyes; and their quaint ballads which speak of the Child Jesus, while difficult for some of us to understand, are intensely interesting. One of the stanzas runs like this:

"Vamos a ver el nino Jesus,  
El nino Emanuel que hoy ha nacido  
Vamos a ver el recién nacido  
A ver, a ver el nino Jesus."

The translation of these words is:

"Let us go and see the Child Jesus,  
The Boy Emmanuel who is born to-day,  
Let us go and see the Child Jesus;  
Let us go and see the new-born Child."

Each "pastora" carries a small basket and a shepherd's staff, and each pair of dark eyes sparkles like the stars of the firmament; and they seem just as full of glee as our Northern boys and girls at Christmas time. No snowballing or sleigh-riding or skating here. This is the land of perpetual summer, and it seems to the stranger wholly lacking in any indication of Christmas; but in spite of the balmy air and entirely different customs the birthday of our King is never forgotten, and the Porto Rican youngsters contrive all manner of ways of commemorating it.

The object of the little "pastoras" is to raise what money they can as they make the calls throughout the town, singing their quaint couplets, and they pay homage to the Christ-child by placing their offerings at the sacred altar. Some day, we trust, they will learn that the greatest gift that they can bring to Christ is their hearts; in fact, many are learning this matchless truth; still there are many who have not put it to a practical test. In some towns there are altars erected on the street-corners. They are arranged with great care by the señoritas of the town, and made a pretty sight enclosed in palm

branches and illumined with innumerable candles, while flowers adorn the "nacimiento" or imaginative holy manger.

The little "pastoras" keep up their round of visitation a week or so before Christmas, and strive to gather all the offerings they can before "Noche Buena" (Christmas Eve). People from the United States who live here find Christmas Eve very dull. Instead of the early part of the evening being so full of gaiety with shopping and preparing of packages, the stores close at sunset, and every one goes home to get ready for church. Very few people, rich or poor, stay away from the special "novena" in the Catholic Church on Christmas Eve if they can help it. The service begins at nine o'clock and continues until midnight, when beautiful chants are sung and the bells ring out vigorously. As a climax to the service the gorgeously robed priest raises a small white curtain in the main altar, and brings to view the Virgin Mother and the Holy Child, at which time every one kneels as the parting benediction is pronounced.

The December nights are generally beautiful in this little land, and so out from the shrine go the people, down through the plaza with the moonlight all about them; and from this moment revelry begins.

How strange it would seem to you of the Northland to eat Christmas dinner at midnight and on Christmas Eve! That is just what Porto Rican people do. Of course there are many who have adopted the American customs, and have regular Christmas dinners; but a great many cherish and follow the old custom of having the "cena" (supper) of the year on "Noche Buena," which consists of "lechón asado," "arroz con pollo," and a variety of other good things. The feasting and revelry keep up until early Christmas morning, when all grows quiet, and in striking contrast to our American Christmas, when very one is up early, and stockings are being ransacked, dawns a most eventless morning with every one asleep late and with no plans for a jolly day.

This should not imply that Porto Ricans do not exchange gifts. The original custom was not to present gifts on Christmas Day, but on "el Día de Reyes" (Three Kings' Day), which comes on the 6th of January, and marks the end of Christmas holidays in Porto Rico. The idea of Three Kings' Day is taken from

the Bible story, and the children are taught to believe that the Three Kings will bring them gifts. So the night before the 6th of January every boy, rich or poor, in Porto Rico finds some grass, and puts it in a box which is left on the porch or door-step of the home. The grass is supposed to be for the kings' horses, and the Three Kings are supposed to leave the gifts where the grass was. So the dawning of "el Día de Reyes" is quite as jolly as our Christmas morning, and the revelry does not cease all day long, because this is the day when every one makes an effort to have a big picnic out in the open or on some remote farm.

Of course the American custom of keeping Christmas is becoming more and more popular, and in many homes both Christmas and Three Kings' Day are kept; but in the smaller towns and rural districts the original customs are still observed.—The C. E. World.

## CHRISTMAS IN SCANDINAVIA

The Christmas customs in Norway and Sweden are the most interesting of any country. It is a time of great rejoicing. To show that there are amicable feelings between every one in the household, the shoes are placed in a row at night in the hall when retiring on Christmas eve, and, like the German custom, candles are left burning in the village windows all night to fight the way for "Kristine," who brings the gifts. The Christmas tree is largely decorated with candles and pretty cakes arranged in bright-colored baskets—all usually home-made.

The richer households send good things to the poor, and everywhere among both rich and poor are the animals and birds remembered. The boys and girls save up their pennies during the year for this purpose. Sheaves of grain are fastened to the window ledges in town, and in the country the sheaves are fastened to long poles and renewed every day for a week, and many are the birds that spy this feast. On the barn floors of the peasant bowls of hot porridge are set for poor "Robin Goodfellow," to comfort him because he has no "soul." The cows and the horses share in the general happiness by having a double share of food given them.—Publisher Unknown.

And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves.—II Tim. 2:24, 25.



## A PLEA TO OUR YOUNG PEOPLE FROM OUR CITY MISSIONS

By Earl Miller

This is Brother Miller's first article for the Monitor; we want to say with emphasis that we hope it won't be the last. The Lord is using him to the advancement of the cause in Peoria as Superintendent of the Mission. The Lord has given him a love for souls. This is the greatest of all virtues.—Editor.

This article is written in view of the fact that some of our young people leave the farm and go to the city to seek employment. However, it is not the purpose of this article to induce our young people to leave the farm and go to the city, but it is to induce those who do go to the city to choose a city in which one of our City Missions is located. In so doing they will be able to keep up their church relationship and are not in as much danger of losing out spiritually.

The decision to go to the city for employment ought to be arrived at thoughtfully and prayerfully by our young people. There are possibly more real issues at stake than some people realize. They come face-to-face with some things in city life that, unless they are somewhat familiar with city life, become real problems and often somewhat discouraging. The City Missions, we believe, will solve many of these problems if they are within reach of the sphere of her activities.

One of the first and foremost issues that our young people, when going to a city, should consider is their own spiritual welfare. As Christians they have inherited the highest calling that is possible to have in this world. It almost staggers one's faith to grasp everything that a Christian is heir to in and through Christ. His position in Christ is so high and so wonderful that language cannot adequately describe it. His chief concern, then, should be to guard this priceless possession and to form such relationships as will be conducive to the development of his life in Christ, for it certainly would be a great loss to himself, to his home, and to the Church if he should be robbed of his inheritance in Christ Jesus.

The young man will find many things in the city which will militate against his religious life and will make such demands upon him that, unless he has formed proper relationships and is living in close touch with his Master, will eventually rob him of his religion.

The first danger we might mention is a

### Different Society

He came from a Christian home, had his

associations formed in a Christian community, and was surrounded largely by Christian influences. Now he begins life in a city,—in an entirely different society. He may be the only one in his lodging place who professes to be a Christian. The associations he forms there, which must necessarily take the place of his former home associations, are vastly different. In the shop or place of employment he is put into a society that generally does not profess religion, and that delights in ridiculing one who does profess religion. And then, if he is deprived entirely of Christian fellowship, the demands brought upon him by these new formed associations are al-



Garden Street Mission, Peoria, Ill.

most more than he can bear. It is difficult to stand all alone. Peter denied his Master when he was all alone in a society of sinners.

### Next we might mention the danger of Dis-connection With Church Privileges

The young man may console himself with the thought that there are churches in the city and he can go there for spiritual fellowship and association. While it is true that there are many churches in the city, yet it is also true that many of these churches are not the place to go to for spiritual fellowship and associations. To many of them the Gospel of Jesus Christ has become old-fashioned and they have substituted a worldly, social gospel in its place. Some time ago the writer attended the services in a Jewish Synagogue on their great day of Atonement. He heard the Rabbi deliver a sermon in which there was as much spirituality as one gets from the sermons delivered in many of the city

churches, though the name of Christ was not once mentioned. About two years ago, the late, Dr. W. H. Griffith Thomas, a great champion of the Word of God, held meetings in Peoria. The week following the Ministerial Association of Peoria met to discuss his work, and voted him a "back number." His preaching was too old-fashioned. He was out-of-date. That is a fair sample of what one gets in the city churches.

Then there is the danger of the ungodly influences of

### Worldly Amusements

The young man in the city, on every hand, comes in touch with dancehalls, pool-rooms, gambling dens, swimming pools or bathing beaches, moving picture shows, theaters, and such like things. If the young man is alone in a society that endorses and patronizes these places of amusement, and is deprived of Christian association and fellowship at least once or twice a week, he is likely to find himself yielding point after point until he be-

comes a regular attendant at these places of amusement, and is robbed of all the priceless possessions he has inherited through faith in Christ Jesus.

### The Plea Of The City Mission

Now the plea of our City Missions to those of our young people who go to the city is, "Come to the cities in which we are located." If you come and affiliate yourself with us, the problem of Christian association will be solved for you will have the privilege of associating with Christian people at least three or four times a week; the problem of your church relationship will be solved, for, you

will have a church of your own denomination, in which you can feel perfectly at home and can shoulder some of the responsibilities yourself; and the problem of worldly amusements will largely be solved, for the encouragement and influence you receive in your association with Christian people three or four times a week will prove a great factor in overcoming these temptations. Then there are other reasons, why you should choose a city in which one of our missions is located, which will be considered briefly. First it will be

### Conducive To Your Spiritual Growth

In the City Mission you generally do not find as large a membership as in the country and yet there is more aggressive Christian work carried on than in the country. That means that one member in the city must shoulder more responsibility than one member in the country. An old adage says, "We learn to do by doing," which taken spiritually would imply that



we make progress in Christian growth only as we progress in Christian service. It is always true that the one who wholeheartedly, unselfishly, and devotedly gives himself to Christian service is much farther advanced in Christian growth than the one who remains inactive or dormant when it comes to Christian service. The City Mission affords many opportunities for Christian service of which we can only speak briefly in passing. There are the regular Sunday services somewhat like they are in the country—Sunday school classes to teach, children's meetings, young peoples' meetings, etc. Besides these regular Sunday services are the regular weekly Bible study and prayer meetings, cottage meetings, street meetings, shop meetings and other institutional meetings. Then the individual may engage in tract distribution, personal work, visitation work, etc. There are many avenues through which Christian service can be done in the city. We conclude, therefore, that your regular attendance and help at the City Mission will be conducive to your spiritual growth.

The second reason why you should choose a city in which one of our Missions is located is that the

#### Mission Needs Your Help

The call from nearly every Mission Station is for more workers. There are classes without teachers, and other duties suffering because of no one to take care of them. It has been our experience already of having in one class the ages ranging from sixteen to sixty. This should not be—but if there is no one to teach them what else can we do. Now in view of this fact would it not be wisdom on the part of our young people if they leave the home church for work in the city to be connected with the City Mission, fill a needy place, and so be active in the work of the Lord.

So we plead with those who go to the

city anyway, "Come to the city where we are located and help us." But someone will say that it is so far away from home—perhaps several hundred or even a thousand miles. Yet wouldn't it be much better to go a thousand, yea, several thousand miles and enjoy all the privileges of a church home than to go fifty without and be in danger of losing one's own soul? We feel that the former would return untold dividends.

Now in conclusion may we just add one word of caution. If the purpose in going to a city is to have more liberty to consume it upon the "lusts of the flesh," you had better stay where you are. The City Mission at its best has many grave problems—then why bring any more? Or if the purpose in going is to have more freedom to follow the goddess of fashion, again we would say it is better to stay where you are. You may be surprised to find the City Mission congregation, generally, as a rule, more consistent with the principles of simplicity in attire and separation from the world than some of our country churches. We would not want you to come to make problems. We are not in need of problems, we are in need of workers. But anyone coming with a desire to have a church home and to be used of the Lord, we welcome you, and will do all we can to help you get located.

The plea is before you. We have written for the best interests of our young people. We trust that anyone thinking of going to a city may seriously consider it from all angles, and then if it is still evident to you that you should go, choose a city in which one of our Missions is located, and then get in touch with the Superintendent of the Mission, and we are quite sure every arrangement will be made for your comfort.

Peoria, Ill.

child of God will find his place every day and hour of his life with just such a common-sense-view of things as the Spirit of God gave to Paul. It is the Spirit who divides to every one as He will. It is not in the place of the individual to divide to himself what he wills.

Too often we hear Christian professors talk about choosing their calling in a way that betrays that they consider it all with themselves. While it is true that God uses our natural gifts in His service and leads by the Spirit in conviction for that which we are fitted to do, yet it is possible that our human inclinations may lead us to do things for which we are skilled enough but which the Lord cannot use in His cause. In such a case the Spirit may give a different task than we would choose and use us in a sphere we would not have chosen by our own inclinations. Without a consecrated life and love for the Lord and His cause we shall not be able to discover that which is of greatest value in His service.

If we sow the seeds of loving service it will come back to us in boundless measure beyond what we can ask or think. Sow the seeds of gratitude and you will fill the hearts of heaven and earth with gladness and your own heart with peace. The inclination too much to-day is to have our thoughts and minds taken up with home duties to the exclusion of any one outside of our immediate circle. We are apt to say we are too busy, we have no time to go or do for some one that is in need or should be visited or helped in some way. Why the busy people are the ones that can be of the most service. We dare not become cumbered about much serving, as did Martha in the Bethany home, but be willing to give our time to the Lord as did Mary, and that means that we give our lives in proper devotion and service wherever needed. This may be very ordinary, every day help, but if given in the name of the Master, will be witnessing for Him. It may be only little things that we do that may cause others to turn from sin and answer the call of God. Our homes are only temporary, only for a time. The souls we help to save are for God and eternity.

#### First Coming

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10, 11).

#### Second Coming

"Looking for that Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us" (Titus 2:13, 14).

"Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:28).

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made of all men.—I Tim. 2:1.

## STEWARDSHIP OF SERVICE

By Minerva Cressman

The various teachings of the Holy Scriptures on stewardship make it quite plain that we should be business like and systematic. God's House being one of order, slipshod methods are decidedly unbecoming to the faithful steward.

While it is true that we are under the law of love, let not that fact lead us into a mistaken attitude of indifference. Rather let love work within us a transformation that prompts us to use all that we have and are to the extension of Christ's blessed Kingdom. Such a spirit of consecration can only be ours by taking Christ into our lives and then passing His Spirit out to others. Only thus can we hope to be stewards worthy of the name.

Serving our fellowmen is one great privilege and duty that is much neglected by the majority of people to-day. We are forgetting to serve the purpose for which we were put here. We are often too selfish with our means, our works, our knowledge, and in fact our lives. What

we do is too much for ourselves. The Christian needs to be awake to his duties and opportunities.

From God's Word we have three calls, first, to accept Him; second, to be adopted into His kingdom; third, to serve. After we have been accepted, have been adopted as one of His children, then duty calls us to serve, and if we fail to serve we fail in the purpose of our creation. Many are inclined to think that they must get away from home, into some mission field, or hold some important office in order to serve the Master. But some of the greatest blessings have been received by those who serve in their homes and in their immediate community.

God calls men and women to special service in His cause. Such an one was Paul. But he often found it expedient to work with his hands at things that were only the common drudgery of secular labor, and he considered it God's call for him at that season. The consecrated



## QUESTIONS AND ANSWERS ON INDIA

### III

By G. J. Lapp

**Q. 13—What is the cause of so much poverty in India? Is this also true of the Christian community?**

A. There are several reasons. One is because of the dense population on account of which labor remains at a minimum and nearly everything is done by hand. Another reason is the lack of proper transportation facilities and consequently one area may have abundance while another will suffer because of shortage. Still another is more or less organized effort on the part of the wealthy to keep the masses poor and more or less at their mercy. People must live and there is such a dense population that the common people will work for a very small wage in order to keep body and soul together. Tropical climates also seem to cause more or less indifference for accumulating for the future, because of the ease with which one is able to eke out an existence. Little shelter and clothing are needed. Small children invariably go naked. By gathering a few sticks for fire, a few roots or weeds for vegetables, and by bartering a handmade wicker basket for a little rice the family have their food for the day. Why worry for the morrow? Tomorrow it will be just as easy to gather again. Those who have the ambition to gather more by hard labor are able to do so unless they have fallen hapless victims to drink and drugs or are exploited by some village owner or money lender. Drugs and drink cause poverty to stalk boldly and unchallenged through the land.

The Christian community because of their temperate lives and greater industry are more prosperous financially than the average villagers from whom they have come. Those who have become Christians from the higher castes have generally lost their all and have had to start all over again but they have as a rule made good. When the day laborer earns but eight cents a day one may judge that famine conditions can soon exist.

**Q. 14—What are the occupations of the people? Can our Christian people successfully carry on trades and professions? What percent are farmers?**

A. By far the largest percentage of the people of India live in villages and at least fifty percent of these are farmers. A farmer may own from two to a hundred or more acres of land. He pays his annual tax to the village owner or *malguzar* who is responsible to Government. The village presents a unit within itself and is for the most part self-sustaining.

Grain and gram are raised for food and feed. The weaver makes the cloth. It



Adoration of the Wise Men

should be noted here that large cotton mills produce so cheaply that the village weaver cannot compete with them. There is some hand weaving done however. The village blacksmith makes and sharpens all tools and implements. The barber shaves the men. The village priest takes care of the religious interests of the people and the day laborers of the village serve the farmers and the *malguzar*. If the farmer has sufficient land he engages what is called a *Sonjya* who farms his land for him and takes one fourth of the crop at the end of the year.

Merchants and contractors handle the produce of the jungles and the surplus of

the villages and ship them to distant points at a profit. The different departments of Government employ hundreds of people in their offices, as executives, as well as many people for menial service of all kinds. Large tea estates are found in Assam, Northern Bengal and other parts of India especially in the highlands and mountain regions. The tea planters' associations seek out labor in all parts of India and the region south of our own Mission field seems to be a good hunting ground for their recruiters. Some seek labor by fair means and others by foul.

A number of our Christians make their living by trades and professions. There are carpenters, blacksmiths, tailors, stone and brick masons, and school teachers among them. An attempt has been made to form small companies for the purpose of engaging in enterprises of various kinds. Several small companies have been formed for carpentry and seem to be successful. One of our members is a successful shoemaker and has his shop in the main part of Dhamtari. Another had a store in which he sold different kinds of foodstuffs and spices but because of his educational qualifications he again became engaged in educational work for the Mission. One boy was sent to Calcutta to learn professional tailoring. He has returned and is now working up a trade among the more particular classes of Indian people. Other industries are taught in all the institutions of the Mission. The hope is that as many as possible will go back to the soil and use their trades and professions as auxiliary helps toward a livelihood as well as for the common good of the people around them. This

will build up a community which will be self-sustaining and will also ensure a self-supporting Church in the future.

**Q. 15—What about the race problem in India?**

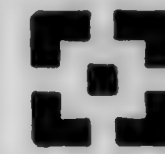
A. In our own Mission area there are too few of other races to cause much of a problem. We cannot help but be conscious of the fact that we are white and the people about us brown, but in time as we associate with them they and we lose the consciousness that there is any difference between us and them. We cannot help but realize that we have had advantages which they have not had giving

(Continued on page 369)





# BIBLE STUDY



## BIBLE STUDY COURSE

### Acts

#### Authorship

1. The evidences of the authorship of this record are so clear that they are practically indisputable. Luke, the companion of Paul and the author of the record of the Gospel bearing his name, was the author of this record of the Acts of the Apostles.

- See the notes on the authorship of the Gospel by Luke, in Christian Monitor, October, 1926.
- He had written a former treatise—Acts 1:3.
- It was written to one, Theophilus, to whom the Gospel record was written—1:3.
- Evidences of Luke's association with Paul in his ministry to the Gentiles.
  - (1) Luke the beloved physician is with me—Col. 4:4; 10.
  - (2) Only Luke is with me—II Tim. 4:11.
- The similar purpose of the record of Luke and Acts.
  - (1) To establish believers in the things which were believed among the followers of Christ—Lk. 1:1.
  - (2) To establish faith in Christ's work under the power and presence of the Holy Spirit as manifested through the apostles after the ascension of Christ.

#### The Nature of the Record

It is a narrative of the history of the Church with no thought of perpetuating the records for all time. It was a personal letter written for the benefit of one individual, but it has been used of the Lord as one of the most important records and testimonies concerning Christ and His mission in the world that the Bible contains.

2. It is a record of Christ's fulfillment of the promise of the Holy Spirit, the Comforter, the Guide and the Interpreter of Christ to His followers.

3. It is a record of the establishing of the Christian Church, the body of Christ, on the earth as His representative in the world for the sake of the salvation of the world.

4. It is a record of Christ's work in gathering out of the world a people for Himself from among all the nations—Jews and Gentiles—comprising one body of which He is the Head.

5. The record reveals the nature of the Christian life as expressed in individuals, in their character, their relations toward fellow-believers, the world and to Christ.

6. It shows the purpose of Christ in the world, that all men should hear the Gospel, and that all should have the op-

portunity of accepting the salvation provided by Himself; and that every form of religion or philosophy must give way to the faith of Jesus Christ, the only hope of eternal life.

7. The book of Acts becomes a connecting link between the Gospels and the Epistles of the Apostles. It verifies the Gospels and affords proof of the genuineness of the Epistles, giving the background of the latter and substantiating many of the facts which otherwise might be questioned. Through the record of the Acts the unity of the New Testament is confirmed in a most remarkable manner, and that without any definite design on the part of the author to do so. This is a clear evidence of the work of the Holy Spirit in preparing a perpetual testimony of the Gospel for all ages.

#### The Chapters

By the preparation of a list of Chapter Names and by memorizing them, it will be possible for each Bible Student to think through the entire book. This will facilitate the use of the book for reference, the chapter name recalling the contents of the Chapter and presenting its material for ready use.

The Bible becomes more useful as one becomes more familiar with its contents. This is especially necessary on the part of ministers, Sunday school teachers and all Christian workers. Those who fit themselves for service by acquiring a useful knowledge of the Word as well as a love for Christ and His work, will find their fields of usefulness waiting for them.

#### Outline for Chapter Study

- Chapter Name.
- Subject of, or subjects in the Chapter.
- Persons named in the chapter.
- Places named in the chapter.
- Key verse, suggesting the contents.
- Best text.
- Characteristic expressions of the author.
- References to Christ.
- Important Gospel truths.
- Best spiritual lessons.

#### Chapter names. (Suggestive)

- Ascension.
- Holy Spirit.
- Lame man.
- Threatenings.
- First imprisonment.
- Seven Deacons.
- Stephen.
- Philip and the Eunuch.
- Saul converted.
- Cornelius.
- Peter's defense.

- Peter's imprisonment.
14. First Missionary Journey.
- Jerusalem Council.
- Second Journey, Macedonian call.
- Mars Hill.
- Corinth and Jerusalem.
- Third Journey, Ephesus.
- Farewells.
- Apprehension at Jerusalem.
- Before the Jews.
- Plot.
- Caesarean trial before the Jews.
- Felix.
- Agrippa.
- Shipwreck.
- Rome.

#### Contents of the Book

##### I. The General Divisions of the Book.

- The introduction—1:1-4.
- The Church established at Jerusalem—1:5-7:60.
- The extension of the Church from Jerusalem—8:1-12:25.
  - Samaria—8.
  - Ethiopia—8.
  - Caesarea—8.
  - Damascus and Joppa—9.
  - Peter in Caesarea—10, 11.
  - Antioch—11. The first relief ministry—11:19-29; 12:25.
- The extension of the Gospel to the Gentiles—13-28.
  - The Jewish and Gentile Church at Antioch in Syria—13.
  - The call of the Holy Ghost and the Church—13.
  - The first missionary journey—13, 14.
    - Cyprus.
    - Antioch in Pisidia.
    - Iconium—14.
    - Lystra and Derbe—14.
    - The return to Antioch.
  - The conference at Jerusalem concerning the place of Gentile believers in the Church of Christ—15.
    - The iniquity of the Jews at Jerusalem concerning the Gentiles in the Church at Antioch in Syria.
    - Paul and Barnabas made delegates to Jerusalem.
    - The Assembly of apostles and elders at Jerusalem.
    - Peter's experience and decision in favor of the Gentiles.
    - The testimony of Paul and Barnabas.
    - The declaration of James.
    - The decision of the council—vv 22-29.
    - The delegates from Jerusalem to Antioch, Judas and Silas.
    - The consolation of all believers at Antioch—33-35.
- The second journey to the Gentiles—15:36-19:22.
  - The two groups.
    - Paul and Silas.
    - Barnabas and John Mark.
  - Confirming believers in Syria and Cilicia, the call to Timothy—15:41-16:5.
  - In Phrygia and Galatia—See Epistle to Galatians—16:5.
  - Changed from Asia and Bithynia by the Holy Ghost.



- (5) Troas and the call to Macedonia—8-10.
- (6) The church in Philippi—11-40. See Epistle to the Philippians.
- (7) Preaching and persecution in Thessalonica and Berea—17:1-13. See Epistles to the Thessalonians.
- (8) The Sermon at Athens—17:14-34.
- (9) A long period at Corinth—18:1-19:1. See Epistles to Corinthians.
- (10) The return to Jerusalem through Ephesus.
- (11) Keeping the vow at Jerusalem—vv 18, 22.
- f. The third journey to the Gentiles.
  - (1) From Antioch in Syria to Ephesus—19:1-41; Cf. 18:21. Note, that Antioch seemed to be the starting point of each of these journeys, the place of the call of the Holy Ghost.
  - (2) The ministry in Ephesus. See Epistle to the Ephesians and Colossians—19.
  - (3) Messengers to Macedonia, Timothy and Erastus—19:21, 22.
  - (4) Confirming the churches in Macedonia—20:1-3.
  - (5) Farewells at Troas, Assos and Ephesus—20:5-38.
  - (6) Farewells at Tyre, Ptolemaus and Caesarea—21:1-14.
  - (7) Again in Jerusalem with the brethren—21:15-17.
5. Paul's imprisonment.
  - a. Fulfilling his vow at the temple on the advice of the brethren—21:23-26.
  - b. Attacked and imprisoned—21:27-40.
  - c. His defense before the multitude and the council—22:1-23:10.
  - d. The promise to see Rome—22:11.
  - e. The plot of the Jews foiled—22:12-30.
  - f. Paul in Caesarea—23:31-35.
6. Witness in Caesarea.
  - a. Before Felix and the Jewish council from Jerusalem—24:1-27.
  - b. His appeal to Caesarea, made before Festus and the Jewish accusers—25:1-12.
  - c. His defense before Festus and Agrippa—25:13-26:32.
7. The Journey to Rome.
  - a. From Caesarea to the wreck of the ship at Melita—27:1-44.
  - b. Wintering at Melita and the testimony—28:1-10.
  - c. The arrival at Rome—28:11-16.
  - d. His witness to the Jews at Rome—28:17-29.
  - e. Witness for Christ for two years—28:30, 31.

## II. The Spiritual Import of the Record

1. Jesus Christ continues His work on the earth in the person and by the power of the Holy Spirit, who dwells in those who believe in Him—Acts 1.
2. The day of Pentecost, the harvest day of the Holy Spirit, which continues in this age—Acts 2.
  - a. A fulfillment of the Prophets, the promise of Christ, and the need of those who witness for Christ; for the servants and handmaidens in the work of the Lord—Acts 2.
  - b. The work of the Holy Spirit, the testimony of the death and resurrection of Jesus, and the power of salvation in His name—Acts 2.
  - c. The first assembly of believers, the Church, which was the first fruits of the Spirit offered up to God—Acts 2.
3. The work of the Church, testifying concerning Christ even under persecutions. The opinions of men, even of those with authority can not be substituted for the faith of Christ—Acts 3-5.

4. The complete organization of the Church for her ministry of the Gospel and of love and mercy—Acts 6.
5. The testimony of the Gospel includes the Old and the New Testament, and requires the sacrifice of life—Acts 7.
6. The messengers of the Lord must go to the people—8.
7. Regeneration fits men and that only, for the testimony of Christ—Acts 9.
8. Gentiles and Jews are to be included in the Church of Jesus—Acts 10, 11, 15.
9. The Holy Spirit leads men to go in to all the world—13-28.
10. The message—for the believer to preach is Christ, dying, risen, ascended, who will come again.

## QUESTIONS AND ANSWERS ON INDIA

(Continued from page 367)

us the lead in most things but we also become aware as the years pass that they are as keen of intellect (and in many cases more so) as we and given the same advantages they will become our equals. Potentially they are our equals and it would be folly for us to consider them anything else and religiously wrong; "for God hath made of one blood all nations for to dwell in the earth."

Race prejudice does present somewhat of a problem in India but not so much as community hatred. Recent riots in which Hindus were marshalled against Mohammedans and in which Government on different occasions was compelled to interfere illustrate this point. It is this which convinces us that for some time to come indigenous India cannot be trusted with entire home rule independent of some greater power to hold the reins.

The English Government having established laws to protect all nationalities in India and to give them equal recognition religiously and politically have also established as far as possible social equality among the different races. The mixed races as a rule hold to their European ancestry if they have any and call Europe or England their home. A very dark complexioned Anglo-Indian was talking to a British officer and continually referred to England as **HOME**. The officer became annoyed with this continual reference and retorted, "Humph, a bullock cart would get you home any day." Another young Indian who had become somewhat educated had ambitions to pass in European society and went to a missionary and asked him to testify in court that he had English blood. The missionary knowing both his parents to be low caste Hindus refused to testify to a lie. But the young Indian did succeed in getting someone to witness in his favor.

**Q. 16—Is the status of woman different in the Christian community than in the non-Christian?**

A. Child marriage is not allowed as among the Hindus. Bible teaching helps them to realize that the natural affections they have as husband and wife and as

parents and children is right and not to be suppressed as they were formerly taught. They have learned the real meaning of love in the home, that woman has a soul and an intellect, and that she is according to divine will accounted worthy of the same advantages as the opposite sex. Consequently she is counted equal to her husband and the daughters in the Christian home are given better educational advantages than the Hindu girls receive. There are Christian husbands here as in the homeland who are determined to be lord in the home and make it hard for their wives and children but this is only where a baser nature takes the place of sound consecrated judgment and love.

**Q. 17—Do the children of India play? What are their games?**

A. Yes, they play unless they are drugged or are too underfed to have sufficient life. Each season has its games. Stilts for the rainy season, marbles for the cool season, etc. Holidays suggest the play of the season. Some parts of the year one may see them playing with little clay images such as are worshiped on certain occasions. They act very much like their elders at such times. In this way they reflect the spirit of the home and community. Even the festivals, marriage rites, and other religious observances contain elements of play and give room for the expression of every sort of propensity, consequently their popularity among the people. Less than a year ago we were walking along the hillside south of our bungalow and came upon a number of girls who had gone out to spend the day in play as this was the children's holiday among the Hindus. The poor girls were standing under trees and looking so wistful. They welcomed the shades of evening when they might again return to their little village hovels. They did not know how to play.

In the Christian community new games continually come into vogue. They imitate their parents and learn new games in school. The moral tone of the community is also reflected in their play. It is a pleasure to see their happy beaming faces as they run and gambol in their childish sports. One evening during the rainy season we were walking across the road near our Christian homes. Some children had made houses in the sand roadbed. One little girl with sparkling eyes looked up mischievously and said, "Will you walk into my parlor?" One foot would have easily covered the parlor but it revealed the spirit of the child.

Are the children of India mischievous? Illustrations could be multiplied to show that they are. When driving along the road with the car one has to watch for piles of dust or stones which they have put there to see the machine jump up and down. They like to tantalize some poor little animal or insect. As a rule if given a chance the children in India manifest universal child nature.



# EDUCATIONAL

## SUGGESTIONS FOR PROPER OBSERVANCE OF CHRISTMAS IN OUR PUBLIC SCHOOLS

By D. W. Lehman

To the teacher of the public school comes the problem of suitable activities for the holiday season in the school room. Shall it be "Santa Claus" or no? Shall it be tree and tinsel? Will it be a good time to have parents visit the school? What kind of program if any shall the school render? Who shall work it up? Would it be better to allow the pupils to plan or shall the teacher? These and more are the questions which come to the minds of the school teacher.

Christmas time is a joyous occasion and its celebration should be filled with adoration and joy. But adoration of whom,—of "Santa" or the **CHRIST CHILD**? Do we glorify GOD when we glory in "Santa"? Shall we sing, recite, and even pray to an imaginary personage and an imaginary air craft of deer and sled or to a mortal clothed in red garments and white beard? Why follow this pagan idea of folly?

It may be difficult to substitute something else which will be equally fascinating. But let me ask the question,—does it need to be? Do we have any scripture to substantiate it? On the other hand do we have any scripture to substantiate gift giving, praise and adoration to GOD in speech and song? The angels sang, "Glory to God in the Highest and on Earth peace, good will toward men." The wise men presented gifts and the shepherds praised and worshiped the new born infant.

A program, then along these lines would in my estimation be superior to the "Santa Claus" type. It would be real Christmas and not Xmas,—X meaning an unknown quantity.

Would not a Christian teacher who aims to follow **CHRIST** in all things find a grand opportunity at this joyful season of the year to plan for a program which would glorify GOD? This would mean then that all selections of music and readings would be free from "Claus" and full of **CHRIST**. Would it not be a good plan to exchange useful gifts between fellow students and teacher, fellow student and fellow student or still better to give to the poor and needy outside the school? If I were planning such a program I would cordially invite all parents and friends of the school. I would endeavor to make them feel at home and comfortable during their stay. I would make much of sing-

ing songs which glorify GOD and **HIS ONLY BEGOTTEN SON**. I would have some of my students speak about famous pictures of the **CHRIST CHILD** such as the "Madonnas." I would purchase or have the children purchase these from the "Perry Picture Company" or a similar company and display them in frames made by the children. I would also desire to show to the parents and friends of the school, calendars, posters, and book marks, etc., with some Christmas designs which were made by the pupils. Perhaps the results of a contest in short story writing, essay, or some other original produc-

tion on some Christmas theme could be presented at such a meeting. Could any one offer a good reason to oppose the reading of the account of the birth of Jesus from the Bible? In these ways the good, the true and the beautiful would be elevated.

A carefully supervised program which has been planned by the pupils would be ideal. This project of the children should be preceded by wholesome suggestions from the teacher. By these suggestions the pantomime and the play with their costumes could be eliminated and at the same time proceed on a higher plane of economy. If we wish to glorify God this celebration should be a Holiday—a day full of holiness and joy, not a "hollow day." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Harrisonburg, Va.

## OLD SETTLER STORIES

### The Burkholder Family

By C. Z. Mast

Geraldsheim, January 4, 1744.

Bartholomeus von Lowenig, together with other fellow-servants of the Taufgesinder (Mennonite Congregation) in Amsterdam.

Very Dear and Worthy Friend and brother in Christ Jesus, we cannot well omit giving you word, your honors about our sorrowful condition and of how we found this summer. So you must know that the French have oppressed us with many and great burdens, compelling us to give supplies which we can hard accomplish. To comfort us we are told that everything shall be paid, but we have not, as yet, received a single stuber (silver coin). And besides we have been loaded with so much compulsory service (villanage Frohdrenet) that it is no longer possible to bear it. If one comes home at night, one must go away again in the morning. Besides these, the English, have also come and for four long weeks remained only four hours distant from us, with so great an army that we must again do compulsory work that can no longer be endured. After this the army broke camp and went to Weyer. Then we had the headquarters of the Austrian army twice with us, so your honors can see how things have gone with us, and we have passed this summer in great cares and under unbearable burdens.

Now Dear Friend, these troubles have come to an end; but the great God has visited us with another punishment, a contagious disease and death has come among our horned cattle so that thousands of them have fallen and many of our brethren have not one left, so that the poverty is great among us, and many do not know how to help themselves. Besides the lord-

ly (Herrschaftlich) oppressions are very great and no remission is to be hoped for.

Now Dearest Friend, we must make known yet another gloomy situation. On the death of our most illustrious Elector and Lord, we have as at all times proper, made application in a moral moving petition, to the present reigning illustrious Elector, regarding the confirmation of our Confession. So far we have received no answer and we have little hopes that we shall receive a favorable reply, for a command has gone forth from the high government of all baliwicks regarding the burial of our dead, that they shall no longer be buried in the church yards; which seems to us very hard and burdensome. I have myself spoken to several gentlemen of the government who said to me that we must have patience and first see what protection we receive from our gracious Elector. I have been myself to five of our most prominent ministers and have also spoken to them, they have good answers, but as yet we know nothing about how the matter will end.

We beg, dearest Friend, Your Honors will give us good council how the matter may be best brought to a close, for we are embarrassed in the matter. It has almost the look as if they would drive us out of the land. The great God will have pity on us. So much for the desired news from us and we hope for an agreeable answer from you, your Honors.

Whereupon I close for the present and remain with friendly greeting and recommendation to the Divine protection, your Honor's affectionate friend and brother in Christ Jesus. In the name of our other fellow workers in our Mennonite Congrega-



tion, I have written this, Adieu.

Hans Burkholder.

Geralsheim, February 17, 1774.

Johannes Deknatel:

Dear and Worthy Friend and brother in Christ Jesus. May you be blessed, Dear and Worthy Friend and brother. Your Excellency's agreeable letter of the twenty-third of January has been duly received, wherein we perceive with love that you also have received our letter of January, the which we are pleased to know.

We have also seen by your Honor's letter, that you are sorry for our afflicted condition, but for the time can give us no advice regarding our letter of protection (safe conduct). You should be informed that so far, we have, as yet, received no answer to our letter and request, which surprises us, as we were given favorable information by word of mouth. Also we as yet know nothing, Dear and Worthy Friend, how it will go with us. We have to give so many promises before the Mul-walting to the eminent minister (or so many promises of painstaking care to the eminent minister) that we do not know well how to accomplish them, since we have suffered so much damage by the war and the death of our horned cattle, and besides had to advance a large sum of money so that we do not know how to help ourselves while the poverty is so great here in the land and yet no understanding or sympathy is to be expected so that we do not know what to do.

Dear Friend and Brother it is the wish and intention of some of our friends to travel to Pennsylvania. We cannot very well advise them against it, since we dwell so uncertainly ourselves and do not yet know how we shall be sustained. But we do not wish to trouble your Excellency in the matter. We hope that they will be able to cross and thus not trouble your Excellency: but we would like very much your opinion and advice if indeed you could advise us to go there. Dear and Worthy Friend, we have judged from your letter, you would like further information of where there is poverty and need on account of the cattle. They might each one try to help themselves as much as possible so we advise that we do not wish to trouble you much with the matter outside of three or four families that can not help themselves. If your Honor seem inclined to help them according to your pleasure and as you may deem proper it will be very kind and agreeable. So for the desired news.

Dear Friend, I am growing old and feeble and traveling grows tiresome to me. When however, we have anything to do for the Master and Mistress (Hunschafetn) the other servants always think I should take the precedence, because I am an old man and have a white head, they think my words are worth more than theirs, which I have also discovered, myself, but my sight and hearing are failing fast.

Your Honor, you are however, by me most cordially greeted and committed to God's care with which we close for the present and remain with friendly greeting and recommendation to the protection of God.

Your Affectionate brothers in Christ.

Hans Burkholder,  
Christian Stauffer,  
Jacob Hirschler.

Geralsheim, March 6, 1744.

Johannes Daknatel:

Very worthy in Christ beloved friend and brother. May your Excellency be blessed here in time and hereafter in the blessed eternity—a friendly and brotherly greeting,

Worthy Friend, the cause of this writing to you, your Honor, is this, that some of our friends are thinking of going to Penn-

sylvania, as I informed you in my former letter, and we have found from the newspapers and otherwise, that it is very unsafe on the ocean on account of the pirates and not very promising for the journey, we desire in the most cordial and friendly manner, to beg your opinion and advice regarding the journey and whether you approve of it, and whether it is safe to start or not. If your honor does not approve the friends will stay here. They have sold their things and prepared for the journey, but will not further trouble your Excellency than to know of the safety of the sea. Please Dearest Friend, do not be displeased that I write you and write to us at once, your Excellency, your advice and opinion that we may govern ourselves accordingly.

Concerning our letter, we have as yet no news. I have been myself a short time ago at Manheim and have myself spoken to the President. He has given me very good news—all shall go well. So much for desired news. I await a speedy answer from your Excellency, with which I close at present and remain with cordial greeting and commending you to the Divine protection. Your Honor's affectionate friend and brother in Christ Jesus.

Hans Burkholder.

We herewith insert a paraphrased letter as reproduced from the copy of a letter in Pennsylvania Historical Society in Philadelphia by J. C. Burkholder, Harrisburg, Pa. Hans Burkholder writes from Geralsheim to Bartholomew von Levering and other religious friends in Holland. After religious greetings he says: "I cannot refrain from writing to you as I wrote February 27, 1742, I do not know whether you received the same." Then he says he gave the money which the friends gave him to the most needy of the Mennonite Brethren of the congregation and states that he set out the amounts and the names. Then he states that some of the Brethren in the Palatinate near Heilbrun were thinking of going to Pennsylvania. He heard this from the Pastor of the congregation, Hendrick Kendig. He says he inquired whether these people were provided with the necessary means, but the pastor said they were not. Then he asked how they could go in such dangerous times. The minister said they had friends in Pennsylvania who would pay their passage on landing and set them free. Burkholder then says it is against his advice that these people go without ready money to pay their way.

He continues his letter:

"I have word from the minister of the so-called Amish congregation of Friesland, that some of his people are determined to go to Pennsylvania too. I asked him if they had the money and he said they had and also had letters from Holland which told them to come and they would see that they landed safe. This seems strange to me because your friends in Holland encourage them and discourage our people. These people make no common cause with us; they do not associate with us when they are in trouble. They try to bring us into disrepute. They belong to the better classes. They consider themselves the best and finest people. They are very prominent. So far as I am concerned I will not ridicule anyone; but they ridicule us.

"Conditions are very hard among us here in the Palatinate. Our young men cannot be received as congregation men by the authorities here. To get a letter of

protection, we must pay 50 florins. This is double what others pay for safe conduct. We cannot endure this much longer. We have no civil protection. Besides this, the oppression of the "Herrschaft" or local magistrates is already too heavy—and the taxes provided by the court are too great. We cannot provide them; let alone the bounty for our young men to escape the army service."

"I have tried to help others in my household; but I must give up my housekeeping and seek protection for myself elsewhere. I must get rid of my burden because my bodily powers are failing as I am getting old and on account of my sight failing. I must be relieved of all burdens. I cannot hold out.

Wishing you God's grace, etc., etc.,

Hans Burkholder.

Geralsheim, March 19, 1747.

Johannes Deknatel:

Much beloved and worthy friend and brother in Jesus Christ, together with other fellow workers of our congregation in Amsterdam. May your Honor be blessed now in time and hereafter in blessed eternity, Amen.

Very Dear Friend, I cannot in Christian love refrain from once more making known to you our hard condition regarding the marriage of our children, as also concerning the burial of our dead. We are not permitted to bury them in certain places without great expense. But we do not wish to make too much of this as we desire to attend to our own burials when it can be done elsewhere and so do not make much of this. But concerning the marriage of our children that is very trying to us that no one will accept any one from a common or middle class family as they do not wish to increase the number of poor grave lots.

When, however, the parents have died or the housekeeping has been broken up as I have done myself, a boy can be brought into the home only with great labor and expense. For a certificate must be secured from the mayor, and other officers with which one enters on the office and duties of a father. And then the subordinate officer directs one to the superior Baliwick, who directs the person to high electoral government which sends to the exchequer to the clergyman of the church, who must pass judgment upon it, and so all the time one has his hand in his pocket and it is a quarter of a year before he can come to an end and it costs much money as well as labor before it is finished. Now if your Honor will give us good advice about this matter, we will be very glad. Among those who cannot help themselves the poverty is very great. If things cannot be changed, we fear a falling off in the congregation among our young people. God, will however, cause all this to work for good and graciously assist us.

As concerns myself, I grow from time to time more decrepit and infirm in my body with tremblings and weakness and my calling and service become more and more a burden and yet at Easter I administered to five congregations the Holy Communion, and had to travel three or four hours which is very fatiguing to me. I hope your Honor will pity me, and grant me graciously your Christian support and contribution, as you deem proper, and be to me a cordial friend in my old days. I hope the great God will again richly reward you for all. Wherewith I close for the present and remain with friendly greeting and recommendation to God's protection. Your affectionate friend and brother in Christ Jesus.

Hans Burkholder,

(To be continued)



## SOME PRESENT-DAY SCHOOL PROBLEMS

### Our Week-Day Bible School at Kansas City

By J. D. Mininger

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deut. 6:6, 7.

Wide awake Christian workers everywhere recognize the inadequacy of the Sunday school to successfully cope with the great problem of religious education. "The average Sunday school pupil receives less than 30 hours of Biblical instruction a year."

As a supplementary agency, then, the Week Day Religious School doubles the time available for Bible teaching. The Public School does not pretend to look after the spiritual interests of the child. In Kansas City, Kansas, however, the Board of Education does recognize the work of the Church in this field and releases the children, upon the request of the parents, for a certain period each Wednesday that they may go to the church of their choice and there, under the guidance of competent teachers, the fundamentals of Christianity are (or may be) taught.

The religious illiteracy of the youth of our land is alarmingly astounding. Especially is this true of the children of the laboring classes of our cities. And it is among these that our cities missions generally function. Dr. Carey S. Osborn, former superintendent of the Week Day Religious Schools of Kansas City, Kansas, says that "less than one half of the children of Kansas City are receiving religious instruction, Protestant, Catholic, or Jewish."

The Kansas City Star, says there are now more than 20,000 picture theatres in this country and that the average weekly attendance at these is 90 millions. We shall not take time to mention the many other agencies which Satan uses to fill the heart and mind of the child with anything but "The One Thing Needful."

Who can fathom the eternal consequences of this present day carelessness and spiritual indifference. Below we append what some one says of the results of carelessness in temporal affairs. How infinitely more far-reaching this is when applied to things spiritual.

#### WHO AM I?

I am more powerful than the combined armies of the world.

I am more deadly than bullets, I have wrecked more homes than the mightiest of siege guns.

I steal in the United States over \$300,000,000 each year.

I spare no one, and find my victims among the rich and poor alike, the young, the old, the strong, the weak, widow, and orphans know me.

I massacre thousands upon thousands of wage earners each year.

#### GIVING THE BIBLE BACK TO THE CHILDREN

By Clayton F. Yake

As stated last month, the readers of the "Christian Monitor" will find herewith a report of the Week Day Bible School work done in Kansas City and especially of the work done at our mission there in religious instruction under the supervision of Bro. J. D. Mininger. The article by Bro. Mininger will be quite interesting and illuminating to all concerned in giving the Bible back to the children. Read it and get inspiration.

Our Kansas City Mission has the honor of being the first Mennonite community to actively engage in this work. We were more than pleased a year ago when we heard of the beginning of this work there. Our Mission in Kansas City saw the possibilities in Week Day Religious Instruction, found an open door in this work, and entered it. The report of the work done there the first year will prove to anyone who may have doubts about this work that here is a field of religious endeavor that presents great possibilities to the Church.

With the message the Church has for the world, with the standards she upholds, there is every reason that where there is an opportunity for us to teach the Bible to boys and girls, we want to be anxious to grasp it. Our teachers have an opportunity and a privilege here that they have never had anywhere else in times past. Here is an occasion, to our mind, for the Church to enlarge her borders and bring under her influence boys and girls otherwise lost to her. It is not enough for us to hold our own. We want to win others' children into the fold.

Next month will appear the concluding article of this series.

I lurk in unseen places, and do most of my work silently; you are warned against me, but you heed not the warning.

I am relentless.

I am everywhere, in the home, on the street, in the factory, at railroad crossings, on the sea.

I bring sickness, degradation, and death; yet few seek to avoid me.

I destroy, crush and maim.

I give nothing but take all.

I am YOUR WORST ENEMY.

**I AM CARELESSNESS.**

Life and Health, March, 1925.

The Week Day Religious Schools of Kansas City, Kansas, first opened on Oct. 3rd, 1923. The initial attendance was 6883. As a demonstration, we are not noted for

taking up with "new things," so in this case we just let other churches try out the experiment. Once in a while the writer was asked if we were not going to conduct a Week Day Religious school, and the reply usually was, "not for the time being."

At a "Members Meeting" this matter was brought up and a committee appointed to visit one or more of these schools in operation. A very favorable report was brought by our committee. We later got in touch with the officials directing the work of the week day schools and found out what the requirements were for us to start a school.

We received repeated reminders that we ought to start such a school from various sources. Finally after Bro. Joe C. Driver, the bishop in charge of the Kansas City congregation, urged us to do so, we felt that the time was here for us to act in the matter. Steps were then taken to start a school at our Mission at Argentine which is located very conveniently just opposite the schoolhouse and also close to our Children's Home.

We have received the most courteous treatment at the hands of the officials directing the week day schools. One of these happens to be a physician and who, having "learned of the good work the Mennonites were doing in Kansas City," without solicitation gave the writer a cash donation in support of the Children's Home.

So after we were sure of our ground, so far as our relation with the city was concerned, and after procuring a sufficient number of trained teachers our Week Day Bible School opened on Wed. Dec. 5th, 1925. From the very beginning, the work was most interesting. Since we did not launch our school at the opening of the school year, our attendance was not so large as it otherwise would have been. We had a total enrollment of about 40.

The grades were excused from the public school in the following order: the 3rd and 4th, the first half of the morning; the 1st and 2nd, the second half of the morning; and the 5th and 6th the first half of the afternoon. The children who were excused to attend the Bible School were not required to make up what they missed at public school.

Last year, there were 50 Week Day Religious Schools conducted in Kansas City, Kans., with an attendance of 9,753 and 300 teachers were employed. As in former years, a five days' training school was conducted for the benefit of these teachers shortly before the opening of the Week Day Religious Schools this fall.

Our relations last year with the pupils, the parents, the public school and with the superintendent of the Week Day Bible School were very satisfactory. We experienced no difficulty either in disciplining nor in meeting the city requirements.

While the City Board of Religious Education furnishes a suggestive course to be pursued by the various schools, it is suggestive only, and the final working out of



the course is left to the overseers of each individual school.

For years the writer has been of the conviction that the Bible is the most interesting book in existence; that its teachings can be so presented as to interest and captivate the mind of any person of school age. Our last year's Week Day Bible School was an outstanding proof of this. The basis of our course of study for each grade was the Gospel of John. This was supplemented with Bible and missionary stories, and with Gospel and missionary songs.

By using the suggestive outline of each chapter of John as noted below it was easy to "think through" the book of John as far as the pupils had received instructions in it. The chapter outline we used is as follows: (Because we did not begin at the opening of the school term we did not finish the book).

The conducting of a Week Day Bible School very naturally not only involved a lot of extra work but also of expense. But the saying, "Where God guides God also provides," was beautifully verified in this undertaking. A devoted Christian girl who was doing housework in a distant home, after having learned of the work of the Kansas City Missions wrote as follows:

"The work of the Week Day Religious School gripped my heart most. There are various reasons for this, but two principal reasons—In the first place, I have been praying that our people, 'Mennonite people,' might launch out more in **working** faith. We believe and teach **saving** faith, but (and I say it with all charity) I cannot see that we teach **working** faith and the Lord made this to become a real burden to my heart.

"The other principal reason is that you get hold of the child mind, and have the wonderful opportunity of implanting Bible principles as taught by our Church. This is a marvelous opportunity; it blesses my soul just to think of your launching out into this work by faith, and trusting the Lord for support. Now you will find enclosed a check for \_\_\_\_\_ dollars, one hundred of which is to be applied in behalf of your Week Day Bible School."

Because of this and other free-will offerings recorded for this purpose, we are confident that the Lord Himself is in it.

The school this fall is scheduled to begin Oct. 6th. We are confident that the same Lord Who supplied our needs last year will not fail us this year.

Kansas City, Kans.

#### HATH NOT AND HATH

God hath not promised  
Skies always blue,  
Flower-strewn pathways  
All our lives through;  
God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But God hath promised  
Strength for the day  
Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.—Selected.

## BOOK OF JOHN

Key Word—"Believe."

Key Verse—20:31.

| Chapter | Word "Believe"                                                                              | Memory Verses                       |
|---------|---------------------------------------------------------------------------------------------|-------------------------------------|
| I       | <b>L</b> amb<br>ife<br>ight of world                                                        | Occurs 3 times<br>Verses 7, 12, 29  |
| II      | <b>W</b> oman<br>ater<br>ine<br>edding                                                      | Occurs 3 times<br>Verse 5           |
| III     | <b>N</b> icodemus<br>ight<br>ew Birth                                                       | Occurs 9 times<br>Verses 3, 16, 36  |
| IV      | <b>S</b> inful<br>amaritan Woman<br>aved                                                    | Occurs 7 times<br>Verse 14          |
| V       | <b>W</b> aiting<br>aters (troubled)<br>hole (made)<br>alked<br>itnessed<br>orshiped         | Occurs 7 times<br>Verses 8, 24      |
| VI      | <b>F</b> ive barley loaves<br>ishes (two)<br>ive thousand<br>illed<br>ragments (12 baskets) | Occurs 9 times<br>Verses 6, 35, 51  |
| VII     | <b>J</b> esus<br>ews                                                                        | Occurs 5 times<br>Verse 17          |
| VIII    | <b>T</b> eaching<br>emple                                                                   | Occurs 5 times<br>Verses 11, 12     |
| IX      | <b>B</b> orn<br>lind<br>egggar<br>elieved                                                   | Occurs 4 times<br>Verses 5, 25      |
| X       | <b>S</b> hepherd<br>heep<br>heepfold                                                        | Occurs 7 times<br>Verses 1, 11, 27  |
| XI      | <b>L</b> azarus<br>iveth                                                                    | Occurs 9 times<br>Verses 25, 26, 27 |
| XII     | <b>M</b> ary<br>artha                                                                       | Occurs 10 times<br>Verses 26, 32    |
| XIII    | <b>S</b> acred<br>upper                                                                     | Occurs 1 time<br>Verses 34, 35      |

(Continued on page 383)



## THE COLLEGE GRADUATE AND HIS OWN COMMUNITY

By John Umble

When a promising member of a rural Mennonite congregation completes his college course, takes up his chosen vocation, and begins to reveal his settled purposes and life interests, the home community frequently suffers keen disappointment. Before he leaves for college, he teaches a Sunday school class, takes an active part in the Y. P. M., and exerts a wholesome influence in the younger social circle of the congregation. His going is felt as a distinct loss, and the congregation looks forward to the time when he shall return to contribute his part in building up the church and the community. But, aside from shorter and more infrequent visits, the home community sees little of him. When, finally, at the end of his four years, he takes up some work in a distant field, a feeling of surprise and disappointment—almost resentment—is the consequence.

### Why This Disappointment?

What are some of the reasons for this unfortunate condition? Who is to bear the blame for the breach between the young A. B. and his fellow Christians at home? Himself or the school or the congregation? Has he forgotten his obligation to his church and his friends, to his pastor and Sunday school teachers, and to others who have helped in giving him a Christian training, high ideals of life, and a vision of the possibilities of an enlarged field of service? Or is his home congregation to blame, in part, for the disappointment which arises on his account? Has the community entertained unreasonable and unwarranted expectations? Has his home church failed to take into account that four years of training in college might bring new visions of service, new ideals of sacrifice and of devotion to Christ and the Church?

Since the fore-going suggests that the problem may be not altogether one-sided, a frank discussion of some of these questions might lead to a more sympathetic, more intelligent understanding of the relation of the college graduate to his home community.

### Changed Attitude Toward College Students

We may as well grant, in the first place, that a very large majority of the Mennonite students in our three church schools are earnest, serious-minded, consecrated, and, according to their way of thinking, loyal young people. Few colleges, if any, registered a finer, cleaner, brighter, nobler group of young Christians than Goshen College did this fall. Most of them enjoy the confidence, not only of their parents but also of their pastors and fellow-Christians at home, and a large percentage of the student body is missed in the Sunday school and Y. P. M. work of their home congregations. A quarter of a century ago the young Mennonite who left home for

college, even to attend his own church school, was suspected of considerable pride and worldliness, hence the mere fact of his setting out to get an education erected a barrier between him and many of his friends at home. But that time is past, for the speaker who rises in Y. P. M. for a wholesale condemnation of education is no longer assured of hearty support. This increased interest in education makes it possible for our young people to attend college without being suspected on that account, of entertaining liberal ideas.

### Planning For Livelihood

But, unless history fails to repeat itself, some of these fine young people will find at the end of the four year course, that, for some reason, they are more or less out of touch with their home community. Many of them have come for the worthy purpose of learning to make a living. A secondary motive is their wish to be useful and helpful among their fellowmen. They mean well. But, even the best young people are, after all, inexperienced. They lay their plans for the future with too little thought and without careful study of the almost inevitable outcome of their proposed course of action. This inclination is not the result of any vicious propensity; it is inherent in youth, inseparable from inexperience. A young man may decide on a vocation without considering where his work will lead him. He may decide to prepare for teaching certain high school subjects without reflecting that when he has completed his preparation he may be forced to locate far away from his home community in a remote section of the country where the very name of his religious denomination is unknown.

### Planning For Life-Task?

Someone may object at this point, that this is as it should be, and that only a narrow, unevangelical view of religion would seek to influence a young Mennonite from engaging in his life work in a non-Mennonite or even in a non-Christian community. No doubt the world needs Christian young men in all the legitimate walks of life; but, for at least seventy-five years, many young men of the Mennonite Church have engaged in business or followed some profession in a field remote from Mennonite influence only to be swallowed up in their environment, or to fritter away their energies in some little reform movement, or to putter around at some form of make-believe Christianity. The inner history of some of these cases is truly pathetic—a story of disillusionment, of bitter disappointment, of burning heartache, of inability or lack of initiative to retrace certain seemingly irrevocable steps, and of an uncertain, unpromising future. A knowledge of scores of such cases should instruct us to warn the average young

Mennonite not to "build his Jerusalem on the unprotected plain" and then "pray to God to surround it with His mountains." And where are the "mountains of God" any higher than in some of our Mennonite communities?

### Or Planning For Life?

What some undergraduates find it hard to understand, and what some college graduates never do grasp until it is too late, is that men usually need to work in and through an organization in order to make a worth-while contribution to the thought and life and work of mankind. For our own young men and women that organization must be the Mennonite Church. The early training of Mennonite boys and girls bears fruit in dissatisfaction (thank God!) with any ideals but the highest, with any religion but the purest and simplest. Few young men are able to repeat the experience of our aged brother, John F. Funk. As a young man, he left his home in Pennsylvania to engage in lumber business in Chicago. But, although he worked with Moody in one Sunday school, taught a class in another, and was himself superintendent of a third, he kept close to the Mennonite Church and her leaders. One of his warm friends was Bishop John M. Brenneman of Ohio who never failed to visit him when he made one of his frequent evangelistic trips to the West. And this rising young lumber dealer of Chicago, though much more highly educated and more cultured than most of his brethren, allied himself with a small backwoods congregation in Illinois, sixty miles away! Here his faithfulness soon led to a call to the ministry. A few years later he founded the publishing interests of the Church and from this strategic position he was able to direct much of the progress of the Church during the years that saw the rise of the Sunday school, the protracted revival effort, the Y. P. M., Missions, mutual property insurance, and the first printed articles advocating the union of the Amish and Mennonite Conferences. Above the duty of earning a livelihood he placed that of finding a life task, and higher than either the finding of life—"for whoso loseth his life for my sake and the Gospel's, the same shall find it." The outstanding fact is, not that he went into business in the city where he might have grown away from his brethren in the faith, but that he neglected no opportunity to maintain and strengthen his contact with the Church.

### College Education Plus—

A wholesome, healthy dissatisfaction with his own limited knowledge and experience, and with what he considers the shortcomings of his community, leads the student to leave for college. His four years in school seldom direct him back, but all too frequently bring him to consider the home-folks as hopelessly slow and unlearned in the things which are really worth while. Because—on account of his youth and inexperience when he left for college



—his own life and outlook were extremely narrow and self-centered, he ascribes to his former friends the same limited vision and lack of altruistic motive. The student in our church schools is receiving much practical help in maintaining a better attitude, but even yet he does not fully realize that while his instructors have been helping him to widen his horizon, and while he has been leaving behind the petty limits of early adolescence, he has been spending a considerable part of the time in catching up with the home-folks—in arriving at the point which many of the older people in his home community had reached long before he left for college.

Theirs may have been the longer road, and the harder one; but through experience—at a great waste of time and energy, and, it may be, of money even—they had reached a point in their development which no amount of mere book-learning will ever give. Certain great facts of life can not be learned in a college class-room. The school of experience is the only educational institution

which offers a practical course in living in the world of men. The tuition is high; the period of residence long; the lessons difficult and at times distasteful. Upon only a few men has this unique school conferred its highest degree, the most coveted prize in the annals of mortals, the C. L. M.—“Comrade and Leader of Men.” After his graduation from the Imperial National University of the Pharaohs in Egypt Moses, with all his degrees, spent forty years attending this school on the “back-side of the desert,” before he received the degree which qualified him for his life work. Many centuries later Paul, with the best education at the command of a rich young Pharisee in the golden age of imperial Rome and with a real heart experience of Christianity spent three years in this same holy solitude. Even after that he required a dozen years of obscure industry in the quiet walks of men to soften that fierce Pharisical zeal and make him able to approach his fellows as the teacher of Incarnate Love. It is significant that these two men, who made the largest contribution to the Old and New Testaments, respectively, were learned men. But it is no less significant that these finely trained young men, both of whom were impelled by the highest ideals of service to their God and their people and who held moral standards which the most pious father might covet for his son, found it necessary

to spend from a fourth to a third of their lives in added preparation for the great tasks of their remarkable careers.

Both of these men were no doubt bitterly disappointed when, so far as they could see, they were ready to go to work but found their proffered help refused, their motives even suspected. Each of them probably considered that, on account of the narrowness and suspicion of his fellows, he could never accomplish the great work to which he had felt so clear a call. But each one kept his faith and his life, performed the nearest worthy task, and in due time found his work, which, strange to say, was after all just what he had set out to do in the beginning.

#### Facing A Cold World

Just so, the college graduate usually finds, on leaving college, a cynical, hostile, “show-me” world, a seemingly unappreciative church, and an organized society in which all the necessary work seems to be getting done in a remarkably efficient manner. Instead of entering a world which is

“jealous,” which flash into his mind. Menno Steiner used to say, not in a spirit of criticism but in a tense tone of voice which indicated that he spoke from experience, “The Mennonite Church tries her young men before she puts them to work. And she tries them hard.”

If the college graduate who wishes to engage in church work could only see that, in this new field, he should assume the role of learner, not instructor, he would make much more progress than the average young man does. The young A. B. who, in admiring surprise, exclaimed to a friend, “It is perfectly astounding how much Brother ——— knows about running a Sunday school without friction! How he manages all the different, even discordant elements in this congregation seems a marvel to me!” was beginning to appreciate a fact he had not learned in a college course. If the young people who graduate from our church schools could realize how much their home congregation, their home community, and their home

pastor can teach them at the end of a college course about the things they need to know to become successful church workers and missionaries, many more would avail themselves of this means of continuing their education for Christian work and service. “But,” some one objects, “that takes time.” Yes it does. And so do many other things that are worth while. It used to take time to crank a Ford but how many of us ever gained any time by getting in-



Winter's Stillness

waiting and expectant, holding out many fine opportunities and imploring him to select the one most to his liking, he realizes himself in the predicament of a worker who has been on a long vacation and who, on returning, finds all the important jobs taken. Now if he is wise, he will not publish too freely his opinion of the self-complacent society which will not instantly make room for the exhibition of his talents and the promotion of his ideals. If he is keen, he will soon perceive that society is not eager for either uplift or reform, and actually takes it for granted that what he has learned in college must, to a large extent, be unlearned or, at least, relearned before he is fit to do anything useful in the world of men. Even the members of his church assume an attitude of prudent caution which his egotism may interpret as unwarranted suspicion and uncharitable willingness to utilize his superior attainments. He needs to guard against harboring the epithets, “narrow,” “envious,”

to the machine before we started the motor. Some one has aptly said, “When God wants to grow a pumpkin, he does it in three months. When he wants to grow an oak tree, he takes a century.”

Not only would the young worker benefit by a period of association with the home-folks, but the rural congregation really welcomes the help of the college man or woman, who returns in the proper spirit and works in the right way. But they will not be expected to begin by attempting to change the established order. Neither will they, if they are wise, aspire to a position of leadership. Napoleon's maxim applies here: “He who has never learned to obey is not qualified to rule.”

#### Shall The Home Congregation Make A Sacrifice?

But the question has another side. Let us be fair and consider both sides. If the college graduate can not or does not return to his home community, how much



# THE SUNDAY SCHOOL

## MISSIONS IN THE SUNDAY SCHOOL

By Margery Chambers

When the Lord called Matthew he gave up the job of tax gathering, but brought his pen along and gave us Matthew's Gospel. When Moses quit his princely post in Egypt he carried along his rod. So our Sister Chambers came into the fellowship of the Church with her pen, long may it be consecrated to the Lord's Cause.—Editor.

"Charity begins at home" is an oft-repeated and well-known saying. So, too, does mission work begin at home, or to be more to the point, at Sunday school. Not long ago, someone said at a Conference that the "Sunday school is the nursery of the Church." What a responsibility, then, for starting the child in the right way—of thinking, of acting, of being! How important that the diet of the nursery be made up of the nourishment needed to develop all the possibilities for good in the child! And the one big vitamin—containing food—is **missions**. For missions direct the interest away from self and tend to produce the element of brotherly love which is the muscle-builder, the blood-maker of the church and of the human race itself.

Let me try to point out one or two means which are of value in producing this mission interest.

### Black Brothers and Yellow Cousins

The Sunday school has the child from the very beginning of thought to the time when thoughts become more or less fixed and mature. The five-year-old youngster may fail entirely to appreciate the necessity for evangelistic work in darkest Africa—his little mind cannot understand and his thoughts will not run along such stubborn tracks. But how remarkably interesting he finds the tales of his little black brother, or his queer little yellow skinned cousin who live "far, far away." How delighted he is to hear of the odd games they play and the truly peculiar things they eat! These things our five-year-old can understand, and these very things—trivial as they may seem, prove a splendid background and a fine foundation for future missionary work.

### The Delightful Story of Jesus

A little older, in the ten-year-old stage the child just begins to vaguely, mistily, understand the meaning of salvation and the need for Jesus. He feels sorry that all boys and girls do not know the beautiful Jesus stories of which he is so fond. At this period comes the determination, the ambition to go to the far-off lands and tell the little black and yellow children all about his Jesus; and that keen, childish seed of ambition, if nourished and fed the right food will blossom and bring forth fruit.

### Mission Stories Well Told

These ages are the story ages. It is by stories we do our best work with the five to tens. "And when," think you, "is there time for stories—even missionary stories—in Sunday school? Barely time to cover the lessons" and so on, and so on. Or the children's review talk? There are certain Sundays during the year set aside as Mission Sundays. Generally a suitable program is arranged. Would it not be appropriate and even profitable to devote a short time to stories? In any congregation there is someone who is apt at story-telling, and who will not be too reluctant to tell a five-minute story for the benefit of the little ones—"inasmuch." One mission story, vividly told will mean more to the average child than ten missionary sermons or lectures. I know it, you know it. I remember most clearly the stories I've heard of missionary life, but scarcely one-fifth of a missionary sermon. Do you?

### Tell the Victories upon the Field

So much of pain and suffering is told us of the mission work throughout the world. Children do not understand death and but vaguely realize the meaning of sorrow and pain. But how they can appreciate the feelings of pleasure and joy! Why not, then, instead of always telling mournful tales of mournful scenes—and our Heavenly Father alone knows how the world abounds in these—tell tales of happy, lively occurrences that will live in the child's own life, and easily fit in with his own experiences? There are happy, funny, delightful moments in mission work, we know, otherwise the mission fields would be as an arid, treeless desert.

### From Ant Hill to Mound Impressions

Outside of the realm of stories, we have the ever-golden opportunities in our lessons every Sunday. Often and often the teacher is able to slip in a little mission thought with the thoughts of the lesson—a little of the spirit of "Go ye into all the world and preach the gospel." Unnoticed, at first, by the child this weekly grain of thought grows at last to a reasonable mound. Even a tiny ant hill is worth while—think of the life teeming within it!

Now the part in which the child has a most active interest! Offerings, quarter

funds, and mission boxes! Providing missionary interest—by the way, that's a fine term for Sunday school psychology—has been properly encouraged throughout the year these three will be met enthusiastically. What youngster does not love to drop his hot little penny on to the plate? If the superintendent or mission superintendent is of the up-and-doing type, there will be letters or stories of the missions for which the collection is intended. And if—oh if!—there be a picture of the children for whom the quarter fund is intended, how much more lively the interest! No pennies kept back for candy then, you may be sure. And again if—only if—there be a **real** letter from a **real** little mission boy or girl on mission-box day, can you not imagine the enthusiasm?

### Japanese-y Letters

Speaking of letters—a friend, a returned missionary, receives the most charming letters from her former Japanese pupils—interesting, childish Japanese-y letters. If they can write to individuals will they not be equally eager to write to a whole Sunday school? I think so, and more so, if a budget of letters or cards is sent in answer.

An idea, very probably full of flaws, comes to me regarding missionary work here at home. Since stories are so much appreciated by, and so important to, the little ones, would it not be an excellent thing to have a particular mission story hour for them? Many city libraries have a story hour every Saturday—why not a story hour for the Sunday school class—say, once a month? We who are "grown-up" have our Bible meetings, workers' meetings, teachers' meetings and what not. How about a meeting for the children for their very own?

### Johnny Across the Street

A church, to grow, must be missionary. For if not, she becomes self-centered and therefore loses ground, shrinks, and is lost. Since the Sunday school child is the future church member it is of utmost importance that he become interested in missionary work. Jewish parents were bade to teach their children the laws and traditions of Israel; Solomon urges us to "train up a child in the way he shall go;" Christ Himself lovingly taught the little ones. Let us daily by our prayers, songs or words, make our Sunday school a truly missionary school, never forgetting that missions begin at home and that little Johnny across the road needs Jesus just as much as little Cho Sen in China.

Vineland, Ontario.



## THE STRATEGIC IMPORTANCE OF THE LITTLE SUNDAY SCHOOL

By Dr. Joseph Clarke

The biggest thing in the Sunday school world is the little Sunday school. This is a paradox, but nevertheless true.

Abraham Lincoln is credited with saying: "The Lord must love the common people, for he made so many of them."

Paraphrasing that statement, it might be said: "God must love the little Sunday schools, for there are so many of them."

The statistical report of the last International Sunday school convention (1922) reveals that in the United States there are 144,450 Sunday schools. The great majority of them are little schools located in the open country or in small villages of 1,500 or less—generally less. The large school is given more space in the Sunday school magazines and the public press. Its spectacular programs and achievements are given greater publicity than is the work of the little school; but the total membership of the large schools, when compared to the total Sunday school membership of America, is so insignificant that, were all large schools blotted out, the Sunday school membership of our country would not be alarmingly reduced.

Many will be surprised to learn that the average Sunday school enrollment in America is less than 60. That means that where there are scores of Sunday schools numbering more than 1,000 and hundreds from 200 to 500, there are multiplied thousands with an enrollment of from 10 to 20 and from 40 to 50. These constitute the rank and file of the Sunday school army, and it is to these schools the nation must chiefly look for the Christian citizenship of the future. The strategic importance of the small Sunday school is chiefly revealed in the fact that in it is enrolled two-thirds of America's seventeen million Sunday school scholars. The little school has in it the strategic importance of numbers.

The second feature of the little school which contributes to its strategic importance is its opportunity for more intensive work. In a sense, it shares with the small college the privilege of more direct contact with the pupil. The environment of the school is more conducive to reflection. The life of the community is less strenuous. There are not so many things to distract the attention and thought of the pupil after an impression has been made. There is a closer community contact between teacher and pupil. The pupil's daily life, as well as his home environment, is more of an open book. The teacher thus knows better how to apply the truth to the needs of the pupil. Teachers must know not only the lesson, but also the pupil, if the lesson is to be taught under the most ideal conditions, and in the small school these essential conditions are best realized.

The third strategic opportunity lies in

the fact that small rural schools win to Christ, and train for service, thousands of workers who later move to the cities, carry their religion with them, and in time are chosen pillars in the church. They become elders, or deacons, or church trustees, or Sunday school superintendents, or teachers in the large city churches and schools.

During thirty years of contact with churches of all denominations, in cities with a population of from 100,000 to a million, I have frequently asked official boards how many of its members were country or village born—were given early religious training in a country Sunday school—were converted in childhood or youth through the influence of the Sunday school, and united with a country or village church. Between sixty and seventy percent reported that they were trained in the small rural Sunday schools and became Christians through the influence of a rural church or school. When they moved to the city, they took with them their country brand of religion and zeal, and found in the city churches and schools opportunity for service. So uniformly alike have such tests proved, that long ago I reached the conclusion that the city or large village church and school would be sadly crippled if the small, rural schools failed to steadily supply material for workers. Those country or village trained recruits are the leaven that leavens the whole lump.

The writer recalls an experience in a Reformed class in central Ohio some twenty years ago. Delegates were reporting from their schools. One old man rose and said that "the little, country Sunday school where he lived was plodding along about as it had for forty years." He didn't see much change in it from year to year. He said, "Wife and I were talking about the school the other night. I happened to mention that it was forty years ago when Father offered to give to the

Reformed classes an acre or two of ground on the corner of our farm, if it would build a church and start a Sunday school. I told her that I couldn't get very enthusiastic over making a report for the school at this session of the classes, for every year the report from our school has been pretty much the same. I said, 'I counted the attendance last Sunday, and there were just twenty-nine present.' And I reminded my wife that the first year the school was run the average attendance was twenty-nine. Twenty-nine forty years ago! Twenty-nine now! I was clean discouraged, and I said to my wife, 'What's the use, anyway? What's the use of keeping up the school if it doesn't grow? Wouldn't it be better to shut up the church, put those two acres in corn, and give the proceeds to the missionary cause?' I was clean discouraged—yes, I was, brethren—and I was ready to quit.

"But wife said, 'Levi, before you talk that way, wouldn't it be well to stop for a minute and figure up what the school has done in the last forty years? In the first place, our boy Rufus decided to join the church, thirty-five years ago, all because Mr. Jones, his teacher, spoke to him about it. If the school hadn't done any more than that in forty years, it was worth while. And don't you remember Richard Pallsgrave? He's a minister in the West. He became a Christian in our school. Fred Bowman, who was one of our Sunday school boys, is superintendent of a big Sunday school in Brooklyn. Sarah Seymour is a missionary in China. She was a member of my Sunday school class, and got her missionary vision from one of our Sunday school lessons.'

"And so wife went on, naming men and women who had become Christians in our school, and who were now living in distant places, all working for God. Before she'd quit, she'd counted forty-five, and she might have mentioned as many more. When she got through, I said, 'Well, wife, if that's the kind of a grist our little Sunday school has turned out, we'll keep the mill running a while longer.'

What that little Ohio Sunday school did is being done by thousands of schools in this country—by little schools from twenty to fifty pupils. The little Sunday school holds one of the keys to the solution of the problem of salvation of the city.

Let those who work in little schools be not discouraged. The little school is not in the spotlight; it is, perhaps, unknown outside of the few families that live near it, but if it is working, and faithfully carrying on, it is wielding an influence that cannot be measured in the lives of the boys and girls who attend it, and in the Christian stability of the community it serves. The little Sunday school is the biggest thing in the world, and is helping mightily in the triumph of the kingdom.—Wesleyan Methodist.

### THE FIRST SNOWFALL

The snow had begun in the gloaming,  
And busily all the night  
Had been heaping field and highway  
With a silence deep and white.

Every pine and fir and hemlock  
Wore ermine too dear for an earl,  
And the poorest twig on the elm-tree  
Was edged inch-deep with pearl.

From sheds new-roofed with Carrara  
Came Chanticleer's muffled crow,  
The soft rails softened to swans-down,  
And still fluttered down the snow.

—James Russell Lowell.



# THE YOUNG PEOPLE'S MEETING

## NOTES AND SUGGESTIONS

By the Y. P. M. Editor

In this the closing month of the year 1926, let us look again at Jesus with a careful and earnest look. He is presented to the Juniors as **Our Teacher**. And as we listen to His words, may we be struck by more than the eloquence and grandeur which make men's hearts admire the loveliness of sound and the glory of thought. May we be convicted of their source and the power back of them to carry into effect all the promises and all the threatenings, and the judgment of the disobedient and blessings of the obedient.

He is presented to us as the **Divine Being** who has existed from eternity and who shall continue to exist to eternity. All His works declare His wisdom and His might, His grace and His glory. May our hearts look up in reverence and praise as we think of His worthiness to receive "power, and riches, and wisdom, and strength, and honour, and glory, and blessing." May we to-day begin that glad chorus of praise which shall some day be spoken to His glory by the voices in heaven and earth and sea, saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

He is presented to us as **Our Savior**. If we could fathom the eternal miseries and woes of the lost, and comprehend the eternal joys and riches of glory the redeemed souls shall inherit, and measure the great contrast between them; then we may begin to comprehend how great is our Salvation which we have received through Christ Jesus our Lord. If we think of the foes to our souls that would drag us down to degradation and eternal darkness and who would fill our lives with wretchedness in this life, and think of the blessings of the Gospel as the power of God unto salvation to everyone that believeth, we shall have a broad scope in which to think of the plan by which we have been saved. May we close the year in the service of the Captain of our salvation, and follow Him through all the work of life, and be privileged to walk with Him "in white" in the glory world.

### HOW TO OBEY JESUS OUR TEACHER (Jr.).—Mk. 1:16-20; Jno. 15:12-17.

Topic for December 12

#### MOTTO

"They forsook all and followed Him."

#### MEDITATIONS ON THE TOPIC

**I. Obeying Jesus as Our Teacher.**—Obedience is the first qualification of a disciple. If we do not have confidence enough in our teacher to obey, we cannot learn what he would teach us. He can accomplish very little for us. Jesus, our **great Teacher** is worthy of our full confidence. He wants learners in His school who are ready to forsake all else and give themselves wholly to Him.

To make such a surrender of ourselves to Jesus means that we will not follow any other teacher who does not work in harmony with Jesus. It means that we will give Jesus our time and our talents and all that is in our possession so that He may have the full right to order our life in every detail. Anything held back from Him will hinder Him from making the most of our life. There is danger, too, that we do not absolutely trust His wisdom and love, if we are unwilling to give absolutely everything to Him. Whether we work or play, whether we sleep or wake, alone or in company, Jesus has first consideration. He orders our words and deeds. He chooses for us, and as His disciples, we are satisfied that He is ordering for the best. When he sets us a task that seems hard, we are willing to try it, because we know that He knows what we can accomplish, and that

He is ever ready to help us in our difficulties.

We will take Him at His word. We may not understand all the reasons. We do not need to understand all, to obey. But if we obey because He has said it, He can then lead us to understand the reason. Some people never will know the reason of things Jesus teaches because they have not been willing to first obey without knowing the reason.

**The Text.**—Mark 1:16-20.—Here we have the first four disciples of Jesus responding to His call by forsaking all and following Him without delay.

**Jno. 15:12-17.**—Here Jesus teaches that to be His true friends and prove their love they will keep His commandments.

#### OUTLINE STUDY

##### I. How the Disciples Obeyed Jesus' Call.

1. They went **straightway**.—Mark 1:18.
2. They left **all**.—Luke 5:11.
3. They **did** as He commanded.—Matt. 19:27; John 13:15-17.

##### II. How We are Taught to Obey Jesus.

1. Serve one master alone.—Matt. 6:24.
2. Deny self and take the cross.—Luke 9:23.
3. Forsake all that we have.—Luke 14:26-33.
4. Serve Him in love.—Jno. 14:15, 23; 15:10, 14; Eph. 6:6-8.
5. Without knowing all the reasons.—John 13:6-9.

#### SUGGESTIVE ASSIGNMENTS

##### For Children.

1. Text word, "**Obey**."
2. Jesus, a Friend to be Loved.

3. Jesus, a Friend to be Trusted.
4. What We Need to Forsake for our Friend and Master.
5. Obeying Without Murmuring or Asking Questions.

##### For Others.

1. The Way of Practical Self-denial in Obeying Jesus.

#### PERSONAL THOUGHT

I will obey Jesus with my whole heart.

#### SEED THOUGHTS

Hark the voice of Jesus calling,  
"Follow me, follow me,"  
Softly through the silence falling  
Follow, follow me."  
As of old He called the fishers,  
When He walked by Galilee,  
Still His patient voice is pleading,  
Follow, follow me."

Who will hear the holy mandate,  
"Follow me, follow me,"  
Leaving all things at His bidding,  
Follow, follow me."  
Hark that tender voice entreating  
Mariners on Life's rough sea,  
Gently, lovingly repeating,  
Follow, follow me."

Harken lest He plead no longer,  
"Follow me, follow me,"  
Once again, O hear Him calling,  
Follow, follow me."  
Turning swift at Thy sweet summons,  
Ever more dear Christ, would we,  
For Thy love, all else forsaking  
Follow, follow Thee."

—Mary B. Sleight.

### THE DEITY OF JESUS CHRIST.

Jno. 1:1-18.

Topic for December 19

#### MOTTO

"His name shall be called Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace."

#### MEDITATIONS ON THE TOPIC

**I. Jesus Christ is Divine.**—So many witnesses agree together that Jesus Christ is God that we cannot longer doubt it.

The Scripture of the prophets indicate that the Christ was to be a character "whose goings forth have been of old, from everlasting." So complete has been the harmony of prophecy with the facts of His life, that no honest man can deny that a divine author had a hand in the words of the prophets and that they were true messengers concerning the Christ both as to His character and mission.

Both Old and New Testament agree that He is the Son of God to whom worship is due as to one who is fully worthy. The works of Jesus also fully vindicate all the claims that were made of Him by witnesses and Prophets. John the Baptist saw, "and bare record that this is the Son of God." John the apostle says, "we beheld His glory, the glory



as of the only begotten of the Father full of grace and truth."

— Jesus claimed to be divine because He could not be true and claim anything else. If He were otherwise, He was either deceived in Himself, or else He purposely claimed falsehood. But all His life and works are adverse to any evil or falsehood. His whole career was an unselfish service and sacrifice toward men who could not return to Him what He had done for them. To have found a fault in Him would have been out of harmony with all that is known. But He abundantly proved that He was not an imposter or deceived because He foretold His own death and resurrection, ascension, the descent of the Holy Spirit, and the progress of the Church.

II. **The Text.**—Jno. 1:1-18.—This introduction to the Gospel of John sets forth in unmistakable words that Jesus was "from everlasting" "with God" and "God," the Creator, self-existing one, and that He came into the world for the purpose of grace toward lost humanity and to bring them into fellowship with God. This introduction claim is fully proved and illustrated in the contents of the entire book of John. What is written therein is for the purpose of leading men and women to believe and thus to receive eternal life.

### OUTLINE STUDY

#### I. His Deity is Known.

1. By His pre-existence.—Mic. 5:2; Jno. 8:54-58; Phil. 2:6,7; Col. 1:17.
2. By His pre-eminence.—Col. 1:18; Eph. 1:20-23; Heb. 1:4-6.
3. By His creative work.—John 1:3; Col. 1:16; Heb. 1:2,10.
4. By His divine attributes.
  - a. Omnipotence.—Matt. 28:18; Col. 2:10; Heb. 2:8.
  - b. Omniscience.—Col. 2:3; John 2:23-25; John 16:30.
  - c. Omnipresence.—Matt. 18:20; 28:20.
5. By the names He bears.—Heb. 1:8-10; Luke 2:11; Rev. 1:17; Rev. 22:13.
6. By His works.
  - a. Forgiving sin.—Mark 2:5-10.
  - b. Raising the dead.—John 6:39, 40, 54; 11:25; John 10:17, 18.
  - c. Power over nature.—John 2:9; Matt. 8:26.
  - d. Power over hell.—Luke 4:35, 36, 41.
7. He is worshiped as God.—Matt. 2:11; 14:33; Luke 24:52; Acts 7:59, 60; Phil. 2:10.
8. Equality with the Father and Spirit.—Matt. 28:19; II Cor. 13:14.
9. By His resurrection and ascension.—Rom. 1:3,4; Heb. 12:2.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, "Lord Jesus."
2. Jesus the Son of God.

#### For Young People.

1. The Eternity of Jesus Christ.
2. Works that Prove Him Divine.
3. Worship Given Him.

#### For Older People.

1. Divine Attributes in Jesus Christ.

### PERSONAL THOUGHT

Do we believe on the Son of God? Upon such a faith rests our hope of eternal life.

### SEED THOUGHTS

"Christ's divinity accounts for His exaltation to the right hand of God, justifies the worship of angels and the confidence of mankind. It makes clear His right to the throne of the universe, and

enables the mind to understand why He is exalted in providence, in grace, and in judgment. It is the unifying truth that harmonizes all other teachings of Christianity, and renders the entire system symmetrical and complete."—Geo. C. Lorimer.

"Christ was either the grandest, guiltiest of imposters, by a marvelous and most subtle refinement of wickedness, or He was God manifest in the flesh."—Herrick Johnson.

"Jesus Christ is a God to whom we can approach without pride, and before whom we can abase ourselves without despair."—Pascal.

The devotion to the person of Christ that steers clear of the doctrines and precepts of Christ, is but sentimental rhapsody.—Herrick Johnson.

### CHRIST OUR SAVIOR.—Lk. 2:10-14, 25-32.

Topic for December 26.

### MOTTO

"He is able to save to the uttermost."

### MEDITATIONS ON THE TOPIC

I. **"A Saviour which is Christ the Lord."**—These words of the angel to the shepherds in the fields near Bethlehem express the great business for which Jesus Christ came into the world. God identifies His work by such language as will be recognized by all people. To the Jews who knew the Old Testament Scriptures the name Messiah, or Christ, was recognized as of Him whom the Prophets foretold as the anointed One who would be the great deliverer of the people. The angel pointed to the child which they were to find in the manger as the **Messiah** and **Lord**. As Savior, His birth was regarded as "good tidings of great joy" to all people.

And this Savior is our Savior. What a great salvation He has brought to the people of earth! Both to the Jew and to the Gentile this salvation is free. The evils, from which this salvation delivers us, are of a nature that bring woe and sorrow for time and for eternity. Satan's power over man is very great, but our deliverer has "led captivity captive" and given gifts unto man. He has reconciled us to God, against whom "all have sinned." He has taken the curse of a broken law upon Himself and was made a curse in our stead. As a victor over death, He brings victory to us from death and its sting.

He has brought great gifts to us in the privilege of sonship and the consequent gift of the Holy Spirit in our hearts. He has admitted us into the family of God through His merits and given us a right to be joint heirs with Himself. He makes it possible for us to live a life of happiness and peace in this present world as we look forward to the joy awaiting us in the world to come.

II. **The Text.**—Lk. 2:10-14, 25-32.—The message of the angel concerning Christ the Lord as a Savior is likewise confirmed by the words of Simeon who has a revelation from the Holy Ghost. The two messages agree in that they are for "all people"—"A light to lighten the Gentiles and the glory of Thy people Israel."

### OUTLINE STUDY

#### I. He Saves Us:

1. From the power of darkness.—Col. 1:13; Eph. 4:8.

2. From this present evil world.—Gal. 1:4.
3. From the power of sin in us.—Rom. 7:14-25; 8:1-4.
4. From the curse of the law.—Gal. 3:13; Rom. 3:23-26.
5. From all iniquity.—Tit. 2:11-14.
6. From death.—I Cor. 15:53-57.
7. From the wrath to come.—I Thes. 1:10.

#### II. What He Gives Us.

1. A new heart.—Ezek. 36:25, 26; Eph. 2:10.
2. A place of sonship.—I Jno. 3:1, 2.
3. An inheritance.—I Pet. 1:3-5.
4. Gifts for our soul prosperity.—Eph. 4:8-16.

#### III. What He Did to Bring Salvation.

1. Came into the world in the flesh.—I Tim. 3:16.
2. Gave Himself a sacrifice for sin.—Eph. 5:2.
3. Rose from the dead and ascended to heaven.—Heb. 1:3; Rom. 4:25.
4. Gave commandments to the Apostles.—Matt. 28:18-20; Acts 1:1, 2.
5. Sent the Holy Spirit.—Acts 2:33.

### SUGGESTIVE ASSIGNMENTS

#### For Children.

1. Text word, "Saviour."
2. What Jesus Has Done for Us.

#### For Young People.

1. From What Evils Has Jesus Saved Us?
2. What Blessings Has Salvation Brought to Us?

#### For Older People.

1. The Work of the Savior.

### PERSONAL THOUGHT

Have I learned by actual appropriation what Jesus Christ is to me as a Savior? As my Savior have I been able to present Him to all men as their Savior also?

### SEED THOUGHTS

"Rest weary soul!

The penalty is borne, the ransom paid,  
For all thy sins full satisfaction made;  
Strive not to do thyself what Christ has done,

Claim the free gift, and make the joy thine own;  
No more by pangs of guilt and fear distressed,  
Rest, sweetly rest."

—Jane Borthwick.

"No glory of the Eternal One is higher than this, **"Mighty to Save;"** no name of God is more adorable than that of **"Savior;"** no place among the servants of God can be so glorious as that of an instrument of salvation.—Wm. Arthur.

"A man may go to heaven without health, without riches, without honors, without learning, without friends; but he can never go there without Christ."—John Dyer.

"The blood of Jesus Christ his Son cleanseth us from all sin."—John.

### UPWARD AND FORWARD.—Phil. 3.

Topic for January 2

### MOTTO

"Seek those thing which are above."

### MEDITATIONS ON THE TOPIC

I. **Opportunities of the Past and of the Present.**—Happy is the person who has met past opportunities for good in a way that has brought forth the blessing which the opportunity afforded. There are opportunities for evil, also, that might have

(Continued on page 382)



# CURRENT EVENTS

**The Lord's Day Upheld.**—That Pennsylvania as a State stands true to its traditions as a law-abiding and Sabbath-observing people was reaffirmed when on October 27 the Dauphin County Court at Harrisburg dismissed all exceptions to its former order closing the Sesquicentennial Exposition on Sundays. It reaffirmed its previous decree and issued an injunction directing that the Exposition must close on the Lord's Day, which will become effective unless the Exposition management obtains a stay of execution from the Supreme Court. Meanwhile the Exposition is nearing its end.

In its final decision the Dauphin County Court took the ground that the diversions at the Exposition on Sundays were in violation of the State laws of 1794, and even "a great enterprise should not be permitted to do what the ordinary individual would be punished for doing." The Court decided that the acts complained of were of the nature of "worldly employments," and clearly within the law.

That the end of the battle has not yet been reached is evident from the character of the exceptions taken. One of these sets forth the claim that the defendants were not disregarding the law, as the Sunday diversions were in no sense a violation of it. The law, which was enacted 132 years ago, distinctly prohibits "any unlawful games.....sports or diversions whatsoever."

Should the issue be taken to the Supreme Court, as now seems probable, there may be considerable delay, but the hope and expectation of the upholders of Sabbath observance is that the much-discussed question may be settled so emphatically that there will be no such conflict in future.—Selected.

**Million-Dollar Incomes.**—Seventy-five persons reported net incomes of \$1,000,000 or over for the calendar year 1924 and paid taxes on this basis, according to statistics made public in Washington. Three of the 75 reported incomes of \$5,000,000 or more presumably Henry Ford and his son Edsel, of Detroit, and John D. Rockefeller, Jr., of New York. The government does not make public the identity of its taxpayers. Three others reported net incomes between \$4,000,000 and \$5,000,000, and fifteen paid taxes on incomes of between \$2,000,000 and \$3,000,000. A total of 7,787,209 persons and corporations filed income-tax returns for the year 1924.

**Conditions in China.**—Silas H. Strawn, American delegate to the special conference on Chinese customs tariff, declared in an address on his return from a year in China, that China lacks any government save that of war lords prompted by greed and aggrandizement, and that this condition is rapidly reducing a nation of great potentialities to impotence and misery. He painted a picture of a country overrun by soldiers and bandits, ridden by ills attributable not to imperialism, unequal treaties, extra-territoriality or lack of tariff autonomy, but rather to her own inability to form a government with any semblance of stability or authority.

**No Crime for Nine Hours.**—On the night of October fourth, the New York Police

Department underwent an unusual and surprising experience. In Manhattan and Bronx boroughs, where the crime wave has flourished intensively for so many years, there was neither burglary nor holdup throughout what is called the midnight shift, the period most pregnant in wrongdoing, which begins at midnight, Saturday, and ends at nine a. m. on Sunday. The captain appointed to duty at that hour was forewarned to "get ready for the busiest trick of the week; but he and his lieutenants sat in headquarters for nine hours, and for the first time in the memory of seasoned veterans of the force, a report of 'no crime' was turned in.

There has been a perceptible decrease in criminality in New York since the inauguration of the Baumes crime laws, under which the habitual criminal loses practically all the privileges which his lawyers previously exerted on his behalf for many years. Proof of a criminal record often causes the forfeiting of bail and the parole privilege is withdrawn. One section of the law also requires that an appeal be argued within three months from the date of a notice of appeal or be dismissed. The stern sentences of from twenty to forty-five years and also life imprisonment, lately imposed by judges on young holdup men who had apparently elected a life of crime in warring upon society, has cast consternation into the ranks of the underworld.—Dearborn Independent.

**Japanese Prince Sets Fine Example.**—The "Kyo-Sai," the quarterly magazine of the Awoki Temperance Reform Foundation (Japan), gives the following interesting story: "On his recent world trip while visiting Paris, the Prince Regent of Japan

was entertained with every good thing that France could supply, including the rarest wines and champagnes of the country. The Prince Regent was kindly requested by one of his attendants to take a little taste of the liquor, but the Prince Regent is reported to have said: "We have in Japan a law which prohibits all minors from indulging in alcoholic beverages, and the spirit of the law is that all men should refrain from drink. This is the reason why I do not touch any liquor, though I am of age." The editor reporting the above incident states: "Can we not hope that every American visitor in Japan will say something to the same effect for the temperance cause in Japan."—Witness and Canadian Homestead.

**Russia to Punish Bigamy.**—The Soviet government of Russia has passed new laws in an effort to stop the practice of Russians taking more than one bride. Any one taking more than one wife hereafter is liable to a \$250 fine and imprisonment at hard labor. Professional traffickers in girl brides are made subject to a fine equal to the purchase price paid for the girl.

**Eugene V. Debs.**—Eugene V. Debs, several times Socialist candidate for President of the United States, died near Chicago, at the age of seventy-one, after an illness of more than a month. Although a stormy figure throughout most of his life, Debs was idolized by thousands as the spiritual voice of the Socialists. In 1918 he was sentenced to ten years in the federal prison at Atlanta, for criticizing the government's part in the war, but President Harding commuted his sentence on Christmas, 1923. His health had not been good since his release from prison.

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#### THE COLLEGE GRADUATE

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criticism is due him or the church school he attended? We sometimes hear: "When our young people go to college, they seldom come back. Our church schools do us little, if any, direct good." If this article had not already exceeded its proper limits, it would be interesting, perhaps profitable, to discuss this phase of our school problem.

In this entire discussion it is granted, of course, that conditions are improving, that school officials are becoming better able to correlate the work of the school to the work and activities of the church, and that the leaders of the Church are spending more time and thought on young people's problems. The immediate future looks much brighter than the recent past. We need to guard against reading too much of the unhappy condition of the past five years into the present; and yet, the past is not without its lessons for the future.

Therefore, just a few questions in closing. What proportion of the young people who do not go to college become actively useful in the church work of our congregation? Were all those who went to college from your community and who have since left the Church in a fair way to becoming active and useful at home or were they about to slip away from you even before they left? Does not a considerable percentage of those who do not go to college move elsewhere or become lost to the church in some other way? Or do only those who go to college drop from the church roll? How many men and women are members of your congregation now who became fifteen years old between 1895 and 1900? Of those who did not go to college and became fifteen between 1915 and 1920 how many are left? If we get these figures, they will make us think. In a certain Mennonite community, thirteen boys in Mennonite homes passed their fifteenth birthday between 1895 and 1900. Two of them finished high school. Of these one finished college. Of the remaining eleven, only one finished the eighth grade. At present three are active members of the Mennonite Church, the college graduate, the eighth grade graduate, and

one other brother who is almost violently opposed to education. Two others are nominal members, off and on. Three of these five are members of their original congregation. Where are the eight who are not Mennonites? Two are Methodists; one of these is a strong active Christian, a credit to any church. Three of the group were brought to an untimely grave through strong drink and kindred evils. One, a non-Christian, still resides in the home community; the remaining two left over a quarter of a century ago. What went wrong with this promising group of boys from good Mennonite homes? Whatever it was, education did not do it.

One other question: How strongly should a congregation insist that all her young people shall remain in the community to help in building up the local church organization? Does the congregation have any missionary obligations aside from contributing money for the spread of the Gospel? Even from an entirely selfish standpoint, should not every congregation have at least one representative on some mission field? Is not the noble example of that one of your members who has left all to follow Christ worth as much for the inspiration of your young people and the building up of your local congregation as the labors of any other member? "There is that scattereth and yet increaseth." "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." You say that your congregation would gladly send some one, if you had some one who was ready? Then why not take that promising young man in your congregation, that one on whom your future hopes so fondly rest, set him sacredly apart for the mission field, and provide him with means to attend your church school in preparation for his—your—work? "Pray ye therefore, the Lord of the harvest, that he will send forth laborers into his harvest." If, in that spirit, we send that type of men to our church schools we shall be approaching a solution for our biggest church school problem.

Goshen, Indiana.

#### Y. P. M. TOPICS

(Continued from page 379)

been used to the detriment of the person embracing them. Lessons concerning the past ought to spur us to greater diligence in the use of new opportunities. We ought to cast off all opportunities that would be for evil and embrace diligently the opportunities that will further our life in the way of good to the glory of God.

As the years pass and new years come to us, we ought to consider what new opportunities we have that we may improve. Time brings various opportunities. We have as much time in a year as any one else has. The only difference, if any, is that some waste their time while others do not. Every one has a **childhood opportunity** shorter or longer. Some have the opportunity of **youth**. Some have the opportunity of **manhood** or **womanhood**.



Still further on comes the opportunity of old age.

Along the pathway of life come the providences of God. The plan of salvation comes before the human heart and a decision can be made that will bring eternal life. Along some of the paths of life come opportunities of home life, social life, Church life, educational life, business life, Christian service. If these are met by the grace of God and used according to His will blessings are sure to follow and the life will become richer. If they are not met by God's grace and wisdom, they shall pass without bearing a blessing and leave the life poor and desolate.

May we meet the opportunities that have never come to us before, with such deliberation that we may know whether they are good or evil, and so use the good ones with grace and wisdom that they may be of greatest profit.

II. **The Text.**—Josh. 1:1-9; 3:4.—This passage is dealing with the new opportunities that have come to Joshua and the children of Israel just as they are to cross the Jordan River and enter the land of promise. God gives His instructions and makes them faithful promises. He directs them how to proceed to make their way prosperous and to have good success.

#### PERSONAL THOUGHT

The success of life depends upon the manner in which we embrace new opportunities.

#### SEED THOUGHTS

How often do we sigh for opportunities of doing good, whilst we neglect the openings of providence in little things, which would frequently lead to the accomplishment of most important usefulness.—Crabbe.

It is common to overlook what is near by keeping the eye fixed on something remote. In the same manner present opportunities are neglected and attainable good is slighted by minds busied in extensive ranges, and intent on future advantages. Life however short, is made shorter by waste of time.—Johnson.

"Strange we never prize the music  
Till the sweet voiced bird is flown!  
Strange that we should slight the violets  
Till the lovely flowers are gone!  
Strange that summer skies and sunshine  
Never seem one half so fair,  
As when winter's snowy pinions  
Shake the white down in the air."  
—Mrs. A. Smith.

"How oft the sight of means to do ill  
deeds,  
Makes deeds ill done."—Shakespeare.

#### OUR PEACE MESSAGE

(Continued from page 363)

alone among present day religious bodies. For four hundred years the general and almost unanimous attitude of our group of Christians has been, that we are to be quiet, law-abiding citizens, to recognize those who rule over us as ministers of God, to pay tribute, to render them honor, to pray for them and to obey in all things not contrary to the higher laws of God. With this has gone the conviction that war is always wrong and violates every Christian principle and ideal, that a Christian who participates in war repudiates his Master and his Master's teaching, that the individual Christian attitude toward war is

| BOOK OF JOHN — Continued from page 373 |                                       |                |                   |
|----------------------------------------|---------------------------------------|----------------|-------------------|
| Chapter                                |                                       | Word "Believe" | Memory Verses     |
| XIV                                    | <b>M</b> <sup>any</sup><br>ansions    | Occurs 7 times | Verses 13, 14     |
| XV                                     | <b>A</b> <sup>lways</sup><br>biding   | Does not occur | Verse 7           |
| XVI                                    | <b>C</b> <sup>omforter</sup><br>oming | Occurs 4 times | Verse 33          |
| XVII                                   | <b>P</b> <sup>riestly</sup><br>rayer  | Occurs 3 times | Verse 3           |
| XVIII                                  | <b>J</b> <sup>esus</sup><br>udas      | Does not occur | Verse 36          |
| XIX                                    | <b>C</b> <sup>hrist</sup><br>rucified | Occurs 1 time  | Verses 16, 17, 18 |
| XX                                     | <b>R</b> <sup>isen</sup><br>edeemer   | Occurs 7 times | Verses 28, 29, 31 |
| XXI                                    | <b>S</b> <sup>aviour</sup><br>imon    | Does not occur | Verses 22, 25     |

refusal to support it or participate in it in any way whatever.

Shall we go back now for a moment and compare this attitude with that maintained by the early Church? Just how did those who first organized the Christian Church, those who heard Jesus speak or who became converts during the first centuries interpret these teachings of Jesus.

In doing this it is very interesting to note the serious and literal interpretation given by the early Christian Church to those teachings of their Master which enjoin love for all men, including enemies, and forbid retaliation upon the wrongdoer. This fact is probably one of the best answers to the one who argues that Jesus expressed ideals which were not meant to be literally practiced except in a perfect society, or that they refer only to the condition of the heart, and not to outward actions, or that they concern only individual relationships and not the individual's relation to society. Paul says to the Thesalonians, "See that none render evil for

evil unto any man but ever follow that which is good both among yourselves and to all men. Recompense to no man evil for evil;" and again, "As far as lies in your power be at peace with all men;" and again "If thine enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil but overcome evil with good." Peter says, "Finally be ye all of one mind not rendering evil for evil or railing for railing, but on the contrary blessing. For it is better if the will of God be so to suffer for well doing rather than for evil doing," and continues with Jesus' thought, "If you love only those who love you how are you better than the Gentiles who do the same."

(To be continued)

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